





## THE OLD TESTAMENT

WORKS BY THE REV. PROFESSOR

**JAMES MOFFATT**

D.D., D.LITT., HON. M.A. (OXON.)

THE NEW TESTAMENT: A New  
Translation

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Translation                      Parallel Edition

EVERYMAN'S LIFE OF JESUS: A  
Narrative in the Words of the Four  
Gospels

THE APPROACH TO THE NEW  
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THE BIBLE IN SCOTS LITERA-  
TURE

HODDER AND STOUGHTON  
LIMITED                      LONDON



THE  
OLD TESTAMENT

A NEW TRANSLATION

BY

JAMES MOFFATT

D.D., D.LITT., M.A. (OXON.)

VOLUME II

JOB—MALACHI

HODDER AND STOUGHTON  
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TO  
THE VERY REV.  
SIR GEORGE ADAM SMITH  
FROM WHOM I LEARNED HEBREW  
AND MORE THAN HEBREW



## PREFACE

THE aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old Testament in effective and intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Old Testament literature as it lies in the light thrown upon it by modern research. The Old Testament is not always what it seems to those who read it in the great prose of the English version or indeed in any of the conventional versions. What it is, may be partly suggested by a new rendering such as the following pages present. It is a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation, and an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Old Testament becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of the pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such a pleasure, in some degree, to

## PREFACE

those who cannot consult the Hebrew scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old Testament adequately, much more to undertake the whole of it singlehanded. But I feel sure that any serious effort, however imperfect it may be, to render the Old Testament into the English of our day will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

### I

The primary difficulties are started by the text. The traditional or "massoretic" text is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots ( . . . ). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to

## PREFACE

have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

### II

Even when a more or less sound text has been secured, it has to be rendered into adequate English, and here the common problem of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized certain Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must also be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paranomasia, and verbal tropes of this kind, baffle the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Micah i. 10, 11), the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yahweh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons) who translate this name by "The Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss some-

## PREFACE

thing of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

### III

The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([ ]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13-16, this denotes an extract from the combined edition of J and E, made a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[ ]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Job ii. 11 and Daniel i. 7, I have marked the correct pronunciation of a proper name.

The books are printed, to facilitate reference, in the order of the English Bible.

JAMES MOFFATT.



## CONTENTS

	PAGE
PREFACE . . . . .	vii
JOB . . . . .	1
PSALMS . . . . .	38
PROVERBS . . . . .	134
ECCLESIASTES . . . . .	167
SONG OF SOLOMON . . . . .	177
ISAIAH . . . . .	183
JEREMIAH . . . . .	257
LAMENTATIONS . . . . .	331
EZEKIEL . . . . .	339
DANIEL . . . . .	399
HOSEA . . . . .	419
JOEL . . . . .	430
AMOS . . . . .	435
OBADIAH . . . . .	444
JONAH . . . . .	446
MICAH . . . . .	449
NAHUM . . . . .	456
HABAKKUK . . . . .	459
ZEPHANIAH . . . . .	463
HAGGAI . . . . .	467
ZECHARIAH . . . . .	469
MALACHI . . . . .	480



## THE BOOK OF JOB

1 There was a man once in the land of Uz, whose name was Eyob, a blameless and an upright man ; God he revered and he shunned  
2 evil. He had seven sons and three  
3 daughters ; also in live-stock he possessed seven thousand sheep and goats, three thousand camels, five hundred pair of oxen, and five hundred she-asses, besides a very large household ; so that this man was the greatest man in all the  
4 East. His sons used to go and feast together, each acting in turn as host for the day ; they would also invite their three sisters to eat  
5 and drink along with them. When each week of feasting was over, Eyob sent for them and had them purified, rising early and offering a burnt sacrifice for each of them ;  
“ It may be,” said Eyob, “ that my sons have sinned by cursing God in their hearts.” Eyob did this without fail.  
6 One day the angels came to present themselves before the Eternal, and among them the  
7 Adversary. “ Where have you been ? ” said the Eternal to the Adversary ; and the Adversary answered, “ Roaming here and there, roving about the earth.”  
8 Then the Eternal said to the Adversary, “ Have you noticed that there is no one like my servant Eyob on earth, a blameless

and an upright man, who reverences God and shuns evil ? ” The 9 Adversary answered, “ But is it for nothing that Eyob reverences God ? Have you not hedged him 10 safely in, his house and all he has ? You have prospered him in his business, and his flocks are teeming on the land. Only put out 11 your hand, touch whatever he possesses, and see if he will not curse you to your face ! ” Then 12 said the Eternal to the Adversary, “ There ! I leave all he has within your power ; but lay no hand upon the man himself.” So off went the Adversary from the presence of the Eternal.

One day, when his sons and 13 daughters were eating and drinking wine in the house of their eldest brother, a messenger came and 14 told Eyob : “ The oxen were ploughing, the asses were grazing beside them, when the Arabs made 15 a foray and carried them off ; the servants they cut down, and I alone escaped to tell you.” He was still 16 speaking when another came, saying, “ Lightning fell from the sky and burned up sheep and goats and shepherds to a cinder ; I alone escaped to tell you.” He was 17 still speaking when another came, saying, “ The Chaldæans formed three parties for a raid upon the camels ; they carried them off,

## JOB II, III

the servants they cut down, and  
 18 I alone escaped to tell you." He  
 was still speaking when another  
 came, saying, "Your sons and  
 your daughters were eating and  
 drinking wine in the house of their  
 19 eldest brother, when a whirlwind  
 swept across the desert and struck  
 the four corners of the house, till  
 it fell upon the young folk; they  
 are dead, and I alone escaped to  
 20 tell you." Then Eyob rose, tore  
 his tunic, shaved his head, and  
 dropped upon the ground in  
 21 humble worship, crying, "Naked  
 I came from my mother's womb,  
 and naked I must return: the  
 Eternal gave, the Eternal has  
 taken—blessed be the Eternal!"  
 22 In all this Eyob did not sin, nor  
 did he give offence to God.

**2** One day the angels again came  
 to present themselves before the  
 Eternal, and among them the  
 2 Adversary. "Where have you  
 been?" said the Eternal to the  
 Adversary; and the Adversary  
 answered, "Roaming here and  
 there, roving about the earth."  
 3 Then the Eternal said to the  
 Adversary, "Have you noticed  
 that there is no one like my servant  
 Eyob on earth, a blameless and an  
 upright man, who reverences God  
 and shuns evil? He still holds to  
 his loyalty: it was idle of you to  
 4 entice me to undo him." But the  
 Adversary answered, "He has  
 saved his own skin! A man will  
 let all he has go, to preserve his  
 5 life. Only put out your hand,  
 touch his flesh and bones, and see  
 if he will not curse you to your  
 6 face!" So the Eternal said to the  
 Adversary, "There! he is in your  
 7 power; only, spare his life." Off  
 went the Adversary from the

2

Eternal's presence, and he smote  
 Eyob with painful ulcers from the  
 sole of his foot to the crown of his  
 head, till Eyob took a potsherd 8  
 to scrape himself. As he sat  
 among the ashes, his wife said 9  
 to him, "Still holding to your  
 loyalty? Curse God, though you  
 die for it!" But he told her, 10  
 "You are talking like an impious  
 fool. Are we to take good from  
 God's hand, and not evil too?"  
 In all this Eyob sinned not with  
 his lips.

Now when Eyob's three friends 11  
 heard of all the trouble that had  
 befallen him, they came, each from  
 his own home, Eliphaz from Te-  
 man, Bildad from Shuah, and  
 Zophar from Maân; they ar-  
 ranged to go and condole with  
 him, to comfort him. But when 12  
 they caught sight of him at a  
 distance and could not recognize  
 him, they wept aloud; every man  
 of them tore his tunic and flung  
 dust on his head. For seven days 13  
 and seven nights they sat beside  
 him on the ground; none said a  
 word to him, for they saw how  
 terrible was his anguish.

Then Eyob opened his mouth 3  
 and cursed his birthday. Eyob 2  
 began:

"Perish the day when I was born, 3  
 the night that said, 'It is a  
 boy!'

Utter darkness may it be, 4a  
 longing for light and finding 9b  
 none!

May God on high ignore it, 4b  
 till not a ray illumines it!

May darkness and gloom reclaim it, 5  
 may clouds rest on it,  
 may all eclipses scare it,  
 may the deep dark seize that 6  
 night!

## JOB IV

- Be it severed from the days of the  
 year,  
 kept out of the count of the  
 months !
- 7 Aye, barren be that night,  
 bereft of any joyous cry !
- 8 May the enchanters curse that day,  
 enchanters who can rouse the  
 Dragon !
- 9 Dark be its stars of the dawn,  
 may it never see the eyelids of  
 the morning !
- 10 For it did not close the womb on me,  
 and hid not misery from mine  
 eyes.
- 11 Why died I not when I was born,  
 why did I not perish at birth,
- 16 why was I not buried like an abor-  
 tion,  
 like still-born babes that never  
 see the daylight ?
- 12 Why were there knees to welcome  
 me,  
 why were there breasts to suck ?
- 13 I would have been lying still,  
 I would have slept in peace,
- 14 with kings and statesmen of the  
 world  
 who had built pyramids for  
 themselves,
- 15 with princes, rich in gold,  
 who had filled palaces with  
 silver.
- 17 There villains cease to rage,  
 and their victims are at peace—
- 18 captives lying quiet together,  
 deaf to the slavedriver's shout ;
- 19 high and low are there alike,  
 the slave is free from his master.
- 20 Why does God give sufferers light,  
 and life to men in bitter despair,
- 21 who long for death, and long in  
 vain,  
 who dig for it more than buried  
 treasure,
- who would rejoice to lie covered 22  
 with stones,  
 glad if they could but reach the  
 grave ?
- Why does God give light to a man 23  
 at his wits' end,  
 a man whom he has hemmed  
 in ?
- Sighs are my daily bread, 24  
 groans pour from me like water ;  
 what'er I fear befalls me, 25  
 and what I dread draws on me ;  
 I get no peace, I get no rest, 26  
 I get no ease, only attacks of  
 agony."
- Then Eliphaz the Temanite 4  
 replied :  
 " Would you resent it, if we dared 2  
 to speak ?—  
 though who can keep from  
 speaking ?
- You have yourself set many right, 3  
 and put strength into feeble  
 souls ;  
 your words have kept men on their 4  
 feet,  
 and you have nerved the weak-  
 kneed.
- But now that your own turn has 5  
 come, you droop ;  
 it touches you close, and you  
 collapse.
- Let your religion reassure you ; 6  
 your blameless life, let that  
 encourage you !
- Think now, what guiltless man has 7  
 ever perished ?  
 When have the just ever been  
 swept away ?
- Men, as I see it, reap the evil that 8  
 they plough,  
 the trouble that they sow ;  
 under God's blast they perish, 9  
 at the breath of his anger they  
 vanish—  
 roaring lions, hoarse with fury, 10

## JOB V

- |  |  |
|--|--|
| <p>they have their fierce fangs<br/>shattered,<br/>11 lions perishing for lack of prey,<br/>cubs of a lioness, they are scattered !</p> <p>12 Once a word came stealing to me,<br/>the whisper of it reached my ear.</p> <p>13 When men fall into trances in the<br/>night,<br/>I lay rapt in my visions,<br/>14 terror and trembling seized me,<br/>till my limbs all shuddered ;<br/>15 a spirit glided before me,<br/>till my hair bristled—<br/>16 there it stood,<br/>I could not make it out,<br/>this form before mine eyes,<br/>but in the hush I heard it mur-<br/>muring :</p> <p>17 ' Before God can a mortal man be<br/>just ?<br/>Can man be pure before his<br/>Maker ? '</p> <p>18 Even on his heavenly servants he<br/>cannot rely,<br/>his very angels he convicts of<br/>error ;<br/>19 and what of those in houses made<br/>of clay,<br/>with dust for their foundations,<br/>frail as a moth,<br/>20 crushed in a single day,<br/>perishing utterly, unnoticed ?<br/>21 God blows on them, they wither<br/>up,<br/>they die, and die in ignorance of<br/>him.</p> <p>5 You would appeal ? will anyone<br/>respond ?<br/>what angel would you turn to ?<br/>2 Passion like that is futile, fatal ;<br/>it is death for a fool to flame out<br/>against God.</p> <p>3 A senseless man may strike root—<br/>I have seen it—</p> | <p>but suddenly his branches<br/>rot ;<br/>his children are left in peril, 4<br/>defrauded — none to defend<br/>them ;<br/>hungry men consume their crops, 5<br/>thirsty men drink up their milk.<br/>[[Suffering ? it springs not from 6<br/>the soil,<br/>trouble grows not from the<br/>ground ;<br/>man brings trouble on himself 7<br/>as surely as the sparks fly up.]]</p> <p>Were I in your place, I would turn 8<br/>to God,<br/>and before God lay my case,<br/>who does great things beyond our 9<br/>ken,<br/> marvels beyond all reckoning ;<br/>he pours rain on the ploughland, 10<br/>and he floods the fields ;<br/>he sets the lowly on a height, 11<br/>and helps the forlorn to victory ;<br/>he foils the plots of wily men, 12<br/>till they win no success ;<br/>he snares the cunning with their 13<br/>own guile,<br/>baffling the schemes of shifty<br/>men,<br/>till they encounter darkness in the 14<br/>daytime,<br/>groping at noon as if it were the<br/>night ;<br/>he saves the helpless from the 15<br/>sword,<br/>saves poor souls from the ty-<br/>rant's clutch ;<br/>and so the hapless have some hope, 16<br/>and wrongdoers are silenced.</p> <p>Ah, happy he whom God is chas- 17<br/>tising !<br/>Spurn not the discipline of the<br/>Almighty ;<br/>he binds up where he wounds, 18<br/>he hurts and heals ;</p> |
|--|--|

## JOB VI

- 19 in six afflictions he will save you,  
no harm shall come to you in  
seven ;
- 20 in famine he will rescue you from  
death,  
in war from the stroke of the  
sword ;
- 21 you shall be hidden from the  
scourge of plague,  
you need not be afraid of sudden  
death ;
- 22 at sudden death and famine you  
can laugh,  
nor need you fear wild beasts ;
- 23 the very animals shall be your  
allies,  
and the wild beasts your friends ;
- 24 you can be sure your house is safe,  
you shall miss nothing when  
you go over your flock ;
- 25 you shall find you have many  
children,  
offspring in number like the  
blades of grass ;
- 26 you shall come to the grave in a  
ripe age,  
like a sheaf borne home in  
harvest.
- 27 This is the truth we have found to  
be true ;  
this we have heard : now, lay  
it to heart."
- 6 Eyob answered :
- 2 " ' Passion ' ? Compare my pas-  
sion of despair  
with the full weight of my  
calamity !—
- 3 't is heavier than the sands of the  
sea.  
That makes my words so  
wild.
- 4 The Almighty has buried his  
arrows deep in me,  
and their poison stings my soul ;  
the terrors of God trouble me,  
7a my soul refuses to rest.
- Does a wild-ass bray when he has 5  
grass ?  
Does an ox low at his fodder ?  
Can one eat insipid food and salt- 6  
less ?  
Has the white of an egg any  
flavour ?  
Would that I had my desire ! 8  
Would that God granted my  
longing !  
Would that God were pleased to 9  
crush me,  
to let his hand snap off my  
thread of life !  
That would be some comfort to 10  
me ;  
yes, I would exult in its un-  
sparing pain.  
What strength have I to hold out ? 11  
What is before me, that I should  
be patient ?  
Is my strength equal to the 12  
strength of stones,  
is my flesh made of bronze ?  
No, there is no help, none ; 13  
and all aid has abandoned me.
- Friends should be kind to a dc- 14  
spairing man,  
or he will give up faith in the  
Almighty ;  
but my friends disappoint me like 15  
a stream,  
like mountain brooks that over-  
flow their banks,  
swollen and dark with ice, 16  
with melting snow,  
but vanishing when they are 17  
scorched,  
and disappearing in the sum-  
mer's glow ;  
caravans turn to them, then turn 18  
away,  
take to the desert and then  
perish ;  
caravans from Tema look for 19  
water,

## JOB VII

traders from Arabia are in hopes,  
 20 but their hopes are disappointed, they arrive and they are disconcerted ;  
 21 as I am over you— you and your fears about my terrible fate !

22 Did I ask you for a present, or to pay bribes on my account,  
 23 to rescue me from enemies, to ransom me from bandits ?  
 27 (Ransom ? you fall upon a blameless man, you would make capital out of a friend !)

24 Show me where I have gone wrong; teach me—then I'll hold my tongue.

25 Honest reproof, how sweet it is ! But when you argue, what do you reprove ?

26 Words ? is it words you mean to censure, the whirling words of a man desperate ?

28 Come, look at me ; I swear I will not lie to your face.

29 Do me no longer an injustice ; give over, no guilt has been proved against me.

30 Am I too blunted to be sure of that ? Is there no sense of wrong left within me ?

7 Has not man a hard service upon earth ? Is not his life like a labourer's,  
 2 like a slave who pants for the evening shadow, like a labourer longing for his wages ?  
 3 I am forced to live empty months, and nights of misery are allotted me ;

I lie down thinking, ' When will it be day ? ' and till the day dawns I toss to and fro.  
 Worms and a dry crust cover all my flesh ; my skin grows hard, then breaks. My days go swifter than a weaver's shuttle, and reach a hopeless end.  
 O God, my life is but a breath, 7 remember ; remember, I will never thrive again ;  
 [[Those who see me shall never again see me ; I shall be gone, under thy very gaze.]]  
 As a cloud dissolves and disappears, so he who passes down to death rises no more ; never shall he come home again, 10 never shall his place know him any more.

Well, I will restrain myself no longer ; I will speak out, so bitter is my soul.  
 Am I the sea, am I the Dragon, 12 to be watched narrowly by thee ? When I think my bed will ease me, 13 my couch will soothe my complaint, then thou scarest me with dreams, 14 thou appallest me with nightmares, till I would fain be strangled, 15 I would prefer death to my pains. I would not live for ever ; 16 let me alone, my life is frail and fleeting !  
 What is man, that thou dost make 17 so much of him, fixing thy mind on him,



## JOB VIII, IX

18 punishing him every morning,  
testing him moment by  
moment ?

19 Wilt thou never take thine eye  
off me,  
or leave me for a second ?

20 If I sin, what harm is that to thee,  
O thou Spy upon mankind ?  
Why must thou always find me in  
thy way,  
why vex thyself with me ?

21 Why not forgive my guilt,  
why not let my sin pass ?  
Soon, soon have I to lie down in  
the dust ;  
and when thou searchest for me,  
I shall be no more."

**8** Then Bildad the Shuhite answered :

2 " How long will you talk like that,  
with wild and whirling words ?

3 Does God pervert justice ?  
Does the Almighty wrest what  
is right ?

4 Though your children sinned  
against him,  
and he left them to their fate,

5 seek God out, for yourself,  
entreat the favour of the Al-  
mighty,

6 and if you are pure and upright,  
he will answer your prayer  
indeed,  
and prosper your godly home ;

7 small though your start may be,  
he will enrich you amply in the  
end.

8 Question men of bygone ages,  
attend to what our fathers  
found

9 (for what know we, mere men of  
yesterday ?—

our days on earth are but a  
flitting shadow) ;

10 will they not tell you what they  
know,

and teach you in their wisdom  
this—

' Can the papyrus grow up with- 11  
out mud ?

can the reed flourish without  
water ?

No, all uncut, all fresh and green, 12  
it withers before any plant.

So end all who care not for God, 13  
so perishes the hope of an un-  
godly man ;

his confidence is like a gossamer 14  
thread,

his trust no stronger than a  
spider's web ;

he relies upon his house, and it 15  
gives way,

he clutches it, and yet it will  
not stay.

He is a green plant, growing in the 16  
sun,

with shoots all over the garden,  
with roots twined round the 17  
spring,

thriving inside the greenhouse ;  
yet, once it is destroyed, 18

its place disowns it utterly.

So ends a godless man, 19  
and others rise up in his stead.'

Ah, God will never banish a blame- 20  
less man,

never will he uphold wrong-  
doers ;

he will yet fill your lips with 21  
laughter,

and your mouth with a shout of  
joy ;

your foes shall be covered with 22  
confusion,

and the tents of evil men shall  
disappear."

Then Eyob replied : **9**

" Yes, it is true ; I know it ; **2**

but how is man to get his rights  
from God ?

Even if God chose to argue, **3**

## JOB IX

you could not answer one of his  
 thousand questions.  
 4 He is so wise, so mighty—  
 who ever defied him without  
 scathe ?  
 5 Mountains he moves, and never  
 notices it  
 when he upsets them in his  
 anger ;  
 6 he shakes the earth out of its  
 place,  
 till its pillars are a-trembling ;  
 7 he can forbid the sun to shine,  
 he can seal up the stars ;  
 8 he spreads the heavens out, all  
 unhelped,  
 and stalks along their heights ;  
 9 he makes Orion and the Pleiades,  
 the constellations of the south ;  
 10 he does great things beyond our  
 ken,  
 marvels beyond all reckoning.  
 11 He passes me—I cannot see him ;  
 he sweeps on—I behold him not ;  
 12 he pounces—who can stop him ?  
 Who dare ask him, ‘ What do  
 you mean ? ’  
 13 God will let his wrath have way ;  
 he made the very allies of the  
 Dragon quail.  
 14 How then could I answer him,  
 what words could I pick to dis-  
 pute with him ?  
 15 I would not answer him, though  
 I were in the right,  
 but beg my adversary to have  
 pity.  
 16 Were I to summon him, he would  
 not answer ;  
 I cannot believe that he would  
 listen.  
 17 For he storms and strikes at me  
 with many a wanton blow ;  
 18 he will not let me draw my breath,  
 but fills me full of bitter woe.  
 19 Is it a trial of strength ? Well,  
 there he stands !

Is it a lawsuit ? Who then can  
 arraign him ?  
 His lips would condemn me, were 20  
 I in the right ;  
 and were I blameless, he would  
 prove me wrong !  
 But I am blameless !—never mind, 21  
 I care not about life ; what  
 matters it ?  
 He destroys blameless and bad 22  
 men alike.  
 He does not ? well, who is it, 24c  
 then ?  
 When he is scourging us with 23  
 sudden death,  
 he mocks at the despair of  
 innocent men.  
 The world is handed over to the 24  
 wicked ;  
 he makes the rulers of men blind  
 to justice !  
 My days go quicker than a courier, 25  
 they fly without one happy ray,  
 they flit as rapidly as skiffs, 26  
 as eagles swooping on their prey.  
 If I think to forget about my 27  
 anguish,  
 to cheer up and cast care aside,  
 I am in dread still of my pain— 28  
 I know thou wilt not let me off.  
 I am bound to be held guilty ; 29  
 why should I struggle, then, in  
 vain ?  
 Were I to wash myself with snow, 30  
 and make my hands ever so  
 white and clean,  
 thou would'st plunge me in the 31  
 mud,  
 till my very friends would  
 loathe me.  
 He is not a man like me, 32  
 that we might meet for a fair  
 trial  
 (Oh for some umpire over both 33  
 of us,  
 who might decide our case !)

## JOB X, XI

84 Let him but lift his rod from me,  
let him not overawe me with his  
terror!

35 Then I would not be afraid to  
speak—  
for inwardly I have no guilty  
fears.

10 I am sick, sick of life ;  
I will give rein to my complaint  
of him.

2 'Do not condemn me,' I will say  
to God,  
'but tell me what thou hast  
against me.

3 Does it befit thee to be hard on  
men,  
to disdain what thou hast made?

4 Are thine eyes only mortal,  
is thy sight no more than  
man's,

5 are thy days short as a man's days,  
are thy years like a man's life,

6 that thou huntest out my guilt  
and searchest thus for sin in me,  
7 knowing all the while that I am  
innocent,

knowing there is no perfidy in  
me ?

8 Thy hands shaped and moulded  
me ;  
and wilt thou turn round to  
destroy me ?

9 Remember how thou madest me  
like clay,  
and wilt thou grind me into  
dust again ?

10 Didst thou not pour me out like  
milk  
and curdle me like cheese,

11 clothe me with skin and flesh,  
and knit me with bones and  
sinews ?

12 Thou didst bestow upon me life  
and love,  
my spirit was in thy charge and  
care.

And all the while this was thy dark 13  
design !—  
plotting this, well I know it,  
against me !

If I do wrong, thou markest me, 14  
and wilt not acquit me of ini-  
quity.

If I am guilty, woe betide me ! 15  
If I am guiltless, I must hang  
my head !

For, if I dare to raise it, thou art 16  
after me like a lion,  
so marvellously fresh in thine  
attacks,

so keen to put me in the wrong, 17  
so eager in thy rising wrath !

Why didst thou ever take me from 18  
the womb ?

Why could I not have died  
there in the dark ?

Then I would be as though I had 19  
not been,  
borne from the womb straight  
to the tomb.

My days are few ! let me alone 20  
awhile,

that I may have life bright with  
a brief smile,

before I leave it to return no more, 21  
before I pass to darkness and to  
gloom,

to a land dark as midnight, utter 22  
chaos,  
with no light but the shades  
of death.'"

Then Zophar the Minæan re- 11  
plied :

"Is a crowd of words to go un- 2  
answered ?

Is a glib talker to carry the day ?

Are men to be silenced by your 3  
babbling ?

Is no one to expose your blas-  
phemies ?

You say, 'My life is pure, 4  
I am clean in thy sight' ?

## JOB XII

5 If God would only speak,  
and open his lips against you,  
6 unfolding all the mysteries of his  
wisdom,  
the marvel of its methods,  
then you would learn that God  
does not remember all your  
guilt against you !

7 Can you discover the deep things  
of God ?  
can you reach the Almighty's  
range of wisdom ?

8 It is higher than heaven—how can  
you match it ?  
deeper than death—how can you  
measure it ?

9 Its scope is vaster than the earth,  
and wider than the sea.

10 If he will imprison and arraign,  
who, as you say, can stop him ?

11 Well does he know who are worth-  
less ;  
he sees guilt and he marks it,  
12 training a worthless creature to be  
wise,  
till a wild colt of a man is tamed.

13 If you will turn your mind to God  
and stretch your hands to him,  
14 if sin you banish from your life,  
and evil from your house,  
15 then you can face him unashamed,  
you may be firm and fearless ;

16 you shall forget about your misery,  
you shall remember it no more  
than floods gone by ;

17 your life will rise more radiant  
than the noon,  
your shadows will be like the  
dawn ;

18 you can have hope and feel secure,  
you can look round you and lie  
down in safety,

19 lie down with no one to alarm you ;  
nay, many will be suing for your  
favour.

But evil men will strain their eyes 20  
in vain,  
no chance of an escape is left to  
them,  
their one hope is to breathe their  
last."

Then Eyob answered : 12  
" No doubt you are the men who 2  
know !

Wisdom will die with you !  
But I have brains as well as you ; 3  
why, anyone knows all you  
say.

[[A man whose prayers were an- 4  
swered once by God,  
is now derided by his friends !—  
a just, a blameless man, de-  
rided !

Men at ease sneer at the unfor- 5  
tunate ;  
when a man falters, there are  
blows for him.

It is the plunderers who live un- 6  
harmed,  
those who provoke God are  
secure,  
who make a god of their own  
power.]]

Ask the very beasts, and they will 7  
teach you ;  
ask the wild birds—they will  
tell you ;  
crawling creatures will instruct 8  
you,  
the fish in the sea will inform  
you :  
for which of them all knows not 9  
that this is the Eternal's way,  
in whose control lies every living 10  
soul,  
and the whole life of man.

Does not a man's mind test what 11  
he is told,  
as the palate tastes food for  
itself ?

## JOB XIII

12 Wisdom, you argue, lies with aged  
men,  
a long life means intelligence ?  
13 Nay, wisdom and authority belong  
to God ;  
strength and knowledge are his  
own.  
14 He breaks down : there is no re-  
building ;  
imprisons : there is no release.  
15 He holds the rain back : earth is  
dry ;  
he lets it loose : the land is over-  
whelmed.  
16 Power and providence belong to  
him :  
he is behind deceiver and de-  
ceived,  
17 he strips statesmen of their wits,  
and makes a fool of councillors,  
18 he dismantles royalty,  
and drives kings off in chains,  
19 he marches priests away barefoot,  
and overthrows their ancient  
orders,  
20 orators he renders speechless,  
aged men lose their judgment,  
21 he pours contempt on lords,  
and he unnerves the powerful,  
22 dark policies he brings to light,  
and shady mysteries he exposes ;  
23 he will extend a nation, to undo it,  
he will enlarge a nation, then  
enslave it ;  
24 he will distract its leading men  
and set them in a pathless waste  
astray,  
25 where in the dark they grope  
without a light,  
wandering aimless like a drun-  
ken giant.

13 I have seen all this for myself,  
I have myself heard it and  
noted it ;  
2 what you know I know too,  
I am no more fool than you.

Only—I would appeal to the 3  
Almighty,  
it is with God that I would fain  
join issue.  
You whitewash everything with 4  
lies,  
you patch up futile arguments,  
all of you.  
If only you would hold your 5  
peace,  
then you might pass for wise  
men !  
Listen now to the charge I bring, 6  
hear what I have to urge ;  
listen to all I say, 17  
give me a hearing as I plead  
my case.  
Will you bring unfair arguments 7  
for God ?  
Will you tell lies on his behalf ?  
Will you be sycophants of the 8  
Almighty ?  
Will you be special pleaders for  
God ?  
Will it be well when he probes 9  
you ?  
Can you deceive him like a  
man ?  
No, he will punish you, 10  
if you are sycophants of his in  
secret.  
Should not his majesty make you 11  
shudder ?  
should not the dread of him seize  
you ?  
Your maxims crumble like ashes, 12  
your arguments collapse like  
mounds of clay.  
Silence ! let me alone—I must 13  
have speech,  
whatever happens !  
I will run any risks, 14  
I will hazard my very life !  
He may kill me—what else can 15  
I expect ?—  
but I will maintain my inno-  
cence to his face.

16 This should be in my favour,  
that before him no godless man  
dare come.

18 I foresee how my case will go,  
I know the verdict will be mine.

19 Will anyone disprove my inno-  
cence ?  
then I would be dumb and die !

20 Spare me two things alone, O God,  
and then I need not hide away  
from thee :

21 lift off thy heavy hand,  
and scare me not with thy  
terrors,

22 then I will answer thy summons—  
or else, answer thou my sum-  
mons.

23 Tell me all I have done wrong,  
let me know what sin I am  
guilty of.

24 Thou wilt not ? Why art thou  
unfriendly,  
why treat me as thine enemy ?

25 Wilt thou harry a poor fluttering  
leaf ?  
Wilt thou pursue a withered  
straw ?

26 A bitter sentence thou hast passed  
on me,  
that I must pay for errors of my  
youth.

27 Thou fastest logs to my feet,  
thou watchest every step I take ;  
thou hast clipped my roots,  
14 and hemmed my growth in  
5b narrow bounds.

1 Man born of woman  
lives but a few days and is full  
of trouble ;

2 he flowers and fades,  
he is a fleeting shadow.

8 And thou wilt fasten upon such !  
Thou wilt bring him to justice,

his life all rotting in decay 13, 28  
like a moth-eaten robe !  
[[Oh that among the impure might 14  
be found 4  
one pure man ; but there is  
not one !]]

As thou hast fixed man's days 5a  
and numbered his few months,  
take thine eye off him, let him 6  
have some peace,  
until his labouring day be done.  
There is hope for a tree that is 7  
felled ;  
it may flourish again,  
the shoots of it need not fail ;  
though its root decays in the 8  
soil,  
though its stump is dead in the  
ground,  
it may bud at the scent of water, 9  
and put out boughs like a plant.  
But man dies and departs, 10  
man breathes his last — and  
where is he ?

Like the water of a vanished lake, 11  
like a dry, drained river,  
man lies down, never to arise, 12  
never to waken, though the  
skies wear out,  
never to stir out of his slumber.

Would'st thou but hide me in the 13  
nether world,  
concealing me until thy wrath is  
over,  
and then remember me when it  
is time !

If only man might die and live 14  
again,  
I could endure my weary post  
until relief arrived ;  
thou would'st call, and I would 15  
come,  
when thou didst yearn for life  
that thou hadst made ;  
thou would'st not keep account of 16  
all I do,

thou would'st not watch for  
 nothing but my faults ;  
 7 my guilt would be scaled up and  
 set aside,  
 thou would'st condone my sin.  
 8 But alas! even mountains crumble,  
 rocks are swept aside,  
 9 stones are worn by water,  
 floods wash the soil away,  
 and thou destroyest all the  
 hopes of man.  
 10 Thou art too strong for him, he  
 has to go ;  
 thou alterest his face in death,  
 and he departs.  
 1 His sons are honoured, but he  
 never knows ;  
 his sons are shamed—he never  
 feels it.  
 2 But his kinsfolk feel grief for him,  
 and for him his servants mourn.”  
 5 Then Eliphaz the Temanite  
 replied :  
 2 “ Would any man of sense argue  
 so wildly,  
 or make himself a wind-bag ?  
 3 Would he talk on, to no profit,  
 with words that serve no pur-  
 pose ?  
 4 You undermine religion,  
 with your threatening of God ;  
 5 it is your sin inspiring you to  
 speak,  
 to choose your ground so cun-  
 ningly.  
 7 Were you the first man to be  
 born ?  
 Are you older than the hills ?  
 8 Are you a member of God's  
 council ?  
 Have you made divine wisdom  
 all your own ?  
 9 Do you know anything we do not  
 know ?  
 What lore is yours that is not  
 ours ?

Grey hairs and age are on our 10  
 side,  
 men older far than your own  
 father.  
 The divine comfort that we bring, 11  
 you slight,  
 our words that deal with you so  
 gently ?  
 Why let your passions carry you 12  
 away ?  
 Why do your eyes flash proudly?  
 You are convicted out of your own 6  
 mouth ;  
 your own lips prove—not I—  
 that you turn angrily on God, 13  
 and talk rebelliously.  
 What is man ? how should he be 14  
 clean ?  
 Man born of woman, how should  
 he be pure ?  
 Even on his angels God cannot 15  
 rely,  
 the very heavens are stained to  
 him ;  
 and how much more a loathsome, 16  
 tainted creature,  
 a man who gulps down wicked-  
 ness like water !  
 Listen, let me tell you this, 17  
 let me relate what I have  
 learned—  
 a truth that wise men handed 18  
 down,  
 imparted to them by their  
 fathers,  
 who had the land all to them- 19  
 selves,  
 untainted by a foreigner.  
 ‘ The bad man suffers torment all 20  
 his life,  
 through all the years he has to  
 work his will.  
 Terrors are always sounding in 21  
 his ears ;  
 some plunderer will break his  
 peace, he fears ;

## JOB XVI

- 22 Of lasting through the dark hour,  
     he despairs,
- 23 sure that his doom is fixed,  
     to be the vulture's prey,
- 22 to perish by the sword ;
- 24 the dark days terrify him,  
     anguish and agony overpower  
     him.
- 25 For he challenged God,  
     he matched himself against the  
     Almighty,
- 26 charging at him haughtily,  
     behind stout bossed shields—
- 27 so swollen in prosperity,  
     so bloated in his wealth.
- 28 He rebuilt ruined cities for himself,  
     places that no man ought to  
     dwell in.
- 29 But what he won he cannot keep,  
     the harvest of his gain he can-  
     not reap.
- 30 His branches wither in the heat,  
     his fruit is whirled off by the  
     wind ;
- 32 his boughs fade all too soon,  
     before their fronds are green ;
- 33 he drops his unripe clusters like a  
     vine,  
     he sheds his blossoms like an  
     olive.
- 34 For the goddess are a barren tribe,  
     and fire destroys the men who  
     bribe ;
- 35 big with mischief, they bear mis-  
     chief—  
     disappointment — for them-  
     selves ! ”
- 16 Then Eyob replied :
- 2 “ Often have I heard you talk like  
     that already—  
     plaguy comforters that you  
     are !
- 3 Will your own windy speeches  
     never end ?  
     What ails you that you will be  
     answering me ?
- I could talk as you talk,           4  
     if you were in my place ;  
     I could string strictures upon you,  
     and toss my head in scorn ;  
     I could talk courage to you,       5  
     I would not spare the language  
     of compassion !  
     I would not spare my pity if I 6  
     spoke ;  
     even were I silent, I would  
     pity still !
- Here is God wearing me out, 7  
     dazing me !  
     My misery shrivels me up ;  
     my gauntness proves my guilt, 8  
     it is an open evidence against  
     me !  
     He flings me down and rends me in 9  
     his rage,  
     he shows his teeth at me.  
     When I was happy, he crushed me, 1  
     he caught me by the neck and  
     mangled me.  
     He set me up to be his target,  
     his arrows are raining upon me ; 1  
     he pierces my vitals without pity,  
     till my entrails ooze out on the  
     ground.  
     Breach after breach he makes 1  
     upon my walls,  
     he storms me with a warrior's  
     rush.
- I have stitched sackcloth on my 1  
     skin,  
     and bowed my glory to the  
     dust ;  
     my face is flushed with tears, 1  
     my eyes are dimmed,  
     though I have done no wrong, 1  
     although my life is innocent.  
     Cover not up my blood, O earth ! 1  
     let the cry of it wander through  
     the world !  
     Yet even already heaven has a 1  
     witness for me,



## JOB XVII, XVIII

and there is One on high to vouch for me.  
 20 My friends deride me,  
 but my tears turn to God in prayer,  
 21 that he would plead for man against Himself,  
 and vindicate a man against his friends !

22 Come but a few years more,  
 and I go, never to return ;  
 17 my strength and time are spent,  
 and the grave alone is left me.  
 2 Illusions are indeed my lot ;  
 I face the bitter mockery of life.  
 3 Give me a pledge that thou thyself wilt act ;  
 who else would undertake my cause against thee ?  
 6 Thou hast made me a byword in the world ;  
 men look upon me like a monster—  
 5 like one who bids friends to a feast,  
 and lets his children starve !  
 7 My eyes are dimmed with weeping,  
 my limbs are worn to a shadow ;  
 11 my days pass in despair,  
 my heart is broken ;  
 12 night is a day to me,  
 and light is darkness ;  
 13 all I can hope for is a home below,  
 to make my bed in the darkness of death,  
 14 to call the tomb ' my mother,'  
 to call the worm ' my sister ' !  
 15 Where, where is any bliss for me ?  
 oh where can I see any hope ?  
 16 Bliss and hope sink with me below ;  
 we go down to the grave together."

18 Then Bildad the Shuhite made reply :

2 " Will you keep quiet ?  
 silence ! and let us speak.

Are we to be treated like beasts ? 3  
 Think you we are dumb cattle ?  
 Good men are horrified at you, 17  
 and honest men provoked by 8  
 your impiety.  
 Nevertheless the upright shall not 9  
 falter ;  
 a stainless soul grows ever  
 stronger.

See here, you angry creature, 10  
 tearing yourself to pieces in 18  
 your rage, 4  
 is the world to go to wrack and  
 ruin,  
 are things to be upset, because  
 of you ?  
 No, the light of an evil man is 5  
 quenched,  
 his fires shall fail,  
 the light in his home shall be dark, 6  
 the lamp over his head goes out ;  
 his stride is checked, 7  
 his own plots make him slip ;  
 he entangles himself in a net, 8  
 and sprawls within its meshes,  
 his heels are caught in a snare, 9  
 and the trap closes on him  
 tight,  
 a noose lies hid for him upon the 10  
 ground,  
 a pitfall on his path.  
 Terrors surround and startle him, 11  
 they chase him at his heels ;  
 ruin is ravenous for him, 12  
 disaster only waits for him to  
 stumble.

Sickness gnaws at his skin, 13  
 deadly disease eats away his  
 limbs.

He shall be dragged from his 14  
 security,  
 and haled before the king of  
 terrors.

His home shall be infested with 15  
 disease,  
 and brimstone shall be scattered  
 on his homestead.

## JOB XIX

16 His roots shall be dried up below him,  
his boughs shall wither overhead.

17 His memory shall vanish from the land ;  
he leaves no name on earth.

18 He shall be driven from light into the dark,  
and chased out of the world.

19 He shall leave neither son nor scion ;  
not one remains in the old home.

20 His fate astounds the west,  
appeals the east.

21 So fares a godless home,  
so fares the man who has no care for God."

**19** Then Eyob answered :

2 "How long will you harrow my soul,  
and crush me with your words ?

3 Time and again you have taunted me,  
you have wronged me shamelessly.

4 Supposing I have sinned,  
does my sin injure you ?

5 Are you to lord it over me,  
and to reproach me with my misery ?

6 Understand, it is God who has undone me,  
and spread his nets around me.

7 I cry out ' Murder ! '—there is no reply ;  
I call for help, and get no justice.

8 He has blocked up my road,  
he has darkened my path,  
9 he has stripped me of honour,  
he has degraded me,

10 he has demolished me,  
and torn my hope up by the roots ;

11 he has flamed in wrath at me,  
and treated me as his foe ;

on his troops come, in a swarm, 12  
bent on besieging me !

My clansmen have abandoned me, 13  
my friends are all estranged,

my kinsmen will not own me, 14  
and my guests ignore me ;

maids of mine treat me like a 15  
stranger,

to them I am an alien ;  
my serf will not obey my orders, 16  
I have humbly to entreat him ;

my breath is loathsome to my very 17  
wife,

my smell is hateful to my  
children ;

even young lads despise me, 18  
when I draw near they run  
away ;

all my intimates detest me, 19  
men I love turn against me.

My skin is clinging to my bones, 20  
my teeth are falling out.

Have pity on me, O my friends, 21  
have pity,

for the hand of God has struck  
me.

Why persecute me like God, 22  
as if no slander were enough for  
you ?

Oh that my defence were written, 23  
oh that my case could be pre-  
served in writing,

cut with an iron pen on lead, 24  
or lastingly engraved on stone !

Still, I know One to champion me 25  
at last,

to stand up for me upon earth.

This body may break up, but even 26  
then

my life shall have a sight of  
God ;

my heart is pining as I yearn  
to see him on my side, 27

see him estranged no longer.

28 O you who think to run me down,  
to blame me for my sufferings,  
29 beware of your falsehoods !  
Such slanders call for God's own  
sword,  
to teach you impious men what  
the Almighty is."

20 Zophar the Minæan answered :  
2 " Now this does rouse my soul,  
my heart is stirred,  
3 to listen to your insults and ex-  
cuses—  
an empty answer to my argu-  
ments !  
4 Know you not that from of old,  
ever since man was in the world,  
5 the sinner never sings for long,  
and godless men have short-  
lived joy ?  
6 Though he may tower in triumph  
to the skies,  
although his head may touch  
the very clouds,  
7 he is swept away like his own dung,  
till those who knew him ask,  
' Where is he ?'  
8 He disappears like a dream—no  
trace of him—  
he vanishes like a vision of the  
night ;  
9 when manly vigour fills his frame,  
he and his manly vigour go to  
dust ;  
10 he leaves his children poor,  
his sons have to disgorge his  
plunder.  
12 Though sin is a sweet morsel in his  
mouth,  
though he rolls it under his  
tongue,  
13 loth to let it go,  
keeping it still on his palate,  
14 yet the food turns to venom in his  
stomach,  
to the poison of asps ;

asps shall sting him with their 16  
tongues,  
and he sucks in poison.  
He has to vomit the wealth he has 15  
swallowed ;  
God makes him eject it.  
He shall not feed on milk from the 17  
meadows,  
on honey or on butter from the  
pastures ;  
his swelling hoards bring him no 18  
happiness,  
he has no joy, for all his traffick-  
ing.  
As he was hard upon the poor, 19  
and seized on houses that he  
never built,  
as his greed knew no pause, 20  
he shall not save one thing that  
he desired ;  
as nothing ever escaped his 21  
grasp,  
his own prosperity shall not  
last ;  
for all his wealth, he finds himself 22  
in straits,  
exposed to the full force of  
misery.  
God lets his anger loose at him, 23  
and rains on him his wrath !  
He flies from men in iron mail, 24  
and is shot down by a bow of  
bronze ;  
the arrow comes out at his back, 25  
the point driven through his  
entrails ;  
death's terrors close on him,  
and darkness is his doom. 26  
A fire that no man lit consumes  
him,  
and burns up all he leaves at  
home ;  
his house is swept to ruin, 28  
accursed in the day of wrath  
divine.  
Heaven lays bare his guilt, 27  
earth rises to denounce him.

29 This is what God bestows upon a sinner,  
 this is what God awards a godless man."

21 Eyob replied :

2 " Attend to what I urge ;  
 it will console me, if you only listen !

3 Pray let me have my say ;  
 and after I have spoken, mock away !

4 It is not against man that I complain ;  
 so why should I be patient ?

5 See here ! let this astound you,  
 let it awe you into silence !

6 When I think of it, I am all aghast,  
 I am seized with shuddering.

7 Why do wicked men live on,  
 live to be old and strong ?

9 Their homes are safe from fear ;  
 God's rod never strikes them.

10 Their bullocks breed without fail,  
 their cows calve safely.

8 They see their family flourishing,  
 their eyes rest on their offspring ;

11 their children flock out to the fields,  
 boys and girls dancing merrily.

12 They sing to the lyre and tambourine,  
 make merry to the music of the pipe ;

13 they lead a prosperous life,  
 and die in peace—

14 men who bade God, ' Begone from us ;  
 we have no interest in thee and thine !

15 Why should we serve the Almighty ?

What is the good of us praying to him ?

22 (—to him who fills them with  
 18 prosperity !

Far be such impious thoughts from me !)

Are they not masters of their 21  
 fortunes ? 16

Does God concern himself with what they scheme ?

How often does he extinguish evil 17  
 men ?

Tell me how often calamity befalls them !

How often does God rack them in his anger ?

How often are they mere straws 18  
 before the wind,

chaff swept before the storm ?

' God,' you say, ' punishes the 19  
 children for it ' ?

Better he made the men themselves feel punishment !

The evil man should witness his 20  
 own ruin,

and drink the Almighty's anger for himself.

What interest has he in his family, 21  
 once his own span of life is snapped ?

Does God draw any difference 22  
 between men ?

In high heaven does he govern this world ?

Why, one man dies, robust and 23  
 hale,

in full peace and prosperity ;

his powers are fresh, 24  
 his health is sound.

Another man dies, broken-hearted, 25  
 and never gets the good of life.

Both lie down in the dust together, 26  
 and worms swarm over both of them.

I know what you are thinking, 27  
 I know the cruel wrong you do me.

Why offer me your idle consolations, 34

when all you urge is false ?

## JOB XXII

18 'What of the tyrant's house?'  
     you ask,  
     'where are the dwellings of  
     evil men?'  
 19 Well, talk to travellers,  
     learn what they have to tell:  
 20 of how an evil man is spared  
     calamity,  
     how he goes scatheless from the  
     wrath of God.  
 21 Who ever tells him plainly what  
     he is?  
     Who ever punishes him for his  
     crimes?  
 22 No, he is carried to a stately grave,  
 23 and all men follow his great  
     funeral;  
     quiet he lies amid the clods,  
 2 and well his tomb is cared for."

2 Then Eliphaz the Temanite  
 replied:  
 2 "Can man offer God any insight,  
     so that a sage should be of use  
     to him?  
 3 Has the Almighty any interest in  
     your goodness?  
     Does he gain by your blameless  
     life?  
 4 Why should he punish you for your  
     religion,  
     and pass sentence on you?  
 5 Grave your guilt must be,  
     endless your sins.  
 6 You have selfishly fleeced your  
     fellows,  
     and stripped your debtors to the  
     skin;  
 7 you have not given water to the  
     weary,  
     you have starved the hungry;  
 9 you have sent widows away empty-  
     handed,  
     you have been oppressing  
     orphans,  
 8 to let the powerful hold the land,  
     to let squires settle down.

Therefore it is that snares close 10  
     on you,  
     and panic fear is scaring you,  
 therefore has your light turned to 11  
     darkness,  
     and floods have overwhelmed  
     you.

Is not God high in heaven? 12  
     Does he not look down on the  
     topmost star?  
 And yet you say, 'God never 13  
     notices!  
     Can he rule through the thick  
     darkness?  
 He moves on the high vault of 14  
     heaven;  
     he cannot see us for the clouds  
     that veil him.'  
 Is that the line you choose, 15  
     the line that evil men took long  
     ago?  
 They came to an untimely end; 16  
     when the floods undermined  
     them,  
 good men rejoiced to see their fate, 19  
     and over them the guiltless  
     jeered,  
 shouting, 'Our foes are now effaced, 20  
     and what they leave the flames  
     will burn!'

Give way to God, submit to him, 21  
     and it will mean prosperity for  
     you;  
 accept the orders that he issues, 22  
     take his words to heart.  
 If you turn humbly to the 23  
     Almighty,  
     and banish evil from your home,  
 [[if you will throw your treasures 24  
     to the ground,  
     and fling your gold of Ophir in  
     the stream,  
 and make the Almighty himself 25  
     your treasure,  
     sound wisdom your wealth,]]

## JOB XXIII, XXIV

26 then the Almighty shall be a joy  
to you,  
and you can raise your eyes to  
God ;  
27 when you pray, he will answer you,  
and then you can fulfil your  
vows to him ;  
28 whatever you plan shall prosper,  
and you shall live in sunshine ;  
29 for he humbles haughty upstarts,  
and he helps the lowly,  
30 he saves those who are guiltless,  
rescuing them for their un-  
spotted record."

**23** Then Eyob replied :  
2 " But my complaint is bitter still ;  
under his heavy hand I lie and  
moan.  
3 Oh that I knew where to find him,  
how to reach his very throne,  
4 and there lay my case before him,  
arguing it out to the full !  
5 Fain would I learn what his reply  
would be,  
and understand what he would  
say to me.  
6 Would he meet me with his  
almighty power ?  
No, he would listen to me ;  
7 there I might argue with him as  
one innocent,  
and have my judge acquit me for  
all time.  
8 But I go forward, and he is not  
there ;  
backward, and yet I cannot  
behold him ;  
9 I seek him on my left, in vain ;  
when I turn to the right, I can-  
not see him.  
10 Yet he knows how I live ;  
when he tests me, I shall prove  
sterling gold.  
11 I have kept closely to his footsteps,  
never swerving from his path ;

I never stray from his commands, 12  
I treasure up his orders.  
But who can make him change his 13  
mind ?  
He does whatever he may  
choose !  
So I am cowed before him ; 15  
the thought of him dismays me.  
For God makes my heart faint, 16  
the Almighty cows me ;  
I am appalled at his dark mystery, 17  
and its black shadow has be-  
wildered me.

Why has not the Almighty ses- **24**  
sions of set justice ?  
Why do his followers never see  
him intervening ?  
Evil men are removing landmarks, 2  
plundering flocks and shepherds,  
driving off the orphan's ass, 3  
seizing the widow's cow for  
debt,  
tearing her fatherless babe from 9  
her breast,  
seizing the very infants of the  
poor for debt,  
evicting poor folk, till these 4  
humble souls  
must hide and huddle away ;  
they wander like the wild-ass in 5  
the desert,  
roaming in search of food—  
for the children have no bread.  
They have to steal corn from the 6  
fields by night,  
and rob the vineyards of the  
rich ;  
all night they lie naked, unclad, 7  
uncovered from the cold,  
drenched by downpour from the 8  
hills,  
and clinging to rocks for shelter,  
till vigour fails them, **30**, 2  
and their vital strength is gone.  
Gaunt with hunger and with want, 3a  
they gnaw herbs in the wold, 3l

## JOB XXIV, XXV

gathering salt-wort under bushes,  
 using broom-roots for their fuel.  
 They grope in waste and desolate  
 places,  
 driven from the haunts of men—  
 the hue and cry after them, like  
 thieves !  
 They live in dark ravines,  
 in caves and rocks,  
 grunting among the bushes,  
 coupling under the scrub,  
 brainless creatures and base,  
 routed out of the country.  
 Some have to go bare, unclothed,  
 hungry while they are harvest-  
 ing,  
 pressing the oil between the rows  
 of olives,  
 thirsty while they crush wine  
 from grapes.  
 Others evade the daylight,  
 caring not for the ways of God,  
 refusing to pursue his paths.  
 The murderer rises in the dark,  
 to kill poor folk and helpless ;  
 the groan of victims rises from the  
 town,  
 and wounded men cry out—  
 but God pays no heed to the  
 crime.  
 The adulterer watches for the  
 twilight ;  
 he muffles up his face,  
 and mutters, ' Not a soul will  
 see me ! '  
 The thief prowls in the night,  
 and breaks into houses in the  
 dark ;  
 thieves keep themselves shut up  
 during the day,  
 they all detest the light ;  
 they choose the midnight as their  
 time,  
 they are familiar with the ways  
 of darkness.  
 [[He is swept off by the flood,  
 a curse lies on his property ;

no foot turns to his vineyard,  
 ruined by drought and heat, 19  
 flooded with melting snow.  
 The streets of his native place for- 20  
 get him,  
 his greatness is no more remem-  
 bered,  
 he is uprooted like a rotten tree,  
 he who ill-treats the widow, 21  
 and pities not her children.]]  
 Yet God lets them remain alive 22  
 and strong ;  
 they rise, when they despaired  
 of life !  
 He lets them rest in safety, 23  
 he watches over them !  
 [[Have patience ! they will soon 24  
 be gone,  
 brought low and bundled off like  
 all the rest,  
 lopped like the ears of corn.]]  
 Who can deny it ? who can prove 25  
 I lie,  
 and show that what I urge is  
 idle talk ? ”  
 Then Bildad the Shuhite an- 25  
 swered : 1  
 “ What a help you are to poor 26  
 God ! 2  
 What a support to his failing  
 powers !  
 What wise directions you can give 3  
 to him .  
 out of your ample stores of  
 knowledge !  
 Who helped you to such elo- 4  
 quence ?  
 Who was it that inspired you ?  
 He wields a dread authority, he 25  
 keeps the peace within high 2  
 heaven.  
 His armies, who can number 3  
 them ?  
 Whom cannot he surprise and  
 seize ?

## JOB XXVI, XXVII

- 4 Then how can man be just before  
God ?  
How can a mortal man be pure ?
- 5 To him the very moon is not un-  
sullied,  
the very stars are stained !
- 6 How much more that mere mag-  
got, man,  
that worm, a mortal man ?
- 26** Before him the primæval giants  
5 writhe,  
under the ocean in their prison ;  
6 the underworld lies open to his  
eyes,  
the nether regions are unveiled.
- 7 The northern skies he spreads o'er  
empty space,  
and hangs the earth on nothing ;  
8 he wraps up water in his clouds,  
and the clouds burst not  
under it ;  
9 he veils the face of the full moon,  
spreading his cloud over it.
- 10 The dome of heaven he arched  
over the deep,  
bounding the darkness from the  
light ;
- 11 then swayed the pillars of the sky,  
appalled at the thunder of his  
rebuke ;
- 12 by his power he quelled the sea,  
and by his wisdom he laid low  
the Dragon ;
- 13 by his breath the skies were cleared,  
and his hand maimed the swift  
cloud-monster.
- 14 And all this is the mere fringe of  
his force,  
the faintest whisper we can  
hear of him !  
Who knows the full thunder of  
his power ? ”
- 27** Then Eyob again replied :  
2 “ As God lives, who has wronged  
me,  
as the Almighty lives, who has  
embittered me,  
I swear I speak the truth, 4  
I tell no lie,  
when I maintain (by God !) that 5  
you are wrong,  
when I assert that I am inno-  
cent !  
For I am sound and sane ; 3  
God’s breath is in me.  
I hold unflinching to my inno- 6  
cence ;  
not for one hour need I reproach  
myself.
- You have all seen this for your- 12  
selves ;  
then why vapour so vainly ? ”
- Zophar the Minæan replied : 7  
“ May my worst enemy fare like  
the wicked,  
may my foe die the death of the  
unjust !  
For what hope has a godless man 8  
when God demands his soul ?  
Will God ever listen to his cry 9  
when woe befalls him ?  
Will he obtain his wish from the 10  
Almighty ?  
Will the Almighty heed him  
when he calls ?  
I can show you how God’s power 11  
works,  
I will disclose the dealings of the  
Almighty.  
Here is what God awards an evil 13  
man,  
what the Almighty bestows up-  
on a tyrant :  
if his children grow up, some fall 14  
by the sword,  
some starve ;  
his sons are victims of the plague, 15  
their widows cannot wait for  
them ;  
he may store silver up like dust, 16



## JOB XXVIII

and prepare robes abundant as  
the clay ;  
17 he may prepare them, but the just  
shall wear them,  
and good men shall divide his  
silver ;  
18 the house he builds is like a  
spider's,  
flimsy as a watchman's shelter.  
19 He lies down rich—it is the end !  
he opens his eyes, to find that  
all is over !  
20 Terrors seize him in the day,  
a tempest carries him off by  
night ;  
21 an east wind whirls him clean  
away,  
sweeping him from his site.  
22 God pelts him without pity,  
though fain he would escape ;  
23 God openly derides him,  
and hisses scorn at him from  
heaven.

**28** Where is wisdom to be found ?  
And knowledge, where does it  
abound ?  
For silver there are mines,  
and places for refining gold ;  
2 iron from the earth is taken,  
copper smelted out of stones.  
3 Men search the darkness to its  
depth,  
and in the pitchy gloom for  
stones they grope ;  
4 they run a shaft down far from  
daylight,  
they hang below, swinging upon  
a rope.  
5 A harvest comes out of the earth  
below,  
when the miner blasts it under-  
ground ;  
6 sapphires lie among its stones,  
and he picks up lumps of gold ;  
9 he falls to work upon the flinty  
rocks,

he turns the hills up by the  
roots ;  
he drills a channel in the cliff, 10a  
to draw the water off ; 11a  
he delves for what is rare, 10b  
and hidden gems he will unbare. 11b

But where is wisdom to be found ? 12  
And knowledge, where does it  
abound ?

No vulture knows the path to it, 7  
no hawk's eye ever spies it,  
no proud beast ever paces it, 8  
no lion moves along it ;  
not a man knows that path, 13  
in the land of the living none  
finds it.

The deep says, ' Not in me ! ' 14  
The sea says, ' Not in me ! '

No solid gold can purchase 15  
wisdom,  
no silver can be paid for her ;  
there is no price for her in gold of 16  
Ophir,  
in precious beryls or in sap-  
phires ;

gold and glass are no match for her, 17  
jewels of gold are no exchange  
for her ;

coral and crystal are not to be 18  
mentioned ;

wisdom is more precious even  
than rubies ;  
the Ethiopian chrysolite is not 19  
equal to her,  
no weight of gold can be paid  
down for her.

Where is wisdom to be found ? 20  
And knowledge, where does it  
abound ?

For she is hid from every living 21  
creature,  
even from the eyes of a wild  
bird.

Death and the underworld declare, 22  
' We have only heard of her.'

## JOB XXIX

- |  |  |
|--|--|
| <p>23 God knows where she is,<br/>             God only is aware of her abode ;<br/>         24 for he saw to the very ends of<br/>             earth,<br/>             he scanned the whole world<br/>             under heaven,<br/>         25 when he fixed the forces of the<br/>             wind,<br/>             and measured out the waters,<br/>         26 when he made rules for the rain,<br/>             and paths for the flash of<br/>             lightning ;<br/>         27 he saw wisdom then, and studied<br/>             her,<br/>             worked with her and proved<br/>             her.<br/>         28 And he declares to man, 'For<br/>             you<br/>             to revere me is your wisdom,<br/>             to shun evil—that is know-<br/>             ledge ! ’ ’</p> <p>29 Then Eyob again replied :</p> <p>2 “ Oh to be as once I was in months<br/>             gone by,<br/>             in the days when God was<br/>             guarding me,<br/>         3 when his lamp shone over my<br/>             head,<br/>             and I could walk by his light<br/>             through the dark !<br/>         4 Oh to be as I was in my prime,<br/>             when God was sheltering my<br/>             home,<br/>         5 when the Almighty still was with<br/>             me,<br/>             when my children were about<br/>             me,<br/>         6 when my farms were a-flow with<br/>             milk,<br/>             and oil gushed from my oil-<br/>             press !<br/>         7 When I went to the city-council,<br/>             and sat down among the<br/>             burghers,<br/>         8 the youths fell back before me,<br/>             seniors rose to their feet,</p> | <p>the nobles ceased to talk,           9<br/>             and held their peace,<br/>         the magnates became mute,       10<br/>             and were struck dumb.<br/>         Men listened to me carefully,     21<br/>             and silently awaited my advice ;<br/>         my words fell fresh on them like 22<i>b</i><br/>             showers,<br/>             they waited for me as for rain,   23<br/>         like the dry clods in spring for rain,<br/>             and when I spoke, no one would 22<i>a</i><br/>             speak again.<br/>         When I smiled, it encouraged 24<br/>             them,<br/>             my cheerful gaze put heart into<br/>             the hopeless ;<br/>         I fixed their policy, I presided 25<br/>             there,<br/>             commanding as a monarch<br/>             among men.<br/>         Men blessed me when they heard 11<br/>             of me,<br/>             men owned my worth who saw<br/>             me ;<br/>         for I delivered poor men when 12<br/>             they cried,<br/>             the fatherless and helpless ;<br/>         perishing people gave me their 13<br/>             blessing,<br/>             I gladdened the heart of the<br/>             widow ;<br/>         I wore the robe of charity and 14<br/>             kindness,<br/>             my justice was a tunic and a<br/>             turban ;<br/>         I was eyes to the blind,           15<br/>             I was feet to the lame,<br/>         I was a father to protect the poor, 16<br/>             taking their case up, though it<br/>             was not mine ;<br/>         I broke the jaws of any who 17<br/>             oppressed,<br/>             and forced their fangs to drop<br/>             their prey.<br/>         So I thought, ‘ I shall grow old 18<br/>             among my brood,</p> |
|--|--|

## JOB XXX, XXXI

<p>my days shall be like sand for number ;</p> <p>19 my roots reach to the water, the dew lies on my branches all the night ;</p> <p>20 fresh honours fall to me, I grow in might.'</p> <p><b>30</b> And now my juniors mock me, 1 men whose sires I would have scorned to trust with a sheep-dog's task !</p> <p><b>16</b> God leaves me to these impudent 11 lads, he throws me to malicious men ;</p> <p>9c my foes glare on me grimly, 10 panting with open mouth, they strike me on the cheek, in- sulting me, banding together to attack me.</p> <p><b>30</b> I am the butt of their songs, 9 I am a byword among them ;</p> <p>10 they loathe me, hold aloof from me, and at the sight of me spit in disgust.</p> <p>11 They have unstrung me and un- done me, with their unbridled onset ;</p> <p>12 a rabble rises against me, they set on to besiege me,</p> <p><b>13</b> they cut off my escape, determined to destroy me ; and loose to all restraints,</p> <p>14 they pour in at the open breach, rushing upon me through the ruined wall.</p> <p>15 Thus terrors are let loose on me ; my happiness is blown away, and like a cloud my welfare dis- appears.</p> <p>16 So now my soul within me melts with sorrow, misery masters me ;</p> <p>17 the bones are rotting in my body, the pain that gnaws me never slumbers ;</p>	<p>my skin is wrinkled with the fell 18 disease, drawn tight over my limbs.</p> <p>God has plunged me in the mud, 19 I am reduced to dust and ashes.</p> <p>Thou wilt not answer when I cry, 20 thou hast ceased to care for me ; thou hast turned cruel to me, 21 thou layest thy heavy lash on me, thou tosses me before the wind, 22 I break up under the blast ; for I know thou wilt house me 23 with death, where all the living have to dwell.</p> <p>And yet a sinking man will stretch 24 his hand, crying for help in his calamity.</p> <p>Will not a man in trouble weep ? 25 Is not the soul of the forlorn distressed ?</p> <p>I hoped for good, and evil came, 26 I waited for the light, and dark- ness fell ;</p> <p>my heart is hot and restless, 27 misery faces me, I wail, with none to comfort me, 28 fit company for howling jackals, for any pack of wolves, 29 for screaming ostriches.</p> <p>My skin is peeling off me black- 30 ened, my limbs burn with the fever, my dances turn to dirges, 31 my lyrics to laments.</p> <p>Let God take scales of justice to 31 my life, 6 and he would own that I am innocent !</p> <p>If ever I lived a false life, 5 if ever I took to fraud,</p> <p>if ever I went wrong, 7 if my heart ever followed my eyes,</p>
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## JOB XXXI

- 8 may others eat up what I sow,  
and may my crops be rooted  
up!
- 1 I laid an interdict upon my eyes,  
never to look with longing on a  
maiden.
- 2 What would I get from the high  
God for that?  
What would the Almighty send  
on me for that?
- 3 What but the suffering that falls  
to sinners,  
the ruin that rewards the  
vicious?
- 4 Does he not see whate'er I do,  
and count each step I take?
- 9 If ever my heart was enticed by  
women,  
if ever I haunted my neighbour's  
door,
- 10 may my own wife be a slave to  
strangers,  
a concubine for other men!
- 11 Adultery would be an infamous  
offence,  
a crime that calls for punish-  
ment;
- 12 it is a fire that burns life to a  
cinder,  
it would burn up whatever I  
possess.
- 13 If ever I ignored the rightful claim  
of any servant, man or woman,
- 14 what could I do when God rose  
up?  
If he took me to task, what  
could I say?
- 23 No, I feared suffering at the hands  
of God;  
I could not do it, in my dread  
of him.
- 15 Did not my Maker make my ser-  
vant too,  
and form us both alike within  
the womb?
- I never grudged a poor man any- 16  
thing,  
I never made a widow pine in  
want;
- I never ate my bite of food 17  
alone  
and did not share it with the  
fatherless.
- For, like a father, God has brought 18  
me up,  
and cared for me since ever I  
was born.
- If ever I saw any perishing 19  
for lack of clothing, naked in  
their need,  
and did not warm them with my 20  
fleeces,  
till they blessed me for covering  
them;
- if ever I sued unoffending men, 21  
because I knew the verdict  
would be mine,  
then may my shoulder drop from 22  
its socket,  
my arm snap from the collar-  
bone!
- If ever my land accused me, 38  
if the furrows all complained  
with tears,  
that I paid not for the fields I 39  
worked,  
or murdered those who owned  
the land,  
may thorns grow up instead of 40  
wheat,  
foul weeds for barley!
- If ever I relied on gold, 24  
or rested everything on solid  
gold,  
if I rejoiced because my wealth 25  
was great,  
because my hands had gathered  
riches;
- if I looked on the shining sun 26

## JOB XXXII

or on the moon that moved in  
 splendour,  
 27 and let my heart go out to them,  
 wafting a kiss to them,  
 28 that also would be a crime for  
 punishment,  
 for I should have denied the  
 God on high.  
 29 If ever I rejoiced at my foe's ruin,  
 or exulted when evil befell him,  
 30 or practised the sweet sin of curs-  
 ing him  
 and praying for his death ;  
 31 if my household did not say,  
 'Who is not satisfied with his  
 provision ?'  
 32 (for never a stranger had to sleep  
 in the streets—  
 I opened my door to the travel-  
 ler) ;  
 33 if ever I concealed my sin from  
 men,  
 covering up my guilt,  
 34 if ever I kept quiet within doors,  
 afraid of what the crowd would  
 say,  
 dreading public opinion—  
 35 well, here I enter my own plea of  
 innocence.  
 Oh for a hearing !  
 Oh for an answer from the  
 Almighty !  
 Would that I had his indictment,  
 whatever my Opponent has  
 against me !  
 36 I would be proud to bear it on my  
 shoulder,  
 to bind it like a crown upon my  
 head,  
 37 entering his presence like a prince,  
 and telling every detail of my  
 life."  
 32 Eyob ended, and the three men  
 said no more to him, because he

considered himself in the right.  
 Then Elihu the son of Barakël the 2  
 Buzite, belonging to the clan of  
 Ram, blazed out in anger—against  
 Eyob, for making himself out to  
 be better than God, but also 3  
 against his three friends for com-  
 promising God by failing to refute  
 Eyob. As they were older men, 4  
 Elihu had waited for them to  
 argue with Eyob. But when 5  
 Elihu saw that the three men had  
 no answer to make, his anger  
 blazed. Then said Elihu the son 6  
 of Barakël the Buzite :  
 " I am young and you are aged  
 men ;  
 so I held back, afraid to tell  
 you my opinion.  
 I felt the word lay with a long life, 7  
 and years entitled men to in-  
 struct wisely.  
 Yet God inspires a man, 8  
 'tis the Almighty who breathes  
 knowledge into him ;  
 it is not always seniors who are 9  
 sage,  
 or aged men who understand ;  
 they get dumbfounded and they 15  
 say no more,  
 words fail them.  
 But am I to wait because they will 16  
 not speak,  
 because they stand in silence ?  
 No, I will offer my own answer 17  
 and speak my mind upon the  
 matter.  
 I waited till you spoke, 11a  
 I listened for your arguments ; 11b  
 I paid attention carefully to you, 12a  
 as you went over your reasons ; 11c  
 and not a man of you confuted 12b  
 Eyob,  
 or answered what he urged. 12c  
 Say not, ' We found him too clever 13  
 for us !

## JOB XXXIII

- It must be God, not man, who  
puts him down !'
- 14 He has not met me yet ;  
and I will not meet him with  
your replies.
- 18 For I am full of things to say,  
and my mind urges me to  
speech.
- 19 My mind is like wine bottled up,  
ready to burst out, like new  
bottles.
- 20 I must relieve myself by speaking,  
I must emit my answer.
- 21 I would show favour to no man,  
I would not flatter anyone ;
- 22 I know not how to flatter—  
or my Maker would soon make  
an end of me.
- 33 Now, Eyob, mark my words,  
listen to all I urge.  
Here am I with open mouth,  
2 here is my tongue talking,  
3 my heart uttering what is right  
and true,  
and my speech utterly sincere.
- 5 Answer me, if you can ;  
stand up and argue with me.
- 6 You and I before God are the  
same ;  
I too am formed of clay ;
- 4 God's spirit made me,  
and the Almighty breathes life  
into me.
- 7 No fear of me need scare you ;  
I will not be hard on you.
- 8 You argued, in my hearing,  
for I heard you claim—
- 9 ' I am pure and sinless,  
innocent and guiltless :
- 10 but God picks a quarrel with  
me,  
he treats me as his enemy,
- 11 he fastens logs to my feet,  
he watches every step I take ;
- 12 and if I cry, he will not answer :
- no, God conceals himself from  
men.'
- Now, why do you complain of 13  
him  
for never answering your cry ?  
God has one mode of speech ; 14  
yes, and if man heeds it not,  
another.
- In dreams, in visions of the night, 15  
when men fall into trances,  
slumbering on their beds,  
he reveals things to them, 16  
and sends them awful warnings,  
to draw them back from evil, 17  
and make them give up pride,  
to save their souls from death, 18  
their lives from rushing on their  
doom.
- Or, man is chastened on a bed of 19  
pain,  
his limbs are all benumbed,  
till his soul turns from food, 20  
and even dainty dishes he  
abhors ;  
his flesh grows lean and foul, 21  
his bones stick out ;  
his life is on the verge of death, 22  
near the destroying angels.  
But another angel comes to his 23  
aid,  
one of God's thousand angels ;  
he tells the man his faults,  
and then in pity intercedes for 24  
him,  
that his life may be saved from  
death,  
since he has found a ransom for  
the man.
- Then his flesh turns fresher than 25  
a child's,  
his early strength returns ;  
he prays to God and wins his 26  
favour,  
he worships in his presence joy-  
fully ;

## JOB XXXIV

he tells men how God saved him,  
 27 singing aloud to others,  
 ' I sinned, I went astray,  
 but he has not punished me ;  
 28 he saved my soul from death,  
 and let me see the dear light of  
 the living.'  
 29 Now God does all this over and  
 again,  
 twice, thrice, for men,  
 30 to bring them back from death  
 into the sunshine of life."  
 34 Elihu went on :  
 2 " Listen to my words, ye wise,  
 hear me, O ye sages.  
 3 A man's mind tests what he is told,  
 as the palate tastes food for  
 itself ;  
 4 let us choose what may be true,  
 let us fix on what is right,  
 5 Eyob claims that he is innocent,  
 that God has wronged him ;  
 6 ' Though I am right,' he says, ' God  
 makes me out a liar,  
 he wounds me fatally, though I  
 am faultless.'  
 7 Was there ever a man like Eyob,  
 who gulps down blasphemy like  
 water,  
 8 who goes in company with evil-  
 doers,  
 and holds with scoffers ?  
 9 He says it is no use for man  
 to be the friend of God.  
 10 Listen, you are men of sense :  
 far be it from God to do evil,  
 far be it from the Almighty to  
 go wrong !  
 11 He makes man answer for his deeds,  
 and fare exactly as he may  
 deserve.  
 12 No, never will God do an evil deed,  
 never will the Almighty act un-  
 justly—

he is no viceroy lording it on 18  
 earth !—  
 his heart and hand are on the  
 universe,  
 and were he to withdraw his spirit, 14  
 were he to gather in his breath,  
 the human race would perish in a 15  
 moment,  
 man would return to the dust.  
 Now, Eyob, listen and attend ; 33  
 be silent, let me speak ! 31  
 If you have anything to say, in- 32  
 deed,  
 then answer, for I fain would  
 see you cleared ;  
 if not, then listen to me, 33  
 be silent, I will teach you  
 wisdom.  
 Pray understand this, 34  
 listen to my lesson : 16  
 Can one opposed to justice gov- 17  
 ern ?  
 Would you denounce the strong  
 God and the just,  
 who tells a king he is a knave, 18  
 tells nobles they are villains,  
 who never favours princes, 19  
 never prefers rich men to poor ?  
 All are his handiwork,  
 and suddenly, at midnight, they 20  
 are dead !  
 Rich men are torn away,  
 the mighty disappear mysteri-  
 ously,  
 for God's eye is on human life, 21  
 he watches every step that a  
 man takes ;  
 there is no darkness, there are no 22  
 shadows,  
 where evildoers can ever hide.  
 God has not to fix sessions, 23  
 to bring men to justice ;  
 he shatters mighty men without 24  
 a trial,  
 and leaves their place to other  
 men ;

JOB XXXV, XXXVI

25 he overturns them in the night,  
 because he marks what they are  
 doing ;  
 26 he breaks the villains in his wrath,  
 and strikes them down before  
 the world,  
 27 because they swerved from follow-  
 ing his lead,  
 and they were reckless of his  
 rules,  
 28 till wails reached him from the  
 oppressed,  
 and cries from the forlorn came  
 to his ears.  
 29 If he did nothing, who would dare  
 denounce him ?  
 Were he indifferent, who dare  
 blame him ?—  
 30 though he does watch over men  
 and nations,  
 that none may reign who would  
 beguile the people.

31 No, tell God : ‘ Now that I have  
 suffered,  
 I will offend no more ;  
 32 teach me what I am blind to,  
 and, if I sinned, I will not sin  
 again.’  
 33 Leave him to deal with you, as he  
 may please ;  
 are you to choose the terms, not  
 God ?  
 Say what you like,  
 34 but thinking men will say with  
 me,  
 any wise man who hears me will  
 agree,  
 35 that Eyob has been speaking  
 thoughtlessly,  
 his words are void of wisdom.  
 36 Oh that the trials of Eyob might  
 continue,  
 for his impious answers !  
 37 He adds rebellion to his guilt,  
 by heaping blasphemics on  
 God.”

Elihu went on : **35**  
 “ Is it fair, think you—  
 2  
 call this your ‘ rights before  
 God ’ ?—  
 to ask, ‘ What do I gain, **3**  
 what good is it to me, if I sin  
 not ? ’  
 Well, I will answer you, **4**  
 you and your friends.  
 Look up to heaven, on high, **5**  
 behold the skies above ;  
 how can your sin injure God ? **6**  
 What are your many misdeeds  
 to him ?  
 Your innocence—is that a gain to **7**  
 him ?  
 Can you be any benefit to him ?  
 Your guilt affects men like your- **8**  
 self,  
 your innocence is man’s concern  
 alone.

Eyob is arguing idly, **16**  
 lavishing words thoughtlessly ;  
 he never asks, ‘ Where is God my **10**  
 Maker,  
 who gives men songs of glad-  
 ness in the night,  
 who grants us better knowledge **11**  
 than the beasts,  
 more wisdom than the birds ? ’  
 God will not listen to an idle out- **13**  
 cry,  
 the Almighty will not heed it—  
 as when you say you ‘ cannot see **14**  
 him ’ !  
 Hush ! only wait for him.  
 But now, because his anger does **15**  
 not strike,  
 he is not serious about sin, you  
 say ! ”

Then Elihu continued : **36**  
 “ One moment ! I will soon con- **2**  
 vince you :  
 there is still something to be  
 said for God !



## JOB XXXVI

3 I will now justify my Creator  
     from a wide survey of the truth.  
 4 Truly it is no false plea that I  
     urge ;  
     here stands a man whose insight  
     is unerring !  
 5 The stubborn God disdains,  
 6 he will not spare the wicked,  
     he rights those who are wronged,  
     and gives the just their due ;  
 5 when they cry, cruelly oppressed,  
 9 for rescue from the tyrant's arm,  
 2 cry out against his impious pride,  
     and can get no redress,  
 6 he seats them beside kings,  
 7 high on a throne.  
  
 8 When they are fettered,  
     fast bound in misery,  
 9 he lets them see what they have  
     done,  
     so proudly, so rebelliously ;  
 0 he makes them listen to sense  
     then,  
     and bids them turn from sin.  
 1 If they will hear him and submit,  
     they spend a life of prosperous  
     days,  
     and pleasant years.  
 2 But if not, then they die a violent  
     death,  
     and perish in their folly ;  
 3 godless at heart, they are enraged,  
     they will not cry for help when  
     he confines them ;  
 4 they die an early death,  
     like men debased by vice.  
  
 5 God saves the sufferer by suffer-  
     ing,  
     and by adversity gets them to  
     listen ;  
 6 but your wide freedom has be-  
     guiled you,  
     your life so undisturbed,  
     with never a trouble to haunt you,  
     with rich food on your table.

And so you meet the full doom of 17  
     the wicked ;  
     God's judgment grips you.  
 Let not his chastening make you 18  
     rage at him ;  
     let not the cost of discipline  
     deter you.  
 Would your wealth save you 19  
     without suffering,  
     or all the strength you have at  
     your command ?  
 Let not your folly tempt you to 20  
     be proud,  
     like men who think that they  
     know everything.  
 Beware, banish all evil thoughts— 21  
     you prefer sin to suffering !  
  
 God's power has a high hand ; 22  
     who can call him to account ?  
 Who ever tells him what to do ? 23  
     Who says, 'Thou hast done  
     wrong' ?  
 Remember to extol him for his 24  
     creation,  
     that has moved men to song,  
 that all men love to see, 25  
     though man beholds it only from  
     afar.  
 He draws up water from the sea, 27  
     distils it from his vapours,  
     and pours the rain down from the 28  
     clouds,  
     dropping in showers on man ;  
     therewith he sustains the nations, 31  
     and provides food for man-  
     kind.  
 Who knows how the clouds are 29  
     spread,  
     or how he thunders out of his  
     pavilion ?  
 Lo, he surrounds himself with 30  
     clouds,  
     and shrouds the mountain-tops ;  
     he hurls the lightning from an 32  
     unseen hand,  
     and bids it strike the mark ;

## JOB XXXVII, XXXVIII

83 the thunder tells of him,  
of anger blazing at iniquity.

**37** Does it not make you tremble ?  
does it not make your heart  
leap to your mouth ?

2 Listen, oh listen to his voice so  
loud,  
to the rumbling from his lips !

3 He sends the sound pealing across  
the sky ;  
he sends his flash to the fringes  
of the earth.

4 After the lightning comes a roar,  
God thundering in his majesty ;  
nor does he hold back the down-  
pour,  
whenever his voice thunders.

5 God lets us see his wonders ;  
great things he does, beyond  
our ken.

6 He bids the snow fall on the earth,  
also the heavy rains,

7 that keep men within doors—  
to let all mortals feel his power ;

8 the beasts retire into their dens,  
and lurk inside their lairs.

9 Storms blow out of the south,  
and cold comes from the north ;

10 the ice forms at his breath,  
and freezes the broad water  
hard ;

11 he loads a heavy cloud with hail,  
and from the cloud his lightning  
scatters,

12 darting here and there,  
turning as he directs it,  
doing whate'er he bids it  
over all his world,

13 either smiting with a curse,  
or sent in mercy.

14 Listen to this, O Eyob, stand still,  
think of the wonders of God.

15 When God works, do you know  
how ?—

how he makes lightning flash  
from the clouds ?

Do you know how the clouds are 16  
poised,  
that pour a deluge when it thun-  
ders ?

Do you know why your clothes 17  
are hot,  
when he stills the earth for the  
sirocco ?

Can you, like him, roll out the sky, 18  
solid, as any molten mirror ?

Tell me, what can we say to him ? 19  
How can we argue, with our  
darkened minds ?

What ! man to cavil at his word ? 20  
Man to charge him with con-  
fusion ?

Men cannot gaze even upon 21  
yonder sun,  
so dazzling in the heavens,  
now that the wind has come to  
clear the clouds,

now radiant light streams from 22  
the northern sky ;  
and the splendour of God is awful,  
the Almighty is beyond our 23  
minds.

Supreme in power and rich in  
justice,  
he violates no right.

For this men do him reverence, 24  
and thoughtful men revere him."

Then the Eternal answered **38**  
Eyob out of a storm, saying :

"Who darkens my design 2  
with a cloud of thoughtless  
words ?

Confront me like a man ; 3  
and answer these my questions.

When I founded the earth, where 4  
were you then ?

Answer me that, if you have wit  
to know.

## JOB XXXVIII

5 Who measured out the earth?—  
do you know that?

Who stretched the builder's line?

6 What were its pedestals placed  
on?

Who laid the corner-stone,

7 when the morning-stars were sing-  
ing,

and all the angels chanted in  
their joy?

8 Who helped to shut in the sea,  
when it burst from the womb of  
chaos,

9 when I swathed it in mists,  
and swaddled it in clouds of  
darkness,

0 when I fixed its boundaries,  
barred and bolted it,

1 saying, ' Thus far and no further !  
Here your proud waves shall not  
pass ' ?

2 Have you ever roused the morning,  
given directions to the dawn,

3 to catch earth by the corners  
and shake out the wicked?—

4 earth stands out clear like clay  
stamped by a seal,  
in all its colours like a robe,

5 while wicked men are robbed of  
their dark hours,  
and their uplifted arms are  
broken.

9 What path leads to the home of  
Light,

and where does Darkness dwell?

0 Can you conduct them to their  
fields,

and lead them home again?

6 Have you found out the fountains  
of the sea?

Have you set foot upon the  
depths of ocean?

7 Have the gates of Death been  
ever shown to you?

Have the warders cowered  
before you?

Have you grasped earth in all its 18  
breadth?

How large is it? Tell me, if  
you know that.

Surely you know! you, born 21  
when it was made,  
you who have lived so long!

Have you ever entered the stores 22  
of the snow?

Have you seen the arsenals of  
the hail—

the hail I keep for stormy days, 23  
for battery and assault?

How are the mists marshalled, 24  
that scatter water on the earth?

Who cut a channel for the rain in 25  
torrents,

who made a path for thun-  
derbolts—

raining on lands where no man 26  
lives,

on deserts uninhabited,

to gladden lonely wastes, 27  
and clothe the dry land with  
green sward?

Have showers a human sire? 28

Who was the father of the dew?

From whose womb came the ice? 29

Who gave birth to the hoar-  
frost,

when water freezes hard as stone, 30  
and the ice hides the depth  
below?

Can you bind up the Pleiades in 31  
a cluster,

or loose the chains of Orion?

Can you direct the signs of the 32  
Zodiac,

or guide the constellations of  
the Bear?

Can you control the skies? 33

Can you prescribe their sway  
over the earth?

## JOB XXXIX

- |  |  |
|--|--|
| <p>34 Can you send orders to the clouds,<br/>for water in abundance to be<br/>yours ?</p> <p>35 Can you send out the lightning on<br/>its mission ?<br/>Does it say humbly to you,<br/>'Here am I' ?</p> <p>36 Who taught the feathery clouds,<br/>or trained the meteors ?</p> <p>37 Who has the skill to mass the<br/>clouds,<br/>or tilt the pitchers of the sky,<br/>38 when the soil runs into cakes of<br/>earth,<br/>and the clods stick fast to-<br/>gether ?</p> <p>39 Can you hunt for the lioness,<br/>and feed her hungry cubs,<br/>40 lying within their dens,<br/>and couching in their coverts ?</p> <p>41 Who furnishes the lion's food at<br/>evening,<br/>when his young ones cry to God,<br/>seeking their prey ?</p> <p>39 Do you know how wild-goats<br/>breed on the hills ?<br/>Can you control the calving of<br/>the hinds ?</p> <p>2 Do you fix their appointed time ?<br/>Do you know when they are to<br/>bear ?</p> <p>3 Down they bend, and the womb<br/>opens,<br/>and they drop their young—<br/>4 lusty offspring, thriving in the<br/>open,<br/>that run out and return not to<br/>the herd.</p> <p>5 Who gave the wild-ass his free-<br/>dom ?<br/>Who let the swift ass roam at<br/>large,<br/>6 whose home I make the steppes,<br/>whose dwelling is the salty land ?</p> | <p>He scorns the noisy town, 7<br/>he hears no driver's shout ;<br/>he scours the hills for pasture, 8<br/>in search of any green thing.</p> <p>Will the wild-ox be content to 9<br/>slave for you ?<br/>Will he stay in your stable ?<br/>Can you rope him to your plough ? 10<br/>Will he harrow your furrows for<br/>you ?<br/>Will you trust to his tremendous 11<br/>strength,<br/>and let him do your field-<br/>work ?<br/>Will you rely on him to come 12<br/>and carry corn home to your<br/>threshing-floor ?</p> <p>Do you give the war-horse his 19<br/>strength,<br/>or cover his neck with the toss-<br/>ing mane ?<br/>Do you make him leap forward 20<br/>like a locust,<br/>snorting bravely, furiously ?<br/>He paws the valley proudly, 21<br/>facing the clash of arms ;<br/>he mocks at fear, unterrified, 22<br/>he flies not from the sword ;<br/>the quiver rattles against him, 23<br/>the glittering spear and javelin,<br/>but on he charges in wild rage, 24<br/>straight ahead, never swerving ;<br/>the trumpet sounds—'Aha !' he 25<br/>cries,<br/>scenting the battle from afar,<br/>where captains thunder, 'mid<br/>the shouts of war.</p> <p>Does your wit send the hawk to 26<br/>soar<br/>and spread her wings for the<br/>south ?<br/>Does your word make the eagle 27<br/>mount<br/>to nest aloft among the hills ?</p> |
|--|--|

## JOB XL, XLII

- 28 Her home is high upon the cliffs,  
on the peak of the crag she  
perches ;
- 29 she spies her prey from the height,  
with eyes that see from far ;
- 30 her young ones suck up blood,  
and where the slain are, there is  
she.
- 13 [[The ostrich flaps her wings in  
pride ;  
but is the feathered creature  
kind ?
- 14 She leaves her eggs upon the earth  
to warm and hatch out on the  
dust,
- 15 forgetting that a foot may crush  
them,  
or a wild beast tread on them,  
16 harsh to her young as if they were  
not hers,  
unheeding though her labour is  
in vain ;
- 17 for God makes her devoid of sense,  
he denies her intelligence.
- 18 Let hunters come, and she will  
scour the plain,  
scorning the horse and its  
rider.]]
- 40 Will critics still dispute with the  
2 Almighty ?  
To argue with God, answer all  
these questions.
- 8 Will you seek to discredit my  
justice ?  
To justify yourself, will you  
condemn me ?
- 9 If you have an arm like God's,  
if you can thunder with a voice  
like his,
- 10 then deck yourself in majesty and  
pomp,  
array yourself in grandeur and  
in glory ;
- 11 pour our the fury of your wrath  
and abase all the proud,
- lay all the lofty low, 12  
and crush the wicked on the  
spot,  
bury them all in the dust, 13  
and shroud their faces with the  
darkness ;  
then I will offer praise to you, 14  
because your own right hand  
wins victory !”
- Then Ejob replied to the Eter- 3  
nal :
- “ I am of small account : how can 4  
I answer thee ?  
I lay my hand upon my lips ;  
once I have spoken—never again ! 5  
twice—but I will not say one  
other word !  
I admit thou canst do anything, 42  
that nothing is too hard for thee. 2  
I thoughtlessly confused the 3  
issues ;  
I spoke without intelligence  
of wonders far beyond my ken.  
I had heard of thee by hearsay, 5  
but now mine eyes have seen  
thee ;  
so I despise myself, 6  
in dust and ashes I repent.”
- Now after the Eternal had 7  
spoken thus to Ejob, the Eternal  
said to Eliphaz the Temanite,  
“ My anger is hot against you and  
your two friends, for, unlike my  
servant Ejob, you have not told  
the truth about me. But go to 8  
my servant Ejob with seven  
bullocks and seven rams : offer  
them as a burnt sacrifice for your-  
selves, and my servant Ejob shall  
intercede for you ; out of regard  
for him, I will not wreak destruc-  
tion upon you for your impiety.”  
Whercupon Eliphaz the Temanite, 9  
Bildad the Shuhite, and Zophar  
the Minæan went and did as the

## JOB XL, XLI

Eternal had told them; and the  
 10 Eternal paid regard to Eyob's  
 intercession. Also, when Eyob  
 prayed for his friends, the Eternal  
 turned his own fortunes; the  
 11 Eternal gave Eyob twice as much  
 as he had before. Then came all  
 his brothers and sisters and his old  
 friends; they dined with Eyob in  
 his house, condoling with him and  
 consoling him for all the misery  
 that the Eternal had brought upon  
 him; they each presented him  
 with a piece of money and a gold  
 ring.

12 In the end, then, the Eternal  
 made Eyob more prosperous than  
 he had been at first; he had four-  
 teen thousand sheep and goats,  
 six thousand camels, a thousand  
 pair of oxen, and a thousand she-  
 13 asses; also, he had seven sons,  
 14 and three daughters whom he  
 called Ringdove, Cassia, and Ap-  
 15 plescent. In all the world there  
 were no women to be found as  
 handsome as the daughters of  
 Eyob; their father even let them  
 share the right of inheritance  
 16 along with their brothers. After  
 this Eyob lived for a hundred and  
 forty years; he lived to see his  
 grandsons and great-grandsons—  
 17 four generations. Then Eyob  
 died, old, after a full life.

40 [[Look at the hippopotamus there;  
 15 munching grass like an ox.  
 16 Look at the strength of his thighs,  
 and the stout muscles of his belly.  
 17 His tail is stiff as any cedar,  
 the sinews of his thighs are  
 closely knit;  
 18 his bones are tubes of bronze,  
 his ribs like iron bars.  
 19 He is God's masterpiece,  
 made to be lord of his fellows.

The rivers furnish him with 20  
 food;  
 wild animals are all amazed at  
 him,  
 as there he lies, below the lotus- 21  
 trees,  
 in covert of the reed and fen,  
 in the shade of thorny thickets, 22  
 surrounded by the water-  
 willows.

He never trembles, though the 23  
 torrent rages;  
 he is unmoved amid the swollen  
 streams.

Who catches him with any barb? 24  
 Who runs a rope through his  
 nose?

All hopes of seizing him are vain; 41  
 the very sight of him dismays. 9  
 No one is bold enough to stir him 10  
 up;  
 what man could face him?  
 Who could attack him with suc- 11  
 cess?  
 None, none beneath the sky.  
 No hunter would survive to boast 12  
 and brag of his exploits and his  
 fine arms.

Can you pull out the crocodile 1  
 with a hook,  
 or tie his tongue down with a  
 string,  
 or run a cord right through his 2  
 gills,  
 or carry him with a gaff between  
 his jaws?

Will he make many a prayer to 3  
 you?  
 Will he speak softly to you?  
 Will he come to terms with you, 4  
 always to be at your service?  
 Will you play with him like a pct 5  
 bird,  
 or cage him to amuse your  
 maidens?

## JOB XLI

- |  |   |
|--|---|
| <p>6 Will fishermen make a meal of him ?<br/>             Will traders cut him up ?</p> <p>7 Can you plant harpoons in his skin,<br/>             or pierce the head of him with spears ?</p> <p>8 Just lay a hand on him !—just once !—<br/>             you will not forget the fray !</p> <p>13 Who can strip him of his hide ?<br/>             Who can pierce his armoured scales ?</p> <p>14 Who can force open his jaws ?<br/>             His teeth are a terror !</p> <p>15 His back is row on row of shields,<br/>             sealed close and tight,</p> <p>16 one scale so near another<br/>             that no air can pass between,</p> <p>17 welded each to each,<br/>             clasped till they cannot be parted.</p> <p>18 The light plays on his snorting snout ;<br/>             his eyes flash like the morning rays ;</p> <p>19 flames issue from his mouth,<br/>             and sparks fly out ;</p> <p>20 steam pours out of his nostrils,<br/>             as from a scething, boiling pot ;</p> <p>21 his breath would kindle coals,<br/>             with the fire from his mouth.</p> | <p>Strength is seated in his neck— 22<br/>             all creatures twitch in terror at him.</p> <p>Firm are the flakes of his flesh ; 23a<br/>             his heart is stout as a millstone. 24b</p> <p>When he comes up, strong men are 25<br/>             terrified,<br/>             scared by the swirl in the water ;<br/>             no sword avails against him, 26<br/>             no spear, no dart, no arrow ;<br/>             he treats a harpoon like a straw, 27<br/>             a bronze lance is like rotten wood ;<br/>             no arrow makes him fly, 28<br/>             stones from a sling to him are merely stubble,<br/>             bludgeons are mere bulrushes, 29<br/>             and whizzing javelins he derides.</p> <p>His lair is the sharp rocks, 30<br/>             he rests his loins upon the mud.</p> <p>He makes the water boil and foam, 31<br/>             churning the deep like unguents in a pot ;<br/>             he leaves a shining furrow in his 32<br/>             wake—<br/>             one would think the deep was hoary.</p> <p>Nowhere on earth is there the like 33<br/>             of him,<br/>             a creature born to know no fear ;<br/>             wild animals are all in fear of him, 34<br/>             the monarch of proud creatures.]]</p> |
|--|---|

## THE PSALMS

### 1

- 1 Happy the man who never goes  
by the advice of the ungodly,  
who never takes the sinners'  
road, nor joins the company  
of scoffers,  
2 but finds his joy in the Eternal's  
law, poring over it day and  
night.  
3 He is like a tree planted by a  
stream, that bears fruit in  
due season, with leaves that  
never fade; whatever he  
does, he prospers.  
4 Not so the ungodly! No, they  
are like chaff swept away by  
the wind;  
5 when judgments come, the un-  
godly shall not stand, nor  
shall the sinful last in the  
community of the just.  
6 The Eternal cares for the life of  
the just, but the ungodly life  
shall perish.

### 2

- 1 Why are the pagans seething,  
and the nations vainly plotting,  
2 headed by kings of the world,  
and monarchs making plans  
against the Eternal and his  
chosen one,  
3 crying, "Let us snap their ties,  
and fling off their control" ?  
4 Throned in heaven, he laughs,  
the Lord mocks at them ;

then in wrath he speaks to them, 5  
scares them with his fury.  
The Eternal's edict let me tell : 7a  
" I, I have installed my king 6  
on Sion, on my sacred hill."  
Let me tell the Eternal's message : 7b  
" You are now my son,  
this day am I your father ;  
ask, and I make you master of 8  
pagans,  
lord over all to the ends of the  
earth ;  
you can maul them with an iron 9  
mace,  
and shatter them like potter's  
ware !"  
So, kings, be wise ; 10  
you rulers of the world, take  
warning ;  
worship the Eternal reverently, 11  
shudder and submit to him,  
do homage to him truly, lest he be 12  
angry,  
and you end in ruin ;  
for his anger quickly flames—  
happy are all who shelter beside  
him !

### 3

*A song of David, when he was flying  
from his son Absalom.*  
How many foes have I, O thou 1  
Eternal !  
Many rise against me,  
many are saying of me, 2  
" There is no help for him in  
God."



## PSALMS IV, V

3 Ah, but thou shieldest me, O  
thou Eternal,  
in triumph, thou whom I  
glorify!

4 When I call out to the Eternal,  
he answers me from his sacred  
hill.

5 I laid me down to sleep,  
and this morning I waken, for  
the Eternal upholds me;

6 I fear not thousands of the foe  
ranged all around me.

7b My enemies thou wilt all disable,  
and the ungodly thou wilt crush.

7a Up, O Eternal, to the rescue!

8 It is for the Eternal to bring help:  
my God, thy blessing be upon  
thy people!

### 4

*From the Choirmaster's collection.  
To a string accompaniment.  
A song of David.*

1 O God, my champion, answer my  
appeal.

When I was hemmed in, thou  
hast freed me often;  
be gracious to me now and hear  
my prayer.

2 Proud men, how long will you be  
so misguided,  
loving to deal in libels, eager  
on vain intrigues?

3 Look how the Eternal marks me  
out for favour!  
The Eternal listens when I call  
to him.

4 Tremble at it and give over sin-  
ning,  
bethink yourselves at night and  
hold your peace;

5 offer true sacrifice and trust the  
Eternal.

Many long for a sight of prosper-6  
ous days;

“Only look up and smile on us,  
O Eternal!”

My heart thou hast already given 7  
more joy

than theirs who harvest corn  
and store new wine.

So quietly I lay me down to sleep, 8  
for even alone, thanks to thee,  
I am safe.

### 5

*From the Choirmaster's collection.  
For flutes. A song of David.*

O thou Eternal, listen to my words, 1  
and hear the murmur of my  
soul;

my King and God, give ear to my 2  
appeal,

for I am calling out to thee;

oh hear my morning prayer, 3  
for in the morning I set forth  
my plea,

and wait thine answer.

Thou art no God to take delight 4  
in vice,

no evil man is any guest of  
thine,

no arrogance can look thee in 5  
the face;

all wrongdoers and lying men thou 6  
hatest,

craft and bloodshed thou ab-  
horrest;

but I have access to thy house, by 7  
thy great generosity,

I can bow reverently before thy  
sacred shrine.

O thou Eternal, let not my foes 8  
thwart me,

lead thou me on, as thou art  
just,

make thy path smooth before  
me.

## PSALMS VI, VII

- 9 For in their talk there is no truth,  
 their hearts are deep with mischief,  
 their throats are open graves—  
 smooth-tongued deceivers !
- 10 O God, condemn them,  
 let their own plots end them.  
 Down with them, for their many crimes,  
 rebelling against thee !
- 11 So all who shelter with thee shall rejoice,  
 and under thy protection shout for joy ;  
 lovers of thy name ever exult in thee.
- 12 For thou wilt bless the just, O thou Eternal,  
 shielding them safe,  
 crowning them with thy favour.

### 6

*From the Choirmaster's collection.  
 To a string accompaniment.  
 For bass voices. A song of David.*

- 1 Punish me not in anger, O Eternal,  
 do not chastise me in a rage ;
- 2 have pity on me, Eternal, in my weakness,  
 oh heal me, for my health is broken,
- 3 my soul is in an anguish of dismay.
- Ah, why art thou so long of helping ?
- 4 O thou Eternal, save my life once more ;  
 for thy love's sake, succour me ;
- 5 for in death's realm there is no thought of thee,  
 and who can praise thee in the world below ?

- I faint with moaning, 6  
 every night my bed is drenched with tears,  
 my couch is wet with them ;  
 trouble wears away my strength, 7  
 I age under outrages from my foes.
- “ Begone, all of you, evildoers ! 8  
 The Eternal listens to my wail,  
 The Eternal will receive my 9 prayer.”  
 My foes shall all be utterly dis- 10  
 mayed,  
 and suddenly discomfited once more.

### 7

*A dithyramb of David, sung to the Eternal, about the taunts of Cush the Benjamite.*

- I shelter with thee, Eternal One, 1  
 my God ;  
 keep me safe from my pursuer,  
 lest he tear me like a lion 2  
 and devour me, with none to rescue.
- If I did it, Eternal One, my God, 3  
 if I am guilty of injustice,  
 if I ill-treated my friend, 4  
 if I crushed my foe for no cause,
- then let the foe chase me, 5  
 then let the foe catch me,  
 let him trample my life to the ground,  
 let him lay me low in the dust !
- [[Bestir thyself in anger, O 6  
 Eternal,  
 in outbursts of fury against our foes ;  
 awake to aid us, to maintain the right.

PSALMS VIII, IX

- 7 Summon all nations before thee,  
be seated on thy lofty throne,  
8 O thou Eternal, judge of the  
world !
- 9 Right our cause, we are innocent,  
do justice, thou, to our in-  
tegrity,  
10 put an end to the malice of the  
ungodly.
- 11 The God of justice reads the in-  
most heart ;  
12 God shields us, he who saves the  
upright heart ;  
13 God is a just God, every day  
indignant.]]
- 14 There he is, whetting his sword  
again !  
His bow is strung and stretched,  
15 his deadly darts are ready,  
his arrows are fire-tipped ;
- 16 the scoundrel is alive with malice,  
hatching mischief and decep-  
tion ;  
17 he digs out a deep pit—  
and into his own pitfall he shall  
tumble !
- 18 His mischief shall recoil on his own  
head,  
his violence shall drop on his  
own crown ;  
19 while I thank the Eternal for his  
retribution,  
and praise the Eternal, the  
Most High.

8

*From the Choirmaster's collection.  
Set to a vintage melody. A  
song of David.*

- 1 O thou Eternal One, our Lord,  
what majesty is thine o'er all  
the world !

- High in heaven thou hast set thy 2a  
splendour,  
to check thy foes, to crush the 3  
rebels.  
Let me sing of this, thy heavenly  
strength,  
like tiny children lisping out 2b  
thy praise ;  
for, as I look up to the heavens thy 4  
fingers made,  
the moon and stars that thou  
hast shaped,  
I ask, " And what is man, that 5  
thou should'st think of him ?  
What is a mortal man, that  
thou should'st heed him ? "   
Yet thou hast made him little less 6  
than divine,  
thou hast crowned him with  
majesty and honour,  
giving him sway o'er all thy hands 7  
have made,  
with all things underneath his  
feet—  
sheep and oxen, all of them, 8  
yes and the wild beasts,  
birds of the air and fish of the sea— 9  
all that swims on the wet sea-  
paths !  
O thou Eternal One, our Lord, 10  
what majesty is thine o'er all  
the world !

9

*From the Choirmaster's collection.  
For a soprano boys' choir. A  
song of David.*

- With all my heart I thank thee, 1  
O Eternal,  
I will tell over all thy deeds of  
wonder,  
I thrill and triumph in thee, 2  
singing praise to thee, O thou  
Most High.  
For my foes are routed, 3  
stumbling to their ruin at thy  
frown ;

## PSALM X

- |   |  |
|---|--|
| <p>4 thou hast upheld my cause, my<br/>rights,<br/>passing just sentence, seated on<br/>thy throne ;</p> <p>5 thou hast curbed pagans, crushing<br/>the ungodly,<br/>blotting their very name out for<br/>all time.</p> <p>6 The foe is at an end, no more to be<br/>remembered,<br/>the towns thou hast torn up lie<br/>in lasting ruin ;</p> <p>7 but the Eternal sits enthroned for<br/>evermore,<br/>enthroned for government,<br/>8 he governs all the world with justice<br/>and rules its folk with equity.</p> <p>9 So the downtrodden are safe with<br/>the Eternal,<br/>he is a refuge in desperate hours ;</p> <p>10 those who know what thou art can<br/>trust in thee,<br/>for never wilt thou abandon<br/>those who seek thee.</p> <p>11 Sing praise to the Eternal, whose<br/>seat is in Sion,<br/>declare to the nations what he<br/>does,</p> <p>12 how he bears you in mind, this<br/>Avenger of bloodshed,<br/>how he never forgets the wail of<br/>the weak.</p> <p>13 The Eternal has seen what I suffer,<br/>and pitied me,<br/>lifting me from the very gates<br/>of death,</p> <p>14 that in the gates of Sion I may<br/>chant his praise,<br/>exulting in his aid.</p> <p>15 The pagans have sunk in the pit<br/>they dug ;<br/>in the net they set their feet are<br/>snared.</p> <p>16 The Eternal has shown what he is,<br/>by a sentence of doom,<br/>as his hands have trapped the<br/>ungodly.</p> | <p>The ungodly must go back to 17<br/>death,<br/>all pagans who are forgetful of<br/>God ;</p> <p>for one day the needy will be re- 18<br/>membered,<br/>the hopes of the downtrodden<br/>will not always be disap-<br/>pointed.</p> <p>Take action, O Eternal ! let not 19<br/>man have the upper hand ;<br/>let pagans get their doom from<br/>thee !</p> <p>Strike them with terror, O Eternal, 20<br/>let pagans know that they are<br/>only men !</p> <p>Why art thou standing so far off, 10<br/>O Eternal,<br/>hiding thyself in desperate<br/>hours ?</p> <p>The ungodly are haughty and 2<br/>harry the downtrodden—<br/>may they be snared in their own<br/>schemes !</p> <p>The ungodly boasts of his rapacity ; 3<br/>the plunderer disowns, despises<br/>the Eternal ;<br/>he thinks, in his insolence, “ God 4<br/>never punishes ” ;<br/>his thoughts amount to this,<br/>“ There is no God at all ” ;<br/>the dealings of thy justice high 5<br/>are far beyond his sight.</p> <p>Life for him is always stable ;<br/>he laughs at any who oppose him,<br/>thinking he can never fail, 6<br/>never come to grief.</p> <p>His talk is all of perjury and craft, 7<br/>mischief and injury slip from his<br/>tongue.</p> <p>He lurks round hamlets, 8<br/>and murders innocent folk in<br/>secret,<br/>ever on the outlook for the hap-<br/>less ;<br/>he lies in ambush, like a lion in his 9<br/>lair,</p> |
|---|--|

## PSALMS XI, XII

hiding to catch the weak,  
to catch the weak and drag them  
off.  
He hunts the helpless till they  
drop,  
unlucky victims, in his clutches.  
And he thinks, "God has for-  
gotten,"  
"He hides his face," "He  
never sees."  
But thou hast seen this misery and  
mischief;  
thou markest it, to punish it  
thyself!  
The hapless can leave their plight  
to thee,  
thou Helper of the forlorn.  
Take action, O Eternal, lift thy  
hand;  
O God, forget not the afflicted.  
How dare ungodly men scorn God,  
thinking that thou wilt never  
punish?  
Shatter the ungodly's power,  
punish his evil till there is no  
more.

The Eternal reigns as king for  
evermore;  
the pagans are gone from his  
land!  
Thou hearest the desire of the  
afflicted,  
thou heedest them, thou lis-  
tenest to them,  
that the forlorn and the down-  
trodden may have justice,  
and mortal man no more may  
be a terror.

### 11

*From the Choirmaster's collection.  
A song of David.*

With the Eternal I take shelter;  
how dare you tell me, then,  
"Be off, like a bird, to the hills!  
Look, impious men bend their bow,

their arrow is on the string,  
to shoot in the dark at the up-  
right!  
The pillars of the State are falling: 3  
what good can a just man do?"  
Ah, but the Eternal is within his 4  
sacred palace,  
the Eternal is enthroned in  
heaven,  
his searching glance is upon  
mortal men.  
On good men the Eternal sets his 5  
stamp,  
the impious and violent he  
loathes;  
on impious men he showers down 6  
coals of fire,  
brimstone and scorching blasts  
fall to their lot.  
For just is the Eternal, he loves 7  
justice;  
so the upright alone enjoy his  
favour.

### 12

*From the Choirmaster's collection.  
For bass voices. A song of David.*  
Help, O Eternal, goodness is no 1  
more,  
fidelity has vanished from man-  
kind!  
Empty and false are man's words 2  
to his fellow;  
they talk with flattering lips and  
double minds.  
The Eternal cut off every flatter- 3  
ing lip,  
and tongues that talk so loftily—  
men who declare, "We give rein 4  
to our tongues;  
our lips are our own: who calls  
us to account?"

"The weak are being crushed, 5  
the needy sigh;  
So I take action," says the Eter-  
nal One,

## PSALMS XIII, XIV, XV

“ and set them safe where they  
long to be.”  
6 And what the Eternal promises is  
true,  
sterling as silver seven times  
purified.  
7 So are we kept by thee, O thou  
Eternal,  
safe ever from this world of men,  
8 where all around us the ungodly  
strut,  
and where base creatures rise to  
power.

### 13

*From the Choirmaster's collection.  
A song of David.*

1 Eternal One, how long wilt thou  
forget me ?  
How long wilt thou withhold thy  
favour from me ?  
2 How long must I cherish a daily  
grief ?  
How long is my foe to triumph  
over me ?  
3 Look to me, O Eternal One, my  
God, and answer me ;  
revive me lest I sleep the sleep of  
death,  
4 lest my foe claim, “ I have mas-  
tered him,”  
lest my enemies exult over my  
downfall.  
5 But on thy kindness I indeed rely ;  
let me exult over thy saving aid,  
6 let me be singing to the Eternal  
for having dealt with me so lov-  
ingly.

### 14

*From the Choirmaster's collection.  
A song of David.*

1 Profane men think,  
“ There is no God ! ”  
Depraved their lives are and de-  
testable,  
not one of them does right.

The Eternal looks from heaven 2  
upon mankind,  
to see if any have the sense  
to care for God.

But all are faithless, 3  
one and all are tainted ;  
none does what is right,  
no, not a single one.

Shall they not rue it, these ras- 4  
cals,  
who devour my people with  
their extortion ?

Ha ! there they are in a panic, 5  
for God is indeed with the  
godly !

You would baffle these weak 6  
folk ?  
But the Eternal is their re-  
source.

[[Oh that Israel's deliverance would 7  
come from Sion !  
When the Eternal restores the  
fortunes of his people,  
how Jacob will exult,  
how glad will Israel be !]]

### 15

*A song of David.*

In thy pavilion, O Eternal, who 1  
may be a guest ?  
who may dwell on thy sacred  
hill ?  
He whose life is blameless, who 2  
does right,  
he whose words are from the  
heart,  
no scandal on his tongue to hurt 3  
his fellow,  
no insult heaped upon his  
neighbour ;  
he who has contempt for rogues, 4  
and honours those who rever-  
ence the Eternal ;

## PSALMS XVI, XVII

he who keeps to his oath, though  
 he may lose by it,  
 5 he who will take no interest on  
 a loan ;  
 he who will not be bribed against  
 the innocent—  
 he, living so, shall never be  
 rejected.

### 16

#### *A golden ode of David.*

1 Keep me safe, O God, for with  
 thee I take shelter.  
 2 "Thou art my Lord," I say to the  
 Eternal,  
 "my welfare rests on thee alone ;  
 3 in the saints of the land, thy noble  
 followers,  
 is all my delight."  
 4 Sorrow on sorrow is theirs who  
 choose some other god ;  
 their bloody libations I will  
 never pour,  
 their names I will never men-  
 tion.  
 5 Thou art what I get from life, O  
 thou Eternal,  
 thou thyself art my share ;  
 6 fair prospects are allotted me,  
 a blissful heritage is mine.  
 7 I bless the Eternal for his counsel,  
 for teaching me during the very  
 night ;  
 8 I keep the Eternal at all times  
 before me ;  
 with him so close, I cannot fail.  
 9 And so my heart and soul rejoice,  
 my body rests secure ;  
 0 for thou wilt never let me sink to  
 death,  
 nor leave thy loyal one to the  
 grave ;  
 1 thou wilt reveal the path to life,  
 to the full joy of thy presence,  
 to the bliss of being close to thee  
 for ever.

### 17

#### *A prayer of David.*

Listen to the innocent, Eternal 1  
 One, and heed our wail,  
 hear prayers we pour from  
 honest lips ;  
 speed thy sentence in our favour, 2  
 that our eyes may see it.  
 For in thine equity thou hast tried 3  
 our heart,  
 searching us out by night ;  
 thou hast tested us and hast found  
 nothing wrong,  
 no evil thought, no sin of speech ;  
 under thy dealings we are silent, 4  
 heeding thy words ;  
 we have kept close to thy track, 5  
 our feet have never faltered ;  
 and so we call on thee, O God, to 6  
 answer us ;  
 bend thine ear to us, listen to  
 our plea.  
 Strong saviour, in thy kindness 7  
 interpose,  
 for those who shelter with thee  
 from their foes ;  
 guard us as thine own eye, 8  
 hide us under the shadow of thy  
 wings,  
 from the ungodly who would 9  
 harry us,  
 the eager enemies that encircle  
 us.  
 Their hearts are closed to pity, 10  
 their words are insolent ;  
 at every step they dog us, 11  
 alert to pull us down,  
 like lions longing to devour, 12  
 like lions lurking for their prey.  
 Up, O Eternal, face them, crush 13  
 them ;  
 let thy sword save us from un-  
 godly men !  
 May thy hand slay them, O 14  
 Eternal,  
 sweep them out of the world !

## PSALM XVIII

Yet give them here their due of  
doom, sating their sons with it,  
let them leave some for their  
children !

- 15 But may our innocent lives enjoy  
thy favour,  
may we be satisfied when we  
wake to see thy vision.

### 18

*From the Choirmaster's collection.  
A song of David the servant of  
the Eternal, who sang these  
words to the Eternal on the day  
when the Eternal rescued him  
from the power of all his  
enemies, from the power of  
Saul. He said :*

- 1 O Eternal my Strength, I will  
exalt thee.
- 2 The Eternal is my crag, my strong-  
hold, my deliverer,  
my God, my fortalice where I  
shelter,  
my shield, my saving strength,  
my retreat.
- 3 The Eternal is to be praised !—I  
call to him,  
and I am rescued from my foes.
- 4 For waves of death broke round  
me,  
floods of destruction burst on me ;
- 5 deadly nets entangled me,  
and fatal snares surprised me.
- 6 I called to the Eternal in my  
plight,  
I cried to my God for aid ;  
he in his palace heard my voice,  
my cry came to his ears.
- 7 The earth was swaying, quaking,  
hills were quivering to their base,  
before his anger shaking ;
- 8 smoke fumed from his nostrils,  
and scorching fire from his lips,  
that kindled blazing coals,
- 9 as down he came on the bending  
sky,

the storm-cloud at his feet.  
He rode on flying kherubs, 10  
and swooped with the wings of  
the wind,  
shrouding himself in darkness, 11  
that veiled his presence round,  
with rain-clouds dark and dense.  
Storm-clouds rolled in front of him, 12  
with hail and lightning flashes,  
and the Eternal thundered from 13  
heaven,  
the Most High uttered his voice ;  
he scattered his arrows,  
shot twisting flashes of lightning, 14  
till the beds of the waters were  
seen,  
and earth's foundations were laid 15  
bare,  
at thy storming, O Eternal,  
at the snorting of thy nostrils.

He reaches down to raise me, 16  
he draws me from the flood,  
he frees me from my foe so strong, 17  
from haters far too strong for me,  
who assailed me by surprise in 18  
my distress ;  
but the Eternal comes to my sup-  
port  
and sets me free, in a clear space ; 19  
as he delights in me, he rescues me.

The Eternal deals with me as I am 20  
upright,  
he recompenses me for my clean  
life ;  
for I have kept to the Eternal's 21  
road,  
and never sinned by swerving from  
my God ;  
his rules are all before my mind, 22  
I never set aside his orders ;  
I was blameless in his eyes, 23  
and kept clear of my sins.  
So the Eternal has rewarded me 24  
for my integrity,  
for my life clean in his eyes.



## PSALM XIX

To the kind thou provest kind,  
and true to the true,  
to the pure thou provest pure,  
and treacherous to the treacherous;  
the humble thou wilt raise,  
but the haughty thou wilt abase.

O thou Eternal, thou wilt light my  
lamp,  
my God, thou wilt make my  
darkness shine;

by thy help I can face a troop,  
by God's help I can leap a wall.  
God is unerring in his ways,  
the Eternal's promises are tried  
and true;

he shields all who take shelter with  
him.

For who is God save the Eternal?  
Who is steadfast but our God?—  
the God who girdles me with  
strength,

and clears the path for me.  
He makes me nimble as a deer  
and sets me on the height.

He trains me how to fight,  
till I can bend a bow of bronze.  
Thou hast shielded me with thine  
aid,

thy right hand holds me up;  
thine answers to prayer have  
raised me up.

Thou hast given me room to move,  
and a sure foothold.

I chase my foes and catch them,  
I never turn till they are killed,  
I fell them till they cannot rise;  
they fall down at my feet.

For thou hast braced me for the  
fray;

thou makest my assailants drop  
before me;

thou makest my foes run before  
me,

till I finish off those who hate me.  
They cry for help, but there is  
none to help them,

cry to the Eternal, but they get  
no answer;  
and I pound them to pieces like  
dust before the wind,  
I crush them like mud in the  
street.

Thou hast freed me from feuds, 43  
and made me head over pagans;  
outsiders fawn on me, 44

foreigners come cringing to me;  
once they hear of me, they render  
homage;

foreigners give way, 45  
and creep trembling from their  
forts.

The Eternal is living—blest be my 46  
Might,

exalted be my God of victory!—  
God who lets me enjoy my ven- 47  
geance,

subduing the nation under me.

O thou my rescuer from my foes, 48  
who settest me high above my  
enemies,

who rescuest me from violence,  
I thank thee before pagans, O 49  
Eternal,

I will sing thy praise.

[[He gives his king great victories, 50  
and kindness to his chosen prince,  
to David and his dynasty for  
ever.]]

### 19

*From the Choirmaster's collection.  
A song of David.*

The heavens proclaim God's 1  
splendour,

the sky speaks of his handiwork;  
day after day takes up the tale, 2  
night after night makes him  
known;

their speech has never a word, 3  
not a sound for the ear,

## PSALMS XX, XXI

4 yet their message spreads the wide  
world over,  
their meaning carries to earth's  
end.

See, there is the sun's pavilion  
pitched !

5 He glows like a bridegroom  
leaving his chamber,  
he exults like a hero to run his  
course ;

6 he sets out from one end of heaven,  
and round he passes to the other,  
missing nothing with his heat !

7 The Eternal's law is a sound law,  
reviving life ;

the Eternal's is a trusty witness,  
that instructs the open-minded ;

8 the Eternal's orders are just,  
a joy to the heart ;

the Eternal's command is clear,  
a light to the mind ;

9 the Eternal's faith is a clean faith,  
it will last for ever ;

the Eternal's rulings are upright,  
and altogether just—

10 more to be prized than gold,  
than plenty of rare gold,  
sweeter than honey itself,  
than honey from the comb.

11 Yes, and by them thy servant takes  
warning ;  
in following them there is rich  
profit.

12 Yet who can detect his lapses ?  
Absolve me from my faults un-  
known !

13 And hold thy servant back from  
wilful sins,  
from giving way to them.  
Then blameless shall I be,  
from many a transgression free.

14 May the words of my mouth and  
the thoughts of my heart  
please thee, Eternal One, my  
strength and saviour.

20

*From the Choirmaster's collection.  
A song of David.*

On the day of trouble may the 1  
Eternal answer you,  
may Jacob's God, whom you in-  
voke, protect you,  
sending help from the sanctuary 2  
and reinforcing you from Sion !  
May he remember all your offer- 3  
ings,

and be pleased with all your sacri-  
fices,

granting you your heart's desire, 4  
fulfilling all your plans !

We will shout for joy over your 5  
victory,

exulting in our God.

[[May the Eternal fulfil all your  
petitions !]]

Now I am sure the Eternal grants 6  
victory to his chosen king ;  
from his sacred heavens he will  
answer him

with mighty, saving victories.

Some pride themselves on chariots, 7  
some on horses,

but our pride is our God the  
Eternal ;

the foe must bow and fall, 8  
we rise and stand erect.

Grant victory to the king, O thou 9  
Eternal,

and answer our appeal this day.

21

*From the Choirmaster's collection.  
A song of David.*

Eternal One, the king rejoices in 1  
thy power ;

how he exults in thy victorious  
aid !

Thou hast given him his heart's 2  
desire,  
and denied not his request.

PSALM XXII

22

3 For thou didst meet him with  
 blessings of welfare,  
 thou didst place on his head a  
 golden crown ;  
 4 he asked for life, and life thou  
 gavest,  
 life long and lasting.  
 5 By thy victorious aid his honour  
 is high,  
 with splendour and state thou  
 dost endow him ;  
 6 he is richly blessed by thee for  
 ever,  
 and gladdened with the joy of  
 thine own presence.  
 7 For the king's trust is in the  
 Eternal,  
 and by the goodness of the Most  
 High he stands unmoved.  
 8 Your hand will find out all your  
 foes,  
 your right hand will reach all  
 who hate you ;  
 9 you will burn them like a blazing  
 furnace,  
 when you appear in anger ;  
 the Eternal will consume them in  
 his wrath,  
 devouring them in flames of  
 rage.  
 10 You will sweep their children off  
 the earth,  
 destroying their offspring from  
 among men.  
 11 For all their plotting against  
 you,  
 for all their plans of mischief,  
 they shall fail ;  
 12 for you will force them to re-  
 treat,  
 aiming your arrows at their  
 faces.  
 13 Rise up, O thou Eternal, in thy  
 power,  
 and we will sing the praises of  
 thy might.

*From the Choirmaster's collection.  
 To the tune, "Deer of the  
 Dawn." A song of David.*

My God, my God, why desert me ? 1  
 Why do my cries of anguish  
 bring no help ?

I cry by day, but thou wilt not 2  
 reply,  
 and no relief comes to me in the  
 night.

Yet thou art throned, my God, 3  
 within the sacred shrine,  
 receiving praise from Israel !

On thee our fathers did rely, 4  
 relied, and thou didst rescue  
 them ;  
 they cried to thee and they were 5  
 safe,  
 relied on thee and were not dis-  
 appointed.

But I am a mere worm, and not a 6  
 man,  
 derided and despised by men ;  
 all who see me mock at me, 7  
 they toss their heads and sneer,  
 "He left it to the Eternal ! let 8  
 him come to the rescue ;  
 if the Eternal cares for him, let  
 him come to the rescue !"

'Twas thou indeed didst take me 9  
 from the womb,  
 didst lay me on my mother's  
 breast ;  
 from birth I have been cast upon 10  
 thy care,  
 and from my mother's womb  
 thou hast been my God.  
 Be not far from me now ; danger 11  
 is near,  
 and there is none to help.

A brutal horde besets me, 12  
 fierce bulls of Bashan hem me in,

## PSALM XXIII

13 panting for me open-mouthed  
     like lions roaring as they rend ;  
 14 my strength is weak as water,  
     all my limbs give way ;  
     my heart becomes like wax,  
     it is melting in my breast ;  
 15 my throat is as dry as a potsherd,  
     my tongue cleaves to my jaws ;  
 16 my hands and feet are all dis-  
     figured,  
 15 and I am laid low in the dust of  
     death.  
 16 For a pack of curs encircle me,  
     a gang of villains surround me ;  
 17 I can count all my bones,  
     and my foes are gloating over  
     me,  
 18 dividing already my very clothes,  
     and casting lots for my raiment.  
 19 O thou Eternal, be not far from  
     me,  
     O Strength of mine, speed to  
     my aid,  
 20 rescue me from the sword,  
     save my life from these curs,  
 21 pluck me from the lion's jaws,  
     pluck my unhappy soul from  
     these wild-oxen's horns.  
 22 Then will I tell my fellows of thy  
     fame,  
     and praise thee in our gather-  
     ing ;  
 23 " Praise the Eternal, ye his wor-  
     shippers,  
     glorify him, all ye sons of  
     Jacob,  
     stand in awe of him, all ye sons  
     of Israel !  
 24 For he has not despised the poor  
     man's plight,  
     he has not hidden his face from  
     me,  
     he answered my appeal for help.  
 25 Therefore I praise him in our great  
     gathering,

I pay my vows before his wor-  
 shippers.  
 Let the pious partake of the feast 26  
     to their heart's desire,  
     let the Eternal's worshippers  
     praise him,  
     and wish me ' Long life and  
     happiness ! ' "

[[Men shall bethink them of the 27  
     Eternal,  
     and turn to him from earth's very  
     verge ;  
     all families of the nations shall  
     bow before him,  
     for the Eternal reigns, lord of all 28  
     nations ;  
     prosperous peoples sacrifice and 29  
     worship,  
     dying peoples bow before him,  
     folk who cannot keep themselves  
     alive ;  
     their descendants worship him, 30  
     and the next generation has news  
     of the Lord ;  
     his saving deeds shall be declared 31  
     to generations yet unborn.]]

### 23

*A song of David.*

The Eternal shepherds me, I lack 1  
     for nothing ;  
     he makes me lie in meadows green, 2  
     he leads me to refreshing streams,  
     and revives life in me. 3  
 He guides me by true paths,  
     as he himself is true.  
 My road may run through a glen 4  
     of gloom,  
     but I fear no harm, for thou art  
     beside me ;  
     thy club, thy staff—they give me  
     courage.  
 Thou art my host, spreading a 5  
     feast for me,

## PSALMS XXIV, XXV

while my foes have to look on !  
 Thou hast poured oil upon my head,  
 my cup is brimming over ;  
 6 yes, and all through my life  
 Goodness and Kindness wait on me,  
 the Eternal's guest,  
 within his household evermore.

### 24

*A song of David.*

1 The earth belongs to the Eternal,  
 all earth holds,  
 the world and its inhabitants ;  
 2 'twas he who founded it upon the  
 seas,  
 and fixed it on the floods.

3 Who may ascend the Eternal's  
 hill ?

Who may stand within his  
 sacred shrine ?

4 He only who has clean hands and  
 a heart unstained,  
 who never sets his mind on  
 what is false,  
 who never breaks his word ;

5 he gains a blessing from the  
 Eternal,  
 a boon from God his saviour.

6 Such are the men who are in quest  
 of him,  
 who seek the presence of the  
 God of Jacob.

7 Raise your arches, O ye gates,  
 raise yourselves, you ancient  
 doors !

Welcome the glorious King !

8 " But who is the glorious King ? "   
 'Tis the Eternal, strong in might,  
 the Eternal conquering from the  
 fight.

9 Raise your arches, O ye gates,  
 raise yourselves, you ancient  
 doors !  
 Welcome the glorious King !

" But who is the glorious King ! " 10  
 The Eternal, God of hosts,  
 he is the glorious King.

### 25

*A song of David.*

On thee, Eternal One, I set my 1  
 heart,  
 all the day long I wait for thee. 5c  
 In thee I trust ; oh disappoint me 2  
 not,  
 never let my foes triumph over  
 me.

May none who wait for thee be 3  
 disappointed,  
 but those alone who wantonly  
 abjure thee.

Let me see thy ways, O thou 4  
 Eternal,  
 teach me what are thy paths,  
 lead me, as thou art true to thy 5  
 word,  
 teach me, for thou art God my  
 help.

Remember thy compassion and 6  
 thy kindness,  
 for they are thine of old, O thou  
 Eternal ;

remember not my faults of youth, 7  
 and in remembering my sins be  
 kind to me.

Kind and upright is the Eternal, 8  
 he teaches any who go astray,  
 guiding humble souls aright, 9  
 teaching humble souls his way ;  
 kindly and faithfully he ever deals 10  
 with those who keep his com-  
 pact and commands.

O thou Eternal, as thou art thy- 11  
 self,

pardon my guilt, for it is great.  
 Whoever reverences the Eternal, 12  
 learns  
 what is the right course to take ;  
 his own life shall continue pros- 13  
 perous,

## PSALMS XXVI, XXVII

- and his posterity shall hold their land.
- 14 Those who revere the Eternal have his confidence ;  
his compact is to instruct them.
- 15 Mine eyes always are on the Eternal,  
for he will clear me from perplexities.
- 16 Turn to me and have pity,  
for I am lonely and low ;
- 17 relieve the anguish of my heart,  
free me from all this pressure.
- 19 Confront my foes, for they are many,  
and they hate me cruelly.
- 18 Consider my distress and pain,  
and pardon all my sins.
- 20 Preserve me and deliver me,  
oh disappoint me not, as I take shelter with thee.
- 21 May my devotion and my loyalty preserve me,  
for I am waiting for thyself, O thou Eternal.
- 22 [[O God, bring Israel safe out of all its troubles.]]

### 26

#### *A song of David.*

- 1 Right me, O thou Eternal, for my life is right ;  
my trust in the Eternal never wavers.
- 2 Test me, O thou Eternal, try me,  
prove me, in heart and mind.
- 3 I have looked always to thy love,  
I have lived loyal to thee ;
- 4 I never joined false men,  
I would not be seen with hypocrites,
- 5 I hate the wicked party,  
I never would join the ungodly ;
- 6 but blamelessly I wash my hands  
and move around thine altar,  
O Eternal.

- I love the precincts of thy house, 8  
the mansion of thy majesty ;  
I love to sing my thanks aloud 7  
and tell of all thy wonders.
- Sweep me not away with sinful 9  
men,  
slay me not with the blood-  
thirsty,  
whose hands are stained with out- 10  
rage,  
their right hands full of bribes.  
But my own life is right ; 11  
so do thou save me and be  
gracious to me.
- And when my foot rests on the 12  
temple floor,  
then will I bless the Eternal in  
the choir.

### 27

#### *A song of David.*

- The Eternal is my light and aid ; 1  
whom shall I fear ?  
The Eternal is the fortress of my  
life ;  
whom shall I dread ?  
When evil men assail me 2  
with their slanders,  
'tis they, my enemies and foes,  
who stumble to their fall.  
Even though an army were 3  
arrayed against me,  
my heart would not be afraid ;  
though war were waged on me,  
still would I be confident.  
One thing alone I ask from the 4  
Eternal,  
one thing I desire,  
a vision of the Eternal's goodness  
in the temple at the morning-  
hour.  
For he hides me within his own 5  
pavilion  
on the day of trouble,  
he shelters me within his shrine,  
he sets me safe upon a rock.

## PSALMS XXVIII, XXIX

6 He will now lift me up to victory,  
high over all my foes around ;  
and I will sacrifice within his  
shrine,  
and make my joy resound.

\* \* \*

7 O thou Eternal, listen to my cry,  
be gracious to me, answer me.

8 'Tis my heart calling, "Thy face  
I do seek,"

9 O thou Eternal, hide not thy face  
from me,  
turn not thy servant away in  
anger ;  
help me, do not abandon me,  
forsake me not, O God my  
saviour.

10 (When my father and mother for-  
sake me,  
the Eternal will take care of me.)

11 Teach me what is thy way, O  
thou Eternal,  
and lead me by a level road ;  
let not my foes thwart me ;

12 leave me not to the fury of my  
foes,  
for false witnesses have started  
up against me,  
breathing injury to me.

13 I do believe I shall yet see  
the Eternal good to me, in the  
land of the living.

14 Wait for the Eternal ; be strong,  
my soul, be brave ;  
yes, wait for the Eternal.

### 28

*A song of David.*

1 O thou my Strength, I call to  
thee, be not deaf to me ;  
lest, if thou art deaf, I droop like  
a dying man.

2 Listen to my voice of pleading as  
I cry to thee,

as I lift my hands thus toward thy  
sacred shrine.

Drag me not off with the ungodly, 3  
with wrongdoers,  
who speak smoothly to their fel-  
lows, with evil in their heart ;  
requite them for their evil prac- 4  
tices, for their misdeeds,  
let them have all they deserve for  
all they have done.

[[Since they heed not what the 5  
Eternal has in hand,  
and never see what he is doing,  
he pulls them down, he does not  
build them up.]]

Blessed be the Eternal, who has 6  
listened to my voice of  
pleading !

The Eternal is my strength and 7  
shield, my heart has faith in  
him ;

so I am helped, my heart exults,  
and I sing to his praise,  
to the Eternal, the strength of his 8  
people, a saving stronghold  
for his chosen.

Save thy people, bless thine heri- 9  
tage,  
shepherd them and carry them  
for ever.

### 29

*A song of David.*

Praise the Eternal, O ye angels, 1  
praise the Eternal for his might  
and glory !

Praise the Eternal for his open 2  
glory,  
worship the Eternal in festal  
attire !

The voice of the Eternal peals 3  
across the waters—

## PSALMS XXX, XXXI

it is the God of glory thundering,  
 the Eternal pealing over the  
 mighty waters,  
 4 the mighty voice of the Eternal,  
 the majestic voice of the Eternal !  
 5 The voice of the Eternal shatters  
 cedars,  
 the Eternal shatters Lebânon's  
 cedars,  
 6 till Lebânon leaps like a calf,  
 and Sirion like an antelope.  
 7 The voice of the Eternal splits the  
 rocks,  
 splits them with flashes of fire ;  
 8 the voice of the Eternal whirls the  
 sand,  
 the Eternal whirls the desert of  
 Kadesh.  
 9 The voice of the Eternal twists  
 the trees,  
 the voice of the Eternal strips  
 the forest—  
 while in his palace all are chant-  
 ing, " Glory ! "

10 At the Flood the Eternal was en-  
 throned as King,  
 and King he sits for evermore,  
 11 bestowing strength upon his  
 people,  
 blessing his people with peace.

### 30

*For the dedication festival. A song  
 of David.*

1 I will extol thee, O Eternal, for  
 thou hast lifted me,  
 and hast not left my foes to  
 rejoice over me ;  
 2 O thou Eternal my God, I called  
 for help to thee,  
 and thou hast made me recover,  
 3 lifting me up, O thou Eternal, from  
 the world below,  
 calling me back to life from the  
 grave beneath.

Sing praise to the Eternal, ye 4  
 devout,  
 give thanks, as you recall his  
 sacred name ;  
 for his anger only lasts a moment, 5  
 his favour lasts a lifetime ;  
 tears may visit us at night,  
 but in the morning there are  
 shouts of joy.

When I was prospering, I thought 6  
 I never would be shaken ;  
 for by thy favour, O Eternal One, 7  
 thou hadst set me on a strong  
 hill ;  
 but when thy favour was with-  
 drawn,  
 I fell into dismay.

I cried to thee, Eternal One, 8  
 appealing to my God,  
 " What profit would my death be, 9  
 if I went down to the grave ?  
 Can the dust of death praise thee,  
 or testify thy faithfulness ?

Ah listen, O Eternal One, be 10  
 gracious,  
 O thou Eternal, be my help ! "  
 And thou didst change my mourn- 11  
 ing into dancing,  
 stripping my sackcloth, girdling  
 me with joy,  
 that my soul might sing thy praises 12  
 without ceasing,  
 that I might thank thee, O my  
 God, for ever.

### 31

*From the Choirmaster's collection.  
 A song of David.*

With thee, O thou Eternal, I take 1  
 shelter,  
 never let me be disappointed ;  
 oh rescue me, as thou art faith-  
 ful.  
 Turn thine ear to me, 2  
 delay not to deliver me ;



PSALM XXXII

be a rock of refuge for me,  
 a hill-fort to protect me,  
 8 for thou art my crag and castle.  
 As thou art God, oh lead me,  
 guide me,  
 4 safe from the snares spread  
 cunningly to catch me.  
 Thou art my stronghold,  
 5 I put my life into thy hands,  
 and, O Eternal, O thou faithful  
 God, thou savest me.  
 6 Those who heed empty idols thou  
 wilt hate,  
 but I put my faith in the Eter-  
 nal.  
 7 I will exult rejoicing in thy love,  
 who hast looked upon my  
 misery  
 and thought of my life in ad-  
 versity,  
 8 who hast not left me in the  
 clutches of my foes,  
 but hast set me at liberty.

9 Have pity on me, Eternal One ;  
 I am in misery,  
 my health is wasting under my  
 woe,  
 10 my life is eaten away with sorrow,  
 and my years with sighing ;  
 my strength gives way under my  
 punishment,  
 my body falls to pieces.  
 11 I am the scorn of all my foes,  
 the butt of all my fellows ;  
 my very friends are horrified,  
 men shun me in the street ;  
 12 I am forgotten like a buried  
 corpse,  
 flung aside like a discarded  
 pot.  
 13 At every turn I am in terror,  
 for I hear many whispering,  
 men making plans against me,  
 plotting to take my life.  
 14 But on thee, O Eternal, I rely ;  
 I say, " Thou art my God."

My fate lies in thy hands ; 15  
 oh rid me of my foes and my  
 pursuers,  
 smile on thy servant, 16  
 in thy love succour me.  
 On thee have I called, O Eternal, 17  
 disappoint me not ;  
 disappoint the wicked, send  
 them to the silent grave !  
 Strike dumb these lying lips, 18  
 so insolent in pride and scorn  
 against the just !

What wealth of kindness thou hast 19  
 laid up for thy worshippers,  
 and shown to those who shelter  
 with thyself !  
 Thou hidest them under thy wings 20  
 from human plots,  
 thou shelterest them from the  
 scourge of slander !  
 Blessed be the Eternal, 21  
 for wondrous favour shown me  
 in a desperate plight.  
 In my distraction I cried out, 22  
 " I am cast out of thy sight !"  
 But thou hast heard my loud  
 appeal,  
 when I called to thee for help.  
 Ah, love the Eternal, all ye faith- 23  
 ful ;  
 the Eternal will keep faith with  
 you,  
 and richly requite arrogant  
 men.  
 Only be strong, be brave, 24  
 all ye who wait for the Eternal.

32

*An ode of David.*

Oh the bliss of him whose guilt is 1  
 pardoned,  
 and his sin forgiven !  
 Oh the bliss of him whom the 2  
 Eternal has absolved,  
 whose spirit has made full con-  
 fession !

PSALM XXXIII

8 So long as I refused to own my  
guilt,  
I moaned unceasingly, life ebbed  
away ;  
4 for thy hand crushed me night and  
day,  
my body dried up as in summer  
heat.

5 Then did I own my sin to thee,  
uncovering my iniquity ;  
and as I vowed I would confess,  
thou didst remit my sinful guilt.

6 So let each loyal heart pray to  
thee in trouble :  
the floods may roar,  
but they will never reach him,  
7 for thou wilt be his shelter,  
safeguarding him in peril,  
surrounding him with aid.

8 " I will instruct you and teach you  
what is the road to take ;  
I will give you counsel,  
O humble soul."

9 Be not like mules and colts,  
that do not understand the  
bridle,  
unbroken creatures that require  
a halter's curb,  
or they will not come near you.

10 Many a pang falls to the ungodly,  
but he who trusts in the Eternal  
shall enjoy his favour.

11 Exult then in the Eternal joyfully,  
ye just,  
and shout for joy, all ye who are  
upright.

33

1 Rejoice, ye just, in the Eternal,  
for songs of praise befit the  
upright soul.

2 Praise the Eternal on the lyre,  
sing to him on a ten-stringed  
lute.

Sing<sup>n</sup> him a new song, 3  
strike the strings bravely at the  
festival.

For just are all the Eternal's 4  
orders,  
and all he does is loyally done ;  
he has a love for honesty and 5  
justice,  
the earth is full of his kindness.  
The heavens were made at the 6  
Eternal's order,  
and all their host by his mere  
word ;  
he holds the seas as in a water-skin, 7  
and stores up the abysses of the  
deep.

Let all the earth fear the Eternal, 8  
let every dweller stand in awe  
of him,  
for he it was who spoke—and earth 9  
existed,  
'twas at his bidding it appeared.  
The Eternal wrecks the purposes 10  
of pagans,  
he brings to nothing what the  
nations plan ;  
but the Eternal's purpose stands 11  
for ever,  
and what he plans will last from  
age to age.  
Happy the nation whose God is 12  
the Eternal,  
the people he has chosen for his  
own !

The Eternal looks from heaven, 13  
beholding all mankind ;  
from where he sits he scans 14  
all who inhabit the world ;  
he who alone made their minds, 15  
he notes all that they do.  
Armies do not bring victory to a 16  
king,  
the warrior is not rescued by  
sheer strength ;

## PSALM XXXIV

- 17 cavalry are in vain for victory,  
there is no winning by the  
strength of that !
- 18 No, the Eternal's eye rests on his  
worshippers,  
who rest their hopes upon his  
kindness,
- 19 that he may rescue them from  
death,  
and during famine-days keep  
them alive.
- 20 And we rest our hopes on the  
Eternal,  
we wait for him, our help and  
shield ;
- 21 in him our heart rejoices,  
our faith is in his sacred name.
- 22 Thy kindness rest upon us, O  
Eternal,  
as our hope rests in thee !

### 34

*A song of David when he feigned  
madness before Abimelek, who  
compelled him to go away.*

- 1 I will bless the Eternal at all times,  
his praise shall be continually  
on my lips ;
- 2 my soul boasts openly of the  
Eternal,  
and the humble are glad as they  
hear it.
- 3 Magnify the Eternal with me,  
and let us exalt him together.
- 4 I besought the Eternal and he  
answered me,  
he rescued me from all my  
terrors ;
- 5 look to him, and you shall beam  
with joy,  
you shall never be abashed.
- 6 Here is a poor man whose cry the  
Eternal heard,  
and helped him out of all his  
troubles.

- The angels of the Eternal camp 7  
around his worshippers,  
and rescue them.
- Try the Eternal ; you will find he 8  
is kind ;  
happy the man who takes  
shelter with him !
- Revere the Eternal, O ye saints 9  
of his,  
for the reverent never want for  
anything ;  
apostates may be famishing and 10  
starving,  
but those who turn to the Eter-  
nal lack no good.
- Come, listen to me, my sons, 11  
I will teach you true religion.
- 'Tis your desire to live, 12  
to live long and be happy ?
- Then keep your tongue from 13  
evil,  
keep your lips from deceit ;  
shun evil and do good, 14  
seek to be friendly—aim at that.
- For the Eternal sets his face 16  
against evildoers,  
to root their very name out of  
the earth ;  
but the Eternal turns his eyes 15  
towards good men,  
his ears are open to their cry ;  
when they cry, the Eternal listens, 17  
he rescues them from all their  
troubles.
- The Eternal is near the broken- 18  
hearted,  
and for crushed spirits he has  
help ;  
the good man may have many a 19  
mishap,  
but from them all the Eternal  
rescues him.
- He guards every bone of him, 20  
not one is broken.
- Misfortune is the death of wicked 21  
men,

PSALM XXXV

and haters of good men are  
doomed ;  
22 but the Eternal saves his servants'  
life,  
none who take shelter with him  
shall be punished.

35

*A song of David.*

1 Fight those who fight me, O thou  
Eternal,  
war on those who war on me ;  
2 seize thy shield and buckler,  
stand up as my champion,  
3 draw thy spear and battle-axe,  
to cope with my pursuers ;  
say to me, O Eternal,  
" I am your safety."  
4 Disgraced, discomfited, be they  
who seek my life !  
May they be routed and con-  
founded  
who aim to injure me !  
5 Scattered be they like chaff before  
the wind,  
driven by thine angel !  
6 Dark and slippery be their road,  
pursued by thine angel !  
7 For wantonly they spread their  
net for me,  
they dug a pitfall wantonly for  
me.  
8 May the net they spread ensnare  
themselves,  
into their own pit may they fall,  
surprised by ruin !  
9 Then shall my soul rejoice in the  
Eternal,  
joyful at his deliverance.  
10 All my being shall exclaim,  
" O thou Eternal, who is like  
thee,  
O rescuer of the weak from a  
stronger power,  
O rescuer of the wretched from  
the destroyer !"

Malicious accusers come forward, 11  
charging me with crimes I know  
naught of ;  
they repay me with evil for good, 12  
rendering me all forlorn.  
When they were ill, I wore the 13  
sackcloth,  
I went humbly fasting,  
I prayed for them, with head bent  
on my breast,  
as for a friend, as for my 14  
brother ;  
downcast was I, in black I dressed,  
like a man mourning for his  
mother.  
And now, when I fall, they are 15  
glad,  
and gather to attack me  
with cruel, cutting charges,  
of which I know nothing,  
railing at me unceasingly, reviling,  
mocking me, gnashing at me 16  
with their teeth !  
How long wilt thou look on at this ? 17  
Save me from their loud lies, O  
thou Eternal,  
save my unhappy life from  
human lions !  
Then shall I give thanks to thee in 18  
our assembly,  
and praise thee in our throng of  
worshippers.  
Let not my foes rejoice over me 19  
wrongfully,  
let not my wanton haters wink  
maliciously !  
No words of peace are theirs, 20  
but crafty plots against the  
peaceable ;  
wide-mouthed, they are taunting 21  
me,  
shouting, " Aha ! aha ! we see  
his plight !"  
Eternal One, thou seest it ; keep 22  
not silence ;  
Lord, keep not far away ;

PSALMS XXXVI, XXXVII

23 rouse thyself, wake to do me  
justice,  
to defend my cause, my God ;  
24 do me justice, as thou art just  
thyself,  
that they may never rejoice  
over me,  
25 shouting, "Aha ! aha ! we have  
our heart's desire,  
we have done for him !"  
26 Disgraced, confounded, may they  
be  
who delight in my harm !  
Shame and dishonour cover those  
who are insolent to me !  
27 But may they shout for joy, may  
they be glad,  
who love to see me righted !  
May they have ever cause to say,  
"All hail to the Eternal,  
who loves to see his servant  
prospering !"  
28 Then shall my tongue talk all the  
day  
of thy justice and thy praise.

36

*From the Choirmaster's collection.  
A song of David.*

1 An impious spirit inspires the  
ungodly man ;  
there is no fear of God before his  
eyes.  
2 He flatters himself  
that his iniquity will never be  
found out.  
3 His words are mischievous and  
deceitful,  
he has now ceased to live wisely  
and well ;  
4 he plans some mischief as he lies  
in bed,  
and then he takes a course that is  
not good—  
he loathes not evil.

\* \* \*

Eternal One, thy love is high as 5  
heaven,  
thy loyalty soars to the very  
skies,  
thy justice is like mighty moun- 6  
tains,  
thy judgments are like the deep  
sea.  
Thy providence is over man and  
beast ;  
how precious is thy love, O God ! 7  
To thee men come for shelter  
in the shadow of thy wings ;  
they have their fill of choice food 8  
in thy house,  
the stream of thy delights to  
drink ;  
for life's own fountain is within 9  
thy presence,  
and in thy smile we have the  
light of life.  
Continue thy love to those who 10  
care for thee,  
thy justice to right-minded men.  
Never let insolence stir a foot 11  
against us,  
let no ungodly hand drive us  
afar.

Yonder they lie, the evildoers, 12  
felled to the earth, unable to  
arise !

37

*A song of David.*

Fret not over evildoers, 1  
envy not the lawless ;  
soon like the grass they fade, 2  
and wither like a green blade.

Trust in the Eternal and do right, 3  
be loyal to him within his land ;  
make the Eternal your delight, 4  
and he will give you all your  
heart's desire.

Leave all to him, rely on him, 5  
and he will see to it,

## PSALM XXXVII

- 6 he will bring your innocence to light,  
and make the justice of your cause clear as noonday.
- 7a Leave it to the Eternal and be patient,  
fret not over the successful man,  
14 who aims to slay the upright,  
7b and carries out his wicked plan.
- 8 Cease your anger, give up raging,  
fret not—it only leads to evil.  
9 Evildoers shall be rooted out,  
and the land left to those who wait for the Eternal.
- 10 A little longer, and the godless will be gone ;  
look in his haunts, and he is there no more !
- 11 The land will be left to the humble,  
to enjoy plenteous prosperity.
- 12 The godless man makes plots against the good,  
gnashing his teeth at them ;  
18 but the Eternal laughs at him,  
knowing his doom is near.
- 14 The godless draw the sword,  
and bend their bows for murder ;  
15 the sword runs into their own heart,  
and their bows shall be broken !
- 16 The little that a good man has is better than a godless man's great wealth ;  
17 for the arms of the godless shall be broken,  
but the Eternal will protect the good.
- 18 The fortunes of the upright are the Eternal's care,  
and their possessions last for ever ;
- in a calamity they keep their 19 share,  
in famine they have plenty.
- The godless perish, 20a  
their families have to beg for 25c food ;  
the foes of the Eternal disappear 20b like fuel,  
they disappear in smoke and vanish.
- The godless never pays back what 21 he borrows,  
but the good man is charitable and gives.
- Those who bless the Eternal, they 22 shall own the land ;  
those who curse him shall be uprooted.
- When a man's life pleases the 23 Eternal,  
he gives him a sure footing ;  
he may fall, but he never falls 24 down,  
for the Eternal holds him by the hand.
- I have been young and I am old, 25  
but never have I seen good men forsaken ;  
they always have something to 26 give away,  
something wherewith to bless their families.
- Shun evil and do good, 27  
so shall you live your life within the land ;  
for the Eternal, who loves honesty, 28  
never forsakes his faithful band.
- The lawless shall be utterly destroyed,  
the families of the godless shall be doomed ;

## PSALM XXXVIII

the land is the possession of the  
good,  
and all their days they shall  
dwell there.

The good man's words are wise,  
his talk is just ;  
the Eternal's law is in his heart,  
his footsteps never falter.

The godless man spies on the good,  
seeking to have them put to  
death ;  
but the Eternal never leaves them  
in his power,  
nor lets them be condemned  
when they are tried.

Wait for the Eternal, hold to him,  
and he will save you from the  
godless ;  
he will advance you to possess the  
land,  
and to see godless men exter-  
minated.

I saw a godless man once on a  
time, a terror—  
towering like any cedar of  
Lebánon ;  
then, as I passed by, he was gone !  
I looked for him—he was not to  
be found.

Hold to integrity, remain up-  
right ;  
there is a future for the peace-  
able.  
But sinners shall be wiped out at  
a blow ;  
the future for the godless is  
perdition.

Help comes from the Eternal to  
good men ;  
he is their refuge in the evil  
hour :

the Eternal relieves them and 40a  
rescues them,  
because they shelter beside  
him.

### 38

*A song of David. To be used when  
incense is offered.*

Punish me not in wrath, O thou 1  
Eternal,

do not chastise me in a rage !  
Thine arrows have sunk deep in 2  
me,

thy hand is pressing hard on me.  
There is no soundness in my body, 3  
thanks to thine indignation ;  
there is no health in my limbs,  
thanks to my sins.

My iniquities are overwhelming 4  
me,  
crushing me like a heavy load.

My wounds are foul and festering, 5  
thanks to my sinful folly.

I stagger about, bent to the 6  
ground,  
all day long I go a-mourning,

for my thighs are full of fever, 7  
there is no soundness in my  
body ;

I am benumbed and badly 8  
bruised,  
my moans are louder than a  
lion's cry.

Lord, all my longing is well known 9  
to thee,

thou art no stranger to my  
sighs ;  
my heart is throbbing, pith has 10  
gone from me,  
the light has left mine eyes.

My friends and my companions 11  
hold aloof,  
my kinsmen keep away.

Those who seek my life are setting 12  
snares,  
aiming to injure me ;

PSALMS XXXIX, XL

they talk of ruining me,  
and all the day discuss intrigues.  
13 But, like a deaf man, I never  
listen,  
like a dumb man, I never say a  
word.  
14 [[I am like one who never hears,  
who has no argument in  
answer.]]  
15 For thee, O thou Eternal, I am  
waiting ;  
thou, thou wilt answer them,  
O Lord my God.  
18 For I confess my guilt,  
I sorrow for my sin.  
16 " Only," I say, " let not my foes  
exult over me,  
who are so insolent when I  
slip."  
17 For I am on the verge of a  
collapse ;  
my plight is always present to  
my mind.  
19 Many are they who hate me wan-  
tonly,  
many are they who hate me  
wrongfully ;  
20 they are returning evil for good,  
they are my foes because I aim  
at good.  
21 Forsake me not, O thou Eternal,  
be not far from me, O my God ;  
22 make haste to help me,  
to rescue me, O Lord.

39

*From the Choirmaster Jeduthun's  
collection. A song of David.*

1 I said, I will be careful what I do,  
lest I sin with my tongue ;  
I must put a muzzle on my lips  
in presence of the ungodly.  
2 So I kept silence,  
dumb and ill at ease.  
But this only stirred my grief ;  
3 my heart grew hot within me,

my thoughts kindled,  
and I prayed :  
" O thou Eternal, let me know 4  
my end,  
the number of my days,  
how long I have to live !  
Thou hast made my days no longer 5  
than a span ;  
my life is a mere nothing, in  
thy sight,  
no better than an empty breath.  
Man's busy life indeed is but a 6  
phantom,  
making an empty ado,  
amassing wealth and knowing not  
who is to have his hoard.  
What then can I expect, O Lord ? 7  
It is in thee I hope.  
I am dumb, I never say a word, 9  
for it is thou who orderest  
life so.  
Thou chastenest mortal man, 11  
in punishing his guilt,  
eating away his comeliness like  
a moth—  
man is no better than an empty  
breath !  
Save me from all my sins, 8  
from the taunts of the profane ;  
relieve me from thy plague, 10  
for I am wasting underneath  
thy strokes.  
Hear my prayer, O thou Eternal, 12  
listen to my cry,  
answer thou my tears ;  
for I am but a guest of thine,  
a passing waif, as all my fathers  
were.  
Avert thy frown, that I may be 13  
at ease,  
ere I depart and be no more."

40

*From the Choirmaster's collection.  
A song of David.*

As I waited patiently for the 1  
Eternal,



## PSALM XLI

he turned and listened to my  
 cry ;  
 2 he raised me from a lonesome pit,  
 a muddy bog,  
 he set my foot on a rock and  
 steadied my steps ;  
 3 he put a new song in my mouth,  
 a song of praise to our God,  
 that many might see this, and be  
 awed,  
 and trust in the Eternal.

4 Happy the man who trusts in the  
 Eternal,  
 who pays no heed to loud and  
 false apostates !  
 5 Eternal One, my God, richly hast  
 thou worked out  
 thy wondrous purposes for us ;  
 there is no one like thee !  
 Were I to tell them, to recount  
 them,  
 they would pass all count.

6 Thou carest not for sacrifice and  
 offering,  
 for no burnt-offering or sin-  
 offering is thy demand.  
 An open ear thou gavest me ;  
 7 I answered, " Here I come  
 to do thy bidding in the Book ;  
 8 to please and serve thee is my joy,  
 thy law lies deep within my  
 heart."

9 Thou knowest, Eternal One, that  
 openly  
 I told the good news to our  
 gathering ;  
 10 I kept not to myself thy saving  
 help,  
 but told aloud thy loyalty and  
 aid,  
 making no secret of thy love and  
 faithfulness.

11 And thou wilt not keep back from  
 me thy mercy,

thy love and faithfulness shall  
 ever be my guard.

[[For numberless evils surround 12  
 me ;  
 my transgressions have overtaken  
 me,  
 till I know not where to turn ;  
 more trials have I than hairs upon  
 my head—  
 my courage fails me.  
 Be pleased to rescue me, O thou 13  
 Eternal,  
 O thou Eternal, hasten to my help.  
 Disgraced, discomfited, be those 14  
 who seek to murder me !  
 Routed, dishonoured, be they who  
 delight in harm to me !  
 Thwarted and appalled be they 15  
 who taunt me with their  
 scoffs !  
 But may thy followers all rejoice 16  
 gladly in thee !  
 May those who love thy saving  
 help have ever cause to say,  
 " All hail to the Eternal !"  
 As for me, I am weak and 17  
 wretched ;  
 Yet the Eternal will take thought  
 for me.  
 Thou art my help and my de-  
 liverer ;  
 tarry not, O my God.]]

### 41

*From the Choirmaster's collection.  
 A song of David.*

Happy is he who remembers the 1  
 weak and the poor !  
 The Eternal will deliver him on  
 the day of trouble ;  
 the Eternal will preserve his life, 2  
 nor hand him over to his eager  
 foes ;  
 the Eternal sustains him on his 3  
 sick bed,  
 and brings him back to health.

## PSALM XLII

- 4 My prayer is : " O Eternal, be  
 thou gracious,  
 heal me, for I have sinned  
 against thee."
- 5 My foes say of me, in their malice,  
 " Whenever will he die and his  
 name perish ? "
- 6 When any of them visits me,  
 his heart is false ;  
 he gathers matter for his malice,  
 then goes away to spread the  
 tale.
- 7 All who hate me whisper together,  
 forecasting evil for me ;
- 8 " A deadly trouble courses in his  
 veins,  
 he will not rise from where he  
 lies."
- 9 And even my trusted friend, who  
 ate my bread,  
 trips me up heavily.
- 10 Be gracious, O Eternal, let me rise,  
 and I will pay them back !
- 11 I shall be sure that thou carest for  
 me,  
 when my foe fails to triumph  
 over me.
- 12 Yes, thou revivest me, for my  
 integrity,  
 setting me down for ever in thy  
 presence.
- 13 [[Blessed be the Eternal, Israel's  
 God,  
 from age to age for ever !  
 Even so, even so !]]

### 42

*From the Choirmaster's collection.  
 An ode of the Korahites.*

- 1 The deer is panting for a stream,  
 and I am panting, O God, for  
 thee.
- 2 I am athirst for God, the living  
 God ;  
 when shall I reach God's pre-  
 sence ?

- Day and night I have lived on  
 my tears,  
 taunted all day with, " Where  
 is your God ? "
- My soul is melting with secret  
 sorrow,  
 for well I remember it all—  
 how I led the throng once to the  
 house of God,  
 chanting, praising, marching in  
 full festival.
- Why are you downcast, O my  
 soul ?  
 Why so despairing ?  
 Wait, wait for God ; I shall  
 again  
 be praising him, my saving  
 help, my God.

- My soul is downcast ; so I re-  
 member thee  
 in this far land of Jordan and of  
 Hermon,  
 at mount Mizar.
- Flood follows flood, as thy catar-  
 acts thunder,  
 thy breakers and billows are all  
 surging over me.
- [[Yet the Eternal summoned once  
 for me his love by day,  
 and in the night I sang of him,  
 praising the God of my life.]]
- To God my strength I cry,           11  
 " Why hast thou forgotten me ?  
 Why must I mourn, as foes  
 oppress me ? "
- It is an agony to hear them in  
 derision  
 taunting me all day with,  
 " Where is your God ? "
- Why are you downcast, O my  
 soul ?  
 Why so despairing ?  
 Wait, wait for God ; I shall  
 again  
 be praising him, my saving  
 help, my God.

PSALMS XLIII, XLIV

- 43 Right me, take my part, O God,  
 against an impious race,  
 rescue me from crafty and malign-  
 nant men.
- 2 O God my stronghold, why dis-  
 card me ?  
 Why must I mourn, as foes  
 oppress me ?
- 3 Oh send thy light and faithfulness  
 to lead me,  
 to bring me home to thine own  
 sacred hill,  
 to where thou dwellest !
- 4 Let me come to the altar of God,  
 to God my joy and delight,  
 singing thy praise on the lyre,  
 O God, my God.
- 5 Why are you downcast,  
 O my soul ?  
 Why so despairing ?
- 6 Wait, wait for God ; I shall  
 again  
 be praising him, my saving  
 help, my God.

44

*From the Choirmaster's collection of  
 Korahite songs. An ode.*

- 1 O God, we have heard with our  
 ears,  
 our fathers have told us the tale,  
 of thy doings in ancient years,
- 2 how thou didst plant them,  
 evicting the pagans,  
 how thou didst shatter the  
 nations and scatter them.
- 3 For the land was not won by the  
 sword of our fathers,  
 nor the victory won by their  
 arm ;  
 thine was the hand and the arm,  
 thine was the favour that smiled  
 on them ;
- 4 my King, my God, it was thou  
 by whose command Jacob was  
 conqueror.

- By thee we can thrust down our 5  
 foe,  
 by thee we can crush our  
 attackers ;  
 for I rely not on my bow, 6  
 'tis not my sword that wins the  
 battle ;  
 from thee the victory comes to 7  
 us,  
 the humbling to our haters ;  
 all day it is of God we boast, 8  
 unceasingly we praise thee.
- And yet thou hast discarded us in 9  
 disgrace,  
 thou wilt not march with our  
 armies,  
 thou makest us fly from the foe, 10  
 till our haters plunder us at  
 pleasure ;  
 thou lettest us be eaten up like 11  
 sheep,  
 thou scatterest us among the  
 pagans,  
 selling thy people cheap, 12  
 for a poor price—no profit to  
 thyself !
- Thou makest us the butt of our 13  
 neighbours,  
 a scorn and derision to all  
 around,  
 a byword among pagans, 14  
 jeered at by the nations ;  
 all day long the disgrace is before 15  
 me,  
 the shame of it overclouds me,  
 at the sound of the taunters and 16  
 scoffers,  
 at the sight of the vengeful foe.
- All this has come upon us, 17  
 yet we never have forgotten  
 thee,  
 never were false to thy bond ;  
 our heart has never flinched, 18  
 our steps have never swerved  
 from thine own road,

## PSALM XLV

19 that thou should'st so crush us,  
 and plunge us into deathly  
 gloom,  
 where jackals howl.

20 If we had forgotten the name of  
 our God,  
 or appealed to a foreign god,  
 21 would not God have found it out ?  
 He knows the very secrets of  
 the heart.

22 But no, 'tis for thy sake we are  
 killed all day,  
 counted no better than sheep  
 to be slaughtered.

23 Bestir thyself, Eternal One ! Why  
 sleep ?  
 Awaken ! ah, discard us not  
 for ever !

24 Why art thou hiding thy face,  
 forgetting our woe and distress ?

25 For our soul is bowed to the dust,  
 our body lies low on the ground.

26 Come to the rescue !  
 For thy love's sake, oh save us.

### 45

*From the Choirmaster's collection of  
 Korahite songs. To the tune  
 of "The Lilies." An ode or  
 love-song.*

1 A noble theme inspires my soul !  
 Let me recite my verses to the  
 king,  
 with tongue as swift as a scribe's  
 nimble pen.

2 You are fairer than all mortals,  
 charm is playing on your lips,  
 as you are ever blessed by God.

3 O hero, gird your sword upon your  
 thigh,  
 array yourself in splendour and  
 in state.

4 Success to you, as you ride forth  
 to succour loyal men, humble  
 and just !

And may your courage lead to  
 deeds of dread !  
 Sharp are your arrows ; nations 5  
 fall before you,  
 and the king's foes lose heart.

Your throne shall stand for ever- 6  
 more ;  
 for, since your sceptre is a  
 sceptre just,  
 since right you love and evil you 7  
 abhor,  
 so God, your God, crowns you  
 with bliss  
 above your fellow-kings.

Fragrant are your robes with 8  
 orris, myrrh, and aloes ;  
 music of ivory harps is ravishing  
 your heart ;  
 kings' daughters in their jewels 9  
 move to meet you,  
 and on your right your queen  
 wears gold of Ophir.

Listen, O bride, and bend your ear ! 10  
 Forget your own folk and your  
 father's house ;  
 and when the king desires your 11  
 beauty,  
 yield to him—he is your lord.  
 So Tyrian traders with their gifts 12  
 shall sue your favour,  
 the wealthiest in the land shall  
 offer you their treasures.

In pearls and gold embroidery 13  
 this daughter of a king is  
 decked ;  
 she is led to the king in coloured 14  
 robes,  
 with the maidens of her train,  
 moving into the palace of the king 15  
 with gladness and rejoicing.

Your sons shall step into your 16  
 fathers' place,

## PSALMS XLVI, XLVII

and rise to be princes over all the  
land,  
17 carrying your name on from age  
to age,  
till nations praise you evermore.

### 46

*From the Choirmaster's collection of  
Korahite songs. For soprano  
voices.*

- 1 God is a shelter and stronghold  
for us,  
we shall find him very near ;  
2 therefore we never fear,  
though earth be upset,  
and the hills sink deep in the  
sea.  
3 Let billows roar and foam,  
let mountains shake under the  
storm :  
the Lord of Hosts is at our  
side,  
the God of Jacob is our  
fortress.
- 4 The river divine has streams that  
gladden  
the city of God,  
the sacred shrine of the Most  
High.
- 5 God is within her, she cannot be  
shaken ;  
when morning comes, God is her  
aid.
- 6 Though nations rage, and realms  
be shaken,  
though his thunders make the  
world dissolve :
- 7 the Lord of Hosts is at our  
side,  
the God of Jacob is our  
fortress.
- 8 Come, see the Eternal's work,  
the desolation he has wrought  
on earth ;

wars he has ended all over the 9  
world,  
breaking the bow and snapping  
the spear,  
burning the chariot in the fire.  
" Give in," he cries, " admit that 10  
I am God,  
high over nations, high over the  
world."  
The Lord of Hosts is at our 11  
side,  
the God of Jacob is our  
fortress.

### 47

*From the Choirmaster's collection of  
Korahite songs.*

- All nations, clap your hands, 1  
with ringing homage to God ;  
for the Eternal, the Most High, is 2  
to be feared,  
he is a great king over all the  
world.
- He subdued nations to himself, 3  
he conquered races,  
and chose our heritage for us, 4  
our land, the jewel of his beloved  
Jacob ;  
he marched in amid shouts, with 5  
trumpet-blasts.
- Music of praise for God, sing 6  
music !  
Music of praise for our King !  
Music of praise with an ode, 7  
for over the whole world God is  
King !  
God now reigns over the nations, 8  
seated on his sacred throne ;  
even foreign princes gather, 9  
joining the folk of Abraham's  
God ;  
for the world's warriors belong to  
God,  
to the supreme God, sovereign of  
the world.

PSALMS XLVIII, XLIX

48

*A song of the Korahites, for music.*

- 1 Great is the Eternal, loudly to be  
praised  
within the city of our God,  
upon his sacred hill.
- 2 High and fair on the northern  
slope,  
the joy of all the world,  
the hill of Zion lies,  
the city of the great King.
- 3 Within her citadels has God  
shown himself her defence.
- 4 For yonder kings combined,  
invaded her ;
- 5 but scared with panic at her sight,  
they took to flight,
- 6 seized with a shudder,  
like women in the pangs of  
labour,
- 7 shattered like merchantmen  
wrecked by an east wind.
- 8 What once we heard of, now our  
eyes have seen  
within the city of the Lord of  
hosts ;  
God does preserve it evermore,  
the city of our God.
- 9 And so within thy temple we are  
thinking  
of thy goodness, O God ;
- 10 thy fame shall echo, like thy name,  
to the very ends of earth,  
for thy right hand is full of  
victories.
- 11 Let Zion hill rejoice,  
let the towns of Judah joy,  
over thy saving deeds.
- 12 Walk about Zion, go round her,  
count up her towers,
- 13 review her ramparts,  
scan her citadels,  
that you may tell the age to come
- 14 what a God our God is for ever-  
more.

49

*From the Choirmaster's collection of  
Korahite songs.*

- Hear this, all ye nations, 1  
listen, all ye inhabitants of the  
world,  
low-born and high, 2  
rich and poor, all of you.  
My message will be wise and good, 3  
a baffling truth on which I  
brood ;  
and as I catch its meaning dim, 4  
I render on the lyre this hymn :
- Why should I be afraid when 5  
times are bad,  
and all around I see my treach-  
erous foes,  
men who rely upon their riches, 6  
and boast of their abounding  
wealth ?  
Why, none can buy himself off ; 7  
not one can purchase for a price  
from God  
life that shall never end. 9
- What ! " Never die ? " but die 10  
they must—  
the clever have to die,  
the stupid and the senseless perish,  
leaving their money to others ;  
their home eternal is the grave 11  
below,  
the dwelling where they must  
abide ;  
they vanish from men's memory,  
although  
they claimed lands for their own.  
For all the splendour that they 12  
cherish,  
men pass, even as the beasts  
that perish.
- Such is the fate of the self-satisfied, 13  
the end of all whose faith is in  
themselves ;

## PSALM L

14 death shepherds them unchecked,  
 driving them down to the world  
 below ;  
 ere long their form and fashion  
 waste away,  
 and they abide within the world  
 below.

15 (But God can ransom me ;  
 he will release me from the  
 grasp of death.)

16 So fear not when a man grows  
 rich,  
 and when the splendour of his  
 house increases ;

17 he can take nothing with him  
 when he dies,  
 his splendour will not follow him  
 below.

18 In life he flatters himself on his  
 fortune,  
 praising himself for his prosper-  
 ity ;

19 but down he goes to where his  
 fathers dwell,  
 who see no light to all eternity.

20 For all the splendour that they  
 cherish,  
 men pass, even as the beasts  
 that perish.

### 50

#### *An Asaphite song.*

1 The Eternal speaks !—from east  
 to west  
 earth falls a-trembling.

2 From Sion, so peerless in beauty,  
 the God of gods is flashing !

3 Our God comes with a summons—  
 in front of him devouring  
 fire,  
 encircling him a mighty storm—

4 calling high heaven and earth  
 to the trial of his people ;

6 the heavens announce his assize,  
 that God begins the trial.

“ Gather me my followers,            5  
 who pledged their troth to me  
 by sacrifice.

Listen, O my people,                7  
 let me speak, O Israel.

I would testify against you,  
 I who am God, your God.

I blame you not for lack of sacri- 8  
 fice ;  
 daily your offerings are put  
 before me.

I need no bullock from your 9  
 farms,  
 no goat out of your herds ;  
 for all the wild things of the wood 10  
 are mine,  
 and cattle in their thousands on  
 the hills ;

every bird in the air I know,       11  
 I own all roaming creatures on  
 the plains.

If I were hungry, I would not tell 12  
 you ;  
 for the whole earth is mine and  
 all it holds.

Do I eat flesh of bulls ?            13  
 Do I drink blood of goats ?

No, offer to God thanks as a 14  
 sacrifice,  
 and pay your vows to the Most  
 High ;

call to me in your hour of need, 15  
 then I will rescue you, and you  
 shall honour me.”

God speaks thus to the godless : 16  
 “ What right have you to repeat  
 my laws,  
 and take my compact on your  
 lips,  
 when you hate me to control you, 17  
 and toss my rules behind your  
 backs ?

You are a friend to any thief you 18  
 see,  
 you ally yourselves with adul-  
 terers,

## PSALM LI

19 you let your tongue loose for the  
 evil word,  
 your mouths are weaving malice,  
 20 you sit and you malign your  
 brother,  
 slandering the son of your own  
 mother.  
 21 This you have done, and because  
 I said nothing  
 you thought I was no better  
 than yourself !  
 But I will now convict you,  
 I will put it to you plainly.  
 22 Mark this, you who ignore me,  
 or I will tear you to pieces,  
 with none to protect you :  
 23 whoever offers thanks to me as  
 sacrifice,  
 he honours me ;  
 whoever holds by my rules in his  
 life,  
 I will let him enjoy my help."

### 51

*From the Choirmaster's collection.  
 A song of David, when the  
 prophet Nathan came to him,  
 after he had visited Bathsheba.*

1 O God, as thou art kind, have  
 mercy on me,  
 in thy vast pity wipe out my  
 offences,  
 2 wash me from every stain of  
 guilt,  
 and purge me from my sin.  
 3 Well do I know my offences ;  
 my sin is never out of mind.  
 4 It is against thee I have sinned,  
 I have done evil in thy sight.  
 Yes, thou art just in thy charge,  
 and justified in thy sentence.  
 5 Ah! 'twas in guilt that I was  
 born,  
 'twas in sin that my mother  
 conceived me.

'Tis inward truth that thou 6  
 desirest,  
 grant me then wisdom in my  
 secret heart.  
 Purge me clean with marjoram, 7  
 wash me whiter than snow ;  
 fill me with gladness and rejoicing, 8  
 that the life thou hast crushed  
 may thrill with joy ;  
 hide thy face from my sins, 9  
 and wipe out all my guilt ;  
 make me a clean heart, O God, 10  
 and put a new, steadfast spirit  
 in me ;  
 banish me not from thy presence, 11  
 deprive me not of thy sacred  
 spirit,  
 gladden me with thy saving aid 12  
 again,  
 and give me a willing spirit as  
 my strength,  
 that I may teach offenders how 13  
 thou dealest,  
 till sinful men turn back to thee.

O God my saviour, save me from 14  
 mortal sin,  
 and my tongue shall praise thy  
 faithfulness aloud.  
 O thou Eternal, open thou my lips, 15  
 till my mouth makes thy praises  
 known.  
 Thou carest not for sacrifice, 16  
 thou wouldst not have burnt-  
 offerings from me ;  
 God's sacrifice is a soul with its 17  
 evil crushed :  
 a heart broken with penitence  
 never wilt thou despise.  
 Grant happiness to Sion 18  
 by building up Jerusalem's walls  
 again ;  
 then wilt thou welcome the due 19  
 sacrifices,  
 and on thine altar bullocks shall  
 be slain.



PSALMS LII, LIII, LIV

52

*From the Choirmaster's collection.  
An ode sung by David when  
Doeg the Edomite went away  
and told Saul that David had  
gone to the house of Ahime-  
lek.*

- 1 Why glory in your malice, O you  
tyrant,  
against the faithful day by  
day ?
- 2 You plan their utter ruin,  
your tongue like a whetted  
razor,  
you deceitful schemer !
- 3 Evil you prefer to good,  
falsehood to honesty ;
- 4 you revel in deadly speech,  
you and your sly tongue !
- 5 But God will pull you down for  
that,  
he will snatch you right away,  
he will dislodge you,  
and root you out of the land of  
the living.
- 6 Good men shall see it and be  
awed,  
then shall they laugh at him and  
cry,
- 7 " So this was the great man  
who would not upon God  
rely,  
but leant on his abundant wealth,  
and on his power of money ! "
- 8 But like an olive green am I,  
living within the house of  
God ;  
upon God's kindness I rely,  
for ever and for evermore.
- 9 I will praise thee for all that thou  
hast done,  
I will declare how good thou  
art,  
in presence of thy followers.

53

*From the Choirmaster's collection.  
To the tune of "Suffering."  
An ode of David.*

- Profane men think, 1  
" There is no God ! "  
Depraved their lives are and  
detestable,  
not one of them does right.
- God looks from heaven 2  
upon mankind,  
to see if any have the sense  
to care for God.
- But all have lapsed, 3  
one and all are tainted,  
not one does what is right,  
no, not a single one.
- Shall they not rue it, these rascals, 4  
who devour my people with  
their extortion ?
- Ha ! here they are in a panic ! 5  
God scatters them ;  
their evil plan is defeated,  
for God spurns them.
- [[Oh that Israel's deliverance would 6  
come from Sion !  
When God restores the fortunes of  
his people,  
how Jacob will exult,  
how glad will Israel be !]]

54

*From the Choirmaster's collection.  
To a string accompaniment.  
An ode sung by David when the  
Ziphites went and told Saul  
that David was hiding among  
them.*

- O God, help me with thy might, 1  
as thou art strong, uphold my  
right ;
- O God, hear my prayer, 2  
and listen to my plea.

## PSALM LV

3 Proud creatures are assailing me,  
and ruthless men would murder  
me,  
men who care nothing for God.  
4 Ah, God my helper,  
ah, Lord, upholder of my life,  
5 may evil recoil upon my foes !  
O Lord, be true to me and crush  
them !  
6 Then gladly will I sacrifice to thee,  
with praise for all thy goodness,  
7 when thou hast rescued me from  
all my woes,  
and let me feast mine eyes on  
my defeated foes.

### 55

*From the Choirmaster's collection.  
To a string accompaniment.  
An ode of David.*

1 Listen to my prayer, O God,  
hide not from my entreaty ;  
2 heed me and answer  
my bitter lament,  
as I moan at the noise of the foe,  
at the shouts of godless men,  
3 who overwhelm me with their  
injuries,  
setting upon me furiously.  
4 My heart is throbbing in my  
breast,  
and anguish overpowers me,  
5 terror and trembling seize on me,  
and horror folds me round.  
6 Oh for the wings of a dove  
to fly away and be at rest !  
7 Fain would I fly from it all,  
and live in the desert ;  
8 swiftly would I escape  
from the furious blast,  
from all their storm and con-  
fusion,  
9 from their double tongues.  
For here in the city I suffer the  
sight  
of violence and disorder

patrolling day and night 10  
the very walls ;  
mischief and misery are what I see, 11  
and corruption, in the street ;  
the market-place is never free  
from fraud and guile.

It is not taunts of a foe— 12  
that I could bear ;  
it is not an enemy's insolence—  
then I could hide from him.  
No, you are an equal of my own, 13  
my close companion and my  
trusted friend !  
Sweet was our fellowship together 14  
within the house of God.  
May he go to perdition ! 15  
Death seize all such !  
May they go living to the world  
below,  
swept off as their sins deserve !  
For he laid hands upon his friends, 20  
profaning friendship's bond ;  
his talk was smoother than butter, 21  
but his thoughts were of enmity ;  
his words were softer than oil,  
yet sharp as a sword.

But as for me, I call to God, 16  
and the Eternal helps me ;  
evening, morning, and at noon, 17  
I moan and wail.  
He will hear my cry and give me  
peace and freedom from this 18  
strife,  
from the host of foes around me.  
God will hear me, 19  
God upon his ancient throne ;  
he will lay them low,  
lax, lawless creatures,  
with no reverence for God.  
Thou wilt toss them deep into the 23  
grave,  
these murderers and liars ;  
they shall not live out half their  
days,  
but I will trust in thee.

## PSALMS LVI, LVII

2 Leave all to the Eternal, who loves you ;  
never will he let good men come to grief.

### 56

*From the Choirmaster's collection.  
To the tune of "Dove in isles afar." A golden ode sung by David when the Philistines held him in Gath.*

1 Have pity upon me, O God ;  
for men trample me down,  
2 pressing on me all day long,  
many and malignant.  
3 The day I am afraid,  
I put my trust in thee.  
4 By God's help I will maintain my cause ;  
in God I trust without a fear :  
what can man do to me ?  
5 All day long they would injure me,  
ever plotting harm to me ;  
6 they are in league for evil, and they lurk,  
dogging my steps, like murderers.  
7 Pay them back for their malice !  
Down with these men of power,  
O God, in anger !  
8 Thou countest up my sleepless hours,  
my tears are gathered in thy bottle—  
are they not noted in thy book ?  
9 God is upon my side ; so I am sure  
my foes must turn their back,  
the day I call to him.  
0 By God's help I will maintain my cause ;  
1 in God I trust without a fear :  
what can man do to me ?  
2 I am under vows to thee, O God ;  
I will pay thee my offering of praise,

for thou hast saved my life from 13  
death,  
my feet from stumbling,  
that I might live, ever mindful  
of God,  
in the sunshine of life.

### 57

*From the Choirmaster's collection.  
To the tune of "Destroy it not." A golden ode sung by David in the cave, when he fled from Saul.*

Have pity on me, O God, have 1  
pity,  
for with thee I take shelter ;  
in the shadow of thy wings I  
shelter,  
till the deadly danger passes.  
I call to God Most High, 2  
to God who acts on my behalf.  
God send me help from heaven ! 3  
God send his love and loyalty,  
discomfiting those who would  
trample me down !  
I have to live among lions, 4  
who prey upon men ;  
their teeth are spears and arrows,  
their tongue is a sharp sword.  
They set a net to catch my feet, 6  
and they were caught in it  
themselves ;  
they dug a pit in front of me,  
and they fell into it !

\* \* \*

Up, O God, high over heaven ! 5  
Up with thy glory over all the  
earth !  
My heart is ready, ready, O God, 7  
for song and melody.  
Awake, my soul ! awake, my lute 8  
and lyre !  
Let me awake the dawn !  
I would praise thee, Lord, among 9  
the peoples,  
I would chant thee among the  
nations ;

- 10 for thy love is high over heaven,  
thy loyalty soars to the skies.  
11 Up, O God, high over heaven!  
Up with thy glory over all the  
earth!

58

*From the Choirmaster's collection.  
To the tune of "Destroy it not."  
A golden ode of David.*

- 1 Is it indeed justice you decree?  
Is it a right that you rule men?  
2 No, in secret you devise injustice,  
and on earth you deal out  
violence.  
3 Evil men go astray from the  
start,  
false and erring from their  
birth;  
4 their venom is like a viper's,  
they are deaf as any cobra,  
5 that will not listen to the charmer's  
voice,  
to the most cunning spell.  
6 Shatter their teeth, O God!  
O thou Eternal, tear out the  
young lions' fangs!  
7 May they vanish like a freshet,  
may they be trodden down like  
the green grass!  
8 May they melt like a snail as it  
moves,  
like an untimely birth, unseen  
by the sun!  
9 Ere ever your pot feels the heat  
of the faggots,  
may He sweep them away in  
his fury!  
10 At the sight of such vengeance,  
the good shall exult,  
and bathe their feet in bad  
men's blood;  
11 "Yes," men shall say, "the good  
do get their due;  
yes, a God rules on earth in-  
deed!"

59

*From the Choirmaster's collection.  
To the tune of "Destroy it not."  
A golden ode sung by David  
when Saul had the house  
watched, in order to murder  
him.*

- O my God, rescue me from my foes, 1  
protect me from those who  
assail me;  
rescue me from evildoers, 2  
save me from bloodthirsty men.  
Here they are, lurking to take my 3  
life,  
a fierce gang to attack me!  
And for no sin or crime of mine,  
O thou Eternal, for no fault of  
mine.  
They run to their posts; oh rouse 4  
thyself,  
rescue me, look to me!  
O Lord of hosts, 5  
O God of Israel, rouse thee,  
punish the insolent, every one of  
them,  
spare not one vile traitor.  
They snarl and snarl like dogs, 6  
they prowl round the town in  
the evening;  
there they are, blustering, arro- 7  
gant,  
insults on their lips!—  
for "Who," they think, "will  
hear us?"  
Thou, O Eternal, thou wilt laugh 8  
at them,  
wilt mock at all the insolent.  
O thou my Strength, to thee I sing, 9  
for thou, Eternal, art my for-  
tress.  
God in his goodness come to my 10  
rescue!  
May the Eternal let me gloat  
over my foes!  
Pity them not, lest my people 11  
forget;

## PSALMS LX, LXI

- rout them, ruin them, by thy  
might,  
O Lord who art shielding me.
- 2 Each word they utter is a sin ;  
so let their own pride trap them,  
for all their perjury and false  
talk.
- 3 Destroy them in thy wrath, de-  
stroy them,  
till they cease to be ;  
let the world know from end to  
end  
that God does rule in Jacob.
- 4 They snarl and snarl like dogs,  
and prowl at even round the  
town,  
5 roaming in search of prey,  
and growling if they miss it.
- 6 But I sing of thy strength,  
a morning song to thy love ;  
for thou art a fortress to me,  
a refuge in my day of danger.
- 7 O thou my Strength, to thee I sing,  
for thou, Eternal, art my for-  
tress.

### 60

*From the Choirmaster's collection.  
To the tune of "Lily of the  
Law." A golden ode for  
recitation, sung by David dur-  
ing the campaign against  
Aram-naharaim and Aram-  
zobah, when Joab wheeled  
round and defeated twelve  
thousand Edomites in the  
wady of Salt.*

- 1 Thou hast discarded us, crushed  
us in anger, O God ;  
restore us to power :
- 2 thou hast shaken and shattered  
the land ;  
repair its tottering breaches.
- 3 Hard times thou hast given to thy  
people.

- and a cup to drink that has  
dazed them.
- Hast thou given thy worshippers 4  
a flag,  
only that they might fly from  
the archers ?
- To the rescue of thy dear folk ! 5  
Save by thy right hand, answer  
our entreaty,
- O thou Eternal who hast dis- 10b  
carded us, shamed us,  
who would'st not march out  
with our army.
- Help us against the foe, 11  
for man's help is in vain.
- With God we shall do bravely ; 12  
he will trample down our foes.

- God gave his sacred promise : 6  
" I will divide up Shechem in  
triumph,  
and parcel out the vale of Suk-  
koth ;
- Gilead is mine, Manasseh mine, 7  
Ephraim I take for helmet,  
Judah for my baton,
- Moab I make a wash-basin, 8  
Edom I claim as subject,  
and over Philistia I will  
triumph."
- Ah, who will lead us inside the 9  
hill-fort ?  
Who will take us conquering  
into Edom ?
- Wilt not thou, O God ? 10a

### 61

*From the Choirmaster's collection.  
For strings. A song of David.*

- Hear my cry, O God, 1  
and heed my prayer ;  
from earth's far end I call to thee, 2  
my heart is fainting.
- When troubles are too strong for  
me,  
do thou direct me,

## PSALMS LXII, LXIII

- 3 O thou who art my refuge,  
a fortress against the foe.
- 4 Oh to be a guest of thine for ever !  
oh to be sheltered underneath  
thy wings !
- 5 For thou hearest my vows, O God,  
thou grantest the desire of  
reverent men.
- 6 Add many a day to the life of the  
king,  
till his years are age on age.
- 7 May he sit on his throne before  
God for all time !  
Bid thy love and loyalty safe-  
guard him
- 8 And I will ever sing thy praise,  
paying my vows through all  
my days.

### 62

*From the Choirmaster's collection.  
To Jeduthun's tune. A song  
of David.*

- 1 Leave it all quietly to God, my  
soul,  
my rescue comes from him alone ;
- 2 rock, rescue, refuge, he is all to me,  
never shall I be overthrown.
- 3 How long will you be threatening  
a man,  
you murderers all,  
as if he were a shaky fence,  
a tottering wall ?
- 4 They plan to push me from my  
place,  
delighting in a crafty part ;  
blessings are on their lips,  
and curses in their heart.
- 5 Leave it all quietly to God, my  
soul,  
my rescue comes from him  
alone ;
- 6 rock, rescue, refuge, he is all to me,  
never shall I be overthrown.

My safety and my honour rest on 7  
God ;  
God is my strong rock and  
refuge.  
Always rely on him, my fol- 8  
lowers,  
pour out your prayers to him ;  
God is a refuge for us.

The lower ranks are but a thing of 9  
naught,  
the upper ranks are only a  
delusion ;  
weigh them, they prove to be  
lighter and slighter than a  
breath of air.

Rely not on extortion, 10  
pride not yourselves on robbery ;  
if wealth increases,  
set not your heart upon it.

There is one thing God has said ; 11  
aye, twice have I heard him  
say it :  
that power belongs to God,  
and kindness, Lord, to thee ; 12  
every man thou rewardest  
for whatever he has done.

### 63

*A song of David, when he was in  
the desert of Judah.*

O God, thou art my God, I yearn 1  
for thee ;  
body and soul, I thirst, I long for  
thee,  
like a land without water, weary,  
dry.

As I have seen thee in the 2  
sanctuary,  
with visions of thy power and  
majesty,  
so will I bless thee while I live, 4  
lifting my hands in prayer to  
thee.

## PSALMS LXIV, LXV

8 Thy love is more than life to me ;  
so my lips praise thee.

5 My soul is richly fed,  
and with glad lips I sing thy  
praise.

6 When I remember thee in bed,  
and muse on thee by night,

8 my soul clings close to thee,  
thy right hand holds me fast ;

7 for thou hast been my help,  
and shadowed by thy wings I  
sing.

9 Those who would take my life  
shall be destroyed,

they shall go down to death,  
0 slung to the sword,  
left as a prey for jackals.

1 But the king shall rejoice in God,  
and all the loyal shall exult  
[[for false rebels shall be  
silenced]].

### 64

*From the Choirmaster's collection.  
A song of David.*

1 Listen to my plaint, O God,  
save me from the foe and his  
terrors,

2 hide me from villains and their  
plots,

from gangs of evildoers,

3 whetting their tongue like a sword,  
and aiming bitter words like  
arrows,

4 to shoot in secret at the honest  
man,  
shooting suddenly and unafraid.

5 They work out their dark design,  
they talk of laying intrigues,  
for who, they think, will see  
them ?

6 They have thought out their plan  
well,  
each with a cunning heart,  
each in his deep craft.

But God shoots at them with his 7  
arrow,  
wounding them suddenly ;  
he trips them up in their own plot, 8  
till all who see them recoil in  
horror.

So all men, noting the deeds of 9  
God,  
shall tell of what he does ;  
good men will rejoice in the 10  
Eternal,  
and shelter beside him ;  
right-minded men will all  
exult.

### 65

*From the Choirmaster's collection.  
A song of David, for music.*

'Tis fitting to praise thee in Sion, 1  
O God ;  
in Jerusalem shall vows be paid  
to thee.

O thou who hearest prayer, 2  
all men shall come to thee.

Though our sins be too much for 3  
us,  
'tis thine to cancel our trans-  
gressions.

Happy is he whom thou 4  
choosest  
to dwell in thy courts, close to  
thee.

Fain would we have our fill of this,  
thy house, thy sacred shrine—its  
bliss.

God of our victory, answering our 5  
prayers  
with deeds of dread, so loyally,  
all ends of the earth come to rely  
on thee,

and distant shores,  
thou by whose might the moun- 6  
tains are made firm  
and strongly fixed,  
by whom the roaring seas are stilled, 7  
and the tumult of nations,

## PSALM LXVI

8 till dwellers at the world's far end  
 are awed at the proofs of thy  
 power,  
 and lands of sunrise and of sunset  
 sing joyfully of thee.

9 Thou art good to the earth, giving  
 water,  
 enriching her greatly with rain  
 from brimming streams divine ;  
 thou providest the grain

10 watering well her furrows,  
 soaking her ridges,  
 softening her with showers,  
 and blessing all her growth.

11 Thou art crowning the year with  
 thy goodness,  
 rich stores drop where thou  
 passest,

12 the very pastures of the downs  
 o'erflow,  
 the hills wear girdles of joy,

13 the meadows are clothed with  
 flocks,  
 the valleys covered with corn,  
 shouting and singing for joy.

### 66

*From the Choirmaster's collection.  
 A song for music.*

1 Sing homage, all the earth, to God,

2 sing out the glory of his name,  
 and celebrate his praises.

3 Say this to God : " How dread  
 thy deeds are !  
 thine enemies cower  
 before thy power ;

4 all the earth bows to thee,  
 singing thy praise,  
 singing praise to thy name."

5 Come and see what God has done,  
 how dread his deeds are among  
 men.

6 He turns the sea to dry land,  
 till men cross floods on foot.

So let us joy in him

who rules for ever by his power, 7  
 whose eyes survey the nations,  
 till not a rebel dares to raise his  
 head.

Bless our God, O nations, 8  
 sound his praise aloud,  
 who keeps us safe in life, 9  
 and never lets us come to grief.

For, though thou hast put us to 10  
 the proof, O God,  
 testing our mettle, like silver,  
 though thou hast let us be cap- 11  
 tured,

let us be heavily chained,  
 let conquerors ride over us, 12  
 though we had to pass through  
 fire and water,  
 yet thou hast granted us a rich  
 relief,  
 hast set us free in liberty.

So I enter thy house with sacri- 13  
 fices,

I will pay my vows to thee,  
 vows poured out by my lips, 14  
 vows uttered in my agony ;  
 fat beasts I will offer thee, 15  
 the odour of burning rams,  
 bullocks and goats in sacrifice.

Come, all ye worshippers of God, 16  
 hear what he did for me :  
 no sooner had I called to him 17  
 than I was praising him for  
 answering me.

Had I been thinking secretly of 18  
 sin,  
 the Lord would never have lis-  
 tened ;  
 but God has listened indeed, 19  
 and to my prayer he has paid  
 heed.

Blessed be God who has not 20  
 checked  
 my prayer to him, nor his own  
 love to me.



## PSALMS LXVII, LXVIII

**67**

*From the Choirmaster's collection.  
A song for a string accompaniment.*

- 1 O God, bless us with thy favour,  
may thy face smile on us,  
2 that so thy purpose may be plain  
to men,  
thy saving power to every  
nation.  
3 O God, may the world praise thee,  
may all races praise thee,  
4 may the nations sing for joy,  
for thou rulest the world justly,  
thou guidest the nations on  
earth!  
5 O God, may the world praise  
thee,  
may all races praise thee!  
6 The land has yielded her harvest  
by the blessing of God, our God;  
7 bless us, O God, bless us,  
till men revere thee to the  
world's far end.

**68**

*From the Choirmaster's collection.  
A song of David, for music.*

- 1 When God stirs, his enemies  
scatter,  
those who hate him fly before  
him;  
2 as smoke is driven before the wind,  
as wax melts at a fire,  
so the ungodly perish before God.  
3 But good men before God rejoice,  
exulting with a joyful voice.  
4 Sing to God, celebrate his name,  
extol him who rides on the  
clouds,  
bless him, exult before him,  
5 before God in his sacred home,  
father of orphans, champion of  
widows,  
6 the God who brings the lonely  
home,

and frees the prisoner for  
prosperity—  
only the rebels have to live  
forlorn.

- O God, when thou didst march 7  
before thy people,  
when thou didst move across  
the steppes,  
earth was quaking, the skies 8  
shaking,  
before God, Israel's God.  
O God, thou didst pour down a 9  
generous rain,  
reviving thy land as it lan-  
guished;  
thy household were settled there, 10  
and in thy goodness thou didst  
meet their needs.

When the Lord sent news of vic- 11  
tory,  
the women who told it were a  
mighty host:  
"Kings and their armies are fly- 12  
ing, are flying,  
their spoil is divided  
by Israel the fair Dove at  
home,  
till her wings are covered with 13  
silver,  
her pinions shimmer in gold.  
When the kings were routed on the 14  
field,  
it was like snow falling on  
mount Zalmon."

A mighty range is Bashan range, 15  
Bashan range has many a peak.  
But what is your grudge, O range 16  
of peaks,  
at the hill that God loves for his  
home,  
where the Eternal dwells for  
evermore?  
With mighty chariots in their 17  
myriads

## PSALM LXIX

- the Eternal came from Sinai to  
this sanctuary.
- 18 There didst thou triumph, with  
captives in thy train,  
with tribute taken from men—  
only the rebels dwell not there  
with God.
- 19 Blessed be the Lord, our saving  
God,  
who daily bears the burden of  
our life ;
- 20 God is for us a God of victories,  
thanks to the Eternal we escape  
from death ;
- 21 yes, God will shatter the head of  
his foes,  
each long-haired sinner who  
defies him.
- 22 The Lord's word is, " Wherever  
you may be,  
I bring you from Bashan, from  
the sea,
- 23 to bathe your feet in the blood of  
the foe,  
and let your dogs share, as they  
lap it."
- 24 Behold God entering the sanc-  
tuary,  
my God, my King, in high pro-  
cession,
- 25 singers in front, musicians behind,  
between them girls with tam-  
bourines,
- 26 singing, " Bless the Lord God in  
your choirs,  
O Israel's offspring ! "
- 27 In front the Benjamites, so few,  
the chiefs of Judah, a great  
company,  
the chiefs of Zebulun and  
Naphtali !
- 29 From thy temple high above  
Jerusalem,
- 28 display thy strength, O God,
- who has so mightily prevailed  
for us ;  
there kings must offer thee 29b  
tribute.
- Check that Brute of a Nile-power, 30  
the bullocks and steers of  
pagans,  
trample down crafty policy,  
rout all the races that rejoice  
in war,  
till even Egypt sends ambassadors, 31  
and Ethiopia hurries to submit  
to God.
- Sing to God, O kingdoms of the 32  
world,  
oh celebrate the Lord !
- Praise him who rides high on the 33  
ancient heavens,  
whose voice thunders aloud.
- Praise God for his might, 34  
whose sovereign sway is over  
Israel,  
whose might is in the skies.
- God strikes awe from his sanctuary, 35  
the God of Israel who bestows  
prowess and power on people  
blessed by God.

### 69

*From the Choirmaster's collection.  
To the tune of " The Lilies."  
A song of David.*

- Save me, O God, 1  
for the waters are threatening  
my life ;
- I am sinking deep in the mud, 2  
where foothold there is none,  
I have fallen into waters deep,  
floods o'er me sweep.
- I am wearied with crying, 3  
my throat is parched,  
mine eyes are weak  
with waiting for my God.
- I have more men who wantonly 4  
hate me  
than hairs on my head ;

## PSALM LXIX

- my murderous, false foes are more  
than the bones within my body ;  
I am forced to repay  
what I never extorted.
- 5 O God, though well thou knowest  
my sinful folly,  
although no fault of mine is  
hid from thee,
- 6 may nought befall me that would  
disconcert  
those who wait for thee, O Lord  
God of hosts :  
may naught befall me that would  
disappoint  
thy worshippers, O God of  
Israel.
- 7 'Tis for thy sake that I have  
suffered taunts,  
had insults cover me with  
shame,
- 8 till my own brothers kept aloof  
from me,  
my mother's sons were distant  
to me.
- 9 'Tis zeal for thy house that wears  
me away,  
and taunts against thee fall on  
me.
- 10 When I chastened my soul with  
fasting,  
men jeered at me ;
- 11 when I clothed myself in sack-  
cloth,  
I became their byword ;
- 12 men make a jest of me in public,  
they put me into their maudlin  
songs.
- 13 But as for me, I pray to thee ;  
in thy great generosity, O God,  
do thou accept me ;  
answer me with thy loyal aid,
- 14 save me from sinking in the  
mud,  
from the deep waters of hatred,
- 15 let not the flood sweep over me,  
let not the depths drown me ;  
let not death close over me.
- Answer me, O Eternal, in thy love, 16  
in thy vast pity turn to me ;  
hide not thy face from thy servant, 17  
answer me quickly, for I am in  
misery ;  
come to me, rescue my life, 18  
set me in safety from my foes.  
Thou knowest how I am taunted, 19  
my foes are plain to thee ;  
their taunts have broken my 20  
heart,  
I am sick to the soul ;  
I look for pity—there is none,  
for comforters, but all in vain.  
For food men hand me poisonous 21  
drugs,  
and vinegar when I would drink.  
May the table they spread be their 22  
own ruin,  
may their offerings ensnare  
them,  
may their eyes be blurred and 23  
blind,  
may their thighs be all a-quiver !  
Vent thine anger on them, 24  
may thy burning fury seize  
them,  
desolate be their dwellings, 25  
empty be their tents,  
for persecuting him whom thou 26  
hast punished,  
and adding to the pain of thy  
wounds !  
Punish them for their crime, 27  
exclude them from thy favours,  
blot them from the Book of life, 28  
blot their name from the list of  
the upright !  
But lift me safe, O God, 29  
out of my pain and misery,  
and then I will sing praise to God, 30  
and magnify him with thanks-  
giving ;  
'twill please the Eternal more than 31  
any bull,  
or any bullock that has horns  
and hoofs.

PSALMS LXX, LXXI

- 32 Mark all this and be glad, O folk  
forlorn,  
take heart, O worshippers of  
God ;
- 33 the Eternal listens to a life in  
need,  
he never overlooks his own in  
prison.
- 34 Praise to him from heaven and  
earth,  
from seas and all that glide  
therein !
- 35 For God will succour Sion  
and rebuild the towns of  
Judah,  
till men dwell there and own  
them,
- 36 till his servants leave them to  
their children,  
and a race who love him live  
there.

70

*From the Choirmaster's collection.  
A song of David. To be used  
when incense is offered.*

- 1 To the rescue, O God,  
O thou Eternal, hasten to my  
help !
- 2 Disgraced, discomfited, be those  
who seek to murder me !  
Routed, dishonoured, be they  
who delight in harm to me !
- 3 Thwarted and appalled be they  
who taunt and scoff !
- 4 But may thy followers all rejoice  
gladly in thee !  
May those who love thy saving  
help have ever cause to say,  
" All hail to God ! "
- 5 As for me, I am weak and  
wretched ;  
O God, make haste to me.  
Thou art my help and my de-  
liverer ;  
tarry not, O Eternal.

71

- With thee, O thou Eternal, I take 1  
shelter ;  
never let me be disappointed.
- Oh rescue me, save me, as thou art 2  
faithful,  
turn thine ear to me and de-  
liver me.
- Be a stronghold, a fortress, for me ; 3  
help me, for thou art my crag  
and castle.
- O my God, rescue me from evil 4  
men,  
from cruel, unjust hands ;  
for thou art my hope, O Lord, 5  
I have trusted thee from youth,  
I have leant on thee from my 6  
birth,  
'twas thou didst take me from  
my mother's womb ;  
my hope is ever in thee.
- Through thee, my strength and 7  
shelter,  
I am a marvel to many ;  
my lips shall be full of thy praise, 8  
singing thy glory all day long.
- Cast me not off in my old age, 9  
forsake me not when my powers  
fail ;
- for murderous foes are plotting, 10  
my enemies say of me,  
" Set on him, seize him, God has 11  
forsaken him,  
he has no one to save him. "
- O God, be not far from me, 12  
my God, make haste to help me.
- May all my enemies be disgraced, 13  
defeated,  
may insults and dishonour cover  
them !
- As for me, I hope on and on, 14  
I praise thee more than ever ;  
all day long I will be telling 15  
of thy victorious and faithful  
aid,  
though never can I tell it to the  
full ;

## PSALM LXXII

- 16 I will recite the great deeds of the  
Lord,  
and praise thy faithful aid—and  
only thine.
- 17 Thou hast been teaching it from  
my youth, O God,  
and I have ever told thy  
wondrous deeds.
- 18 Forsake me not, O God,  
when I am old and grey ;  
that I may tell the rising genera-  
tion  
of thy strength and thy might.
- 19 Thy faithful aid is high as heaven,  
O God,  
for great things thou hast done ;  
who is like thee, O God ?
- 20 Many a trial sore  
hast thou made us suffer,  
but thou wilt revive us once more  
and raise us from the depths,
- 21 thou wilt add to our honour,  
and comfort us once more.
- 22 So shall I praise thee on the lute  
for loyalty to me, my God,  
singing thy praises on the lyre,  
Majestic One of Israel.
- 23 My lips shall ring with joy and  
praise,  
even the life which thou hast  
saved ;
- 24 all day long I will be talking  
of thy faithful aid,  
for those who fain would injure me  
are daunted and disgraced.

### 72

#### *A song of Solomon.*

- 1 Inspire the king, O God, with  
thine own justice,  
endow his majesty with thine  
own equity,
- 2 that he may rule thy folk aright  
and deal out justice for the poor ;
- 8 may justice bring the people peace,  
from the very hills and moun-  
tains !

- May he prove the champion of 4  
the weak,  
may he deliver the forlorn,  
and crush oppressors !
- Long may he live, long as the sun, 5  
as the moon that shines for  
ever !
- May his rule be like rainfall upon 6  
meadows,  
like showers that water the  
land !
- Justice and welfare flourish in his 7  
days,  
till the moon be no more !
- From sea to sea may his domain 8  
extend,  
from the Euphrates to the  
earth's far end !
- May the foe bow down before him, 9  
his enemies grovel in the dust !
- May kings of the west and the sea- 10  
board  
pay tribute to him,  
may kings of the south and of  
Arabia  
offer him presents,  
all kings do homage to him, 11  
all nations yield to him !
- For he saves the forlorn who cry 12  
to him,  
the weak and helpless ;  
he pities the forlorn and weak, 13  
he saves the lives of the weak,  
he rescues them from outrage and 14  
oppression—  
they are not cheap to him.
- Long may he live, 15  
to receive gold from Arabia !
- For him may ceaseless prayer be  
made,  
and all day long may he be  
blessed !
- May the land be rich in waving 16  
corn,  
right up to the top of the hills !  
May the folk flourish like trees in  
Lebānon,

PSALM LXXIII

may citizens flower like grass in  
the field !  
17 For ever blessed be his name,  
sure as the sun itself his fame !  
All races envy his high bliss,  
all nations hail him as the  
happy king !

18 [[Blessed be the Eternal, Israel's  
God,  
who alone works wonders !

19 For ever blessed be his glorious  
name ;  
may all the earth be full of his  
glory !  
Even so, even so !]]

20 Here end the devotions of David  
the son of Jesse.

\* \* \*

73

*An Asaphite song.*

1 Yes, to the upright God is good,  
to hearts unstained.  
2 I almost slipped,  
I nearly lost my footing,  
3 in anger at the godless and their  
arrogance,  
at the sight of their success.  
4 No pain is theirs,  
but sound, strong health ;  
5 no part have they in human cares,  
no blows like other men.  
6 So they vaunt them in their pride,  
and flaunt them in rough in-  
solence ;  
7 vice oozes from their very soul,  
their minds are rank and  
riotous,  
8 their talk is mocking and mali-  
cious,  
and haughtily they lay their  
plots ;  
9 lofty as heaven itself their speech,  
lording it over the world below.

So people turn to follow them, 10  
and see no wrong in them,  
thinking, " What does God care ? 11  
How can the Almighty heed—  
when these,  
the godless, prosperously fare, 12  
thriving thus at their ease ? "

'Tis all in vain I kept my heart 13  
from stain,  
kept my life clean,  
when all day long blows fell on me, 14  
and every dawn brought me  
some chastening !

Yet, had I meant to utter this 15  
aloud,  
I had been faithless to thy  
family.

So I thought of it, thinking to 16  
fathom it ;

but sorely it troubled me,  
till I found out God's secret, 17  
viewing their latter end.

Thou plantest them on slippery 18  
ground,  
thou hurlest them to ruin—  
laid low in a single moment, 19  
scared away, swept away,  
like a dream when one awakens, 20  
like phantoms despised by the  
day !

When my heart was sour, 21  
when I felt sore,

I was a dull, stupid creature 22  
no better than a brute before  
thee.

Yet I am always beside thee ; 23  
thou holdest my right hand,  
guiding me with thy counsel, 24  
leading me after thyself by the  
hand.

Whom have I in heaven but thee ? 25  
On earth I care for nothing else.  
Body and soul may fail, 26  
but God my strength is mine  
for evermore.

## PSALM LXXIV

27 Those who leave thee are lost ;  
 all who are faithless to thee,  
 thou destroyest.

28 But to be near God is my bliss,  
 to shelter with the Lord  
 [[that I may tell of all thy  
 works]].

### 74

#### *An Asaphite ode.*

1 Why discard us, O God, for ever ?  
 Why fume in anger at the flock of  
 thine own pasture ?

2 Remember the community thou  
 didst win long ago,  
 whom thou didst rescue to be  
 thine own people,  
 this hill of Sion, thine abode.

3 Turn thy steps toward the stand-  
 ing ruins,  
 to all the havoc of the foe within  
 the sanctuary.

4 Thine enemies bawled inside thy  
 house,  
 set up their emblems there ;

5 they smashed the doors down with  
 their axes,  
 like woodmen felling trees,  
 6 then broke up all the carved work  
 there  
 with hatchet and with hammer ;

7 they set thy sanctuary ablaze,  
 laying it low, profaning thine own  
 dwelling.

8 They said to themselves, " Let us  
 root them out ! "  
 so all the synagogues in the land  
 they burned ;

9 not an emblem of ours is to be  
 seen.  
 No prophet now—none knows  
 when this will end !

10 O God, how long is the foe to be  
 scoffing ?

Are the enemy always to blas-  
 pheme thee ?  
 Why hold back thy hand, O God ? 11  
 Stretch out thy right hand and  
 strike,  
 thou who art our King of old, 12  
 gaining victories on earth !  
 Thou didst divide the ocean by 13  
 thy power,  
 shattering the Dragon's heads  
 upon the waves,  
 crushing the heads of the Levia: 14  
 than,  
 leaving him a prey to jackals.

Thou didst open springs and 15  
 torrents,  
 thou didst dry up flowing streams ;  
 thine is the day and thine the 16  
 night,  
 thou hast provided sun and star-  
 light ;  
 thou hast arranged the earth in 17  
 its due order,  
 thou hast made summer and  
 winter.

Thou to be scoffed at by foes, O 18  
 Eternal !  
 Thou for an impious race to blas-  
 pheme !  
 Leave not thy Dove Israel to a 19  
 brutal power ;  
 forget not thy poor people for all  
 time.

Look at these creatures, so sleek 20  
 and successful !—  
 every corner is full of their vio-  
 lence.

Let not the downtrodden turn 21  
 from thee disappointed,  
 but may the weak and wretched  
 have good cause to praise  
 thee !

Up, O God, to vindicate the cause 22  
 that is thine own !  
 Remember how the impious scoff  
 at thee all the day long ;

PSALMS LXXV, LXXVI, LXXVII

23 forget not the loud clamour of thy  
foes,  
the endless din that rises from  
thine enemies.

75

*From the Choirmaster's collection.  
To the tune of "Destroy it not."  
An Asaphite song, for music.*

- 1 We offer thanks to thee, O God,  
we offer thanks to thee,  
telling of all thy wondrous deeds.  
2 God says, "Through all the long  
delay  
I am still ruling in my justice ;  
3 when men in any panic melt away,  
I still uphold the order of the  
world.  
4 I tell the boastful, ' Do not boast,'  
I tell the impious, ' Never flaunt  
your power.'"  
5 No, never flaunt your power thus  
proudly,  
defy not God thus loudly ;  
6 rely not upon east or west,  
on the south desert or the north-  
ern hills—  
7 'tis God who rules o'er men,  
this one he lowers, this one he  
lifts.  
8 The Eternal holds a cup of wine,  
foaming and spiced ;  
he pours it out for all the wicked  
to drink and drain it to the  
dregs.  
9 But I will rejoice for ever,  
I will sing praise to Jacob's God,  
10 for lopping the power of evil men,  
and rallying the power of the  
upright.

76

*From the Choirmaster's collection.  
To a string accompaniment.  
An Asaphite song, for music.*

- 1 In Judah God is renowned,  
his fame is high in Israel.

In Salem, his pavilion, 2  
at Sion, his abode,  
he has destroyed all flashing 3  
arrows,  
shields and swords and martial  
weapons.

Thou didst strike terror 4  
from the hills eternal ;  
the valiant fell a prey to thee 5  
and slept their last,  
the veterans—not a man of them  
could move a finger ;  
O God of Jacob, at thy stroke 6  
chariot and horse lay stunned.

Terrible art thou ; who can stand 7  
the weight of thy wrath ?  
The earth was hushed in terror 8  
when thy sentence fell from  
heaven,  
when God arose to act on earth, 9  
in aid of the afflicted.

All pagans shall give praise to 10  
thee ;  
the rest of us shall keep thy  
festival.  
Let vows be paid to your God, the 11  
Eternal ;  
and let all round pay tribute  
to him,  
who strips chiefs of their courage, 12  
who terrifies a tyrant.

77

*From the Choirmaster's collection.  
To Jeduthun's tune. An Asa-  
phite song.*

I cry aloud to God, 1  
I cry to God to listen,  
I turn to the Lord in my hour of 2  
need,  
I stretch my hands out cease-  
lessly,  
refusing to be comforted.



## PSALM LXXVIII

8 I moan as I remember God,  
    I muse upon him till I faint ;  
 1 all night I never close my eyes,  
    I am so troubled that I cannot  
    speak.  
 5 I dwell on days of old,  
    I recall the years gone by,  
 6 thinking to myself by night,  
    musing in my inward quest :  
 7 " Will the Lord for ever discard  
    us,  
    will he never be kind again ?  
 8 Has his love left us for ever,  
    has his faithfulness utterly  
    failed ?  
 9 Has God forgotten to be gracious ?  
    Has he, in anger, stopped his  
    pity ?  
 10 Yes, this is my grief, that the  
    Most High  
    no longer has the strength he  
    had.  
 11 Let me recall what the Eternal  
    did,  
    let me remember thy wonders  
    of old,  
 12 let me think of all that thou hast  
    done,  
    and muse upon thy deeds.  
 13 Thy dealings were divine, O God ;  
    what god was great like the  
    Eternal ?  
 14 Thou wast a God of wonders,  
    thou didst show the world thy  
    strength,  
 15 rescuing thy people by thy power,  
    the sons of Jacob and Joseph,  
 20 leading thy people like a flock  
    by the hand of Moses and Aaron.  
 16 O God, the waters saw thee,  
    the waters saw thee and qui-  
    vered,  
    the depths of ocean shivered ;  
 17 rain rushed from the clouds,  
    the skies in thunder crashed,  
    thine arrows flew and flashed,

thy thunder rolled and resounded, 18  
    lightning lit up the world,  
    earth shook and was confounded,  
    as thou didst tread upon the sea, 19  
    marching through deep waters,  
    thy footprints all unseen."

78

*An Asaphite ode.*

Listen to my teaching, O my 1  
    people,  
    give ear to what I say,  
 as I open my lips in a poem     2  
    on the deep lessons of the past,  
    that we know as we have heard, 3  
    that our fathers told to us,  
    hiding it not from their children, 4  
    but telling the next generation  
    the Eternal's praise and power,  
    the wonders he has done.  
 He set up his witness in Jacob, 5  
    he appointed a law within Israel,  
    bidding our fathers instruct their  
    children,  
    that the next generation might 6  
    understand,  
 that children yet unborn might rise  
    and tell their children after  
    them,  
 to put their confidence in God, 7  
    and not forget the deeds of God,  
    but loyally obey him ;  
 that they might not be like their 8  
    fathers,  
    a stubborn and unruly race,  
    a wavering race,  
    no loyal hearts for God.

The Ephraimites were like a dis- 9  
    appointing bow,  
    that fails upon the day of  
    battle ;  
 they would not keep their com- 10  
    pact with God,  
    they would not follow his direc-  
    tions,

## PSALM LXXVIII

11 they forgot what he had done,  
     the wonders he had shown  
     them.  
 12 Marvels he wrought, under their  
     fathers' eyes,  
     in Egypt, in the land of Zoan ;  
 13 he split the sea and led them  
     through,  
     piling the water up like walls,  
 14 he led them with a cloud by day,  
     and all night with a blazing fire;  
 15 he split rocks in the wilderness,  
     to give them drink in the desert,  
 16 he brought streams out of the rock,  
     made water run like a river.  
 17 But still they sinned against him,  
     in the desert  
     they defied the Most High ;  
 18 with a doubt of God in their mind  
     they demanded the food they  
     craved,  
 19 they questioned God—was he able  
     here in the desert to spread us  
     a table ?  
 20 He struck the rock till waters  
     flowed  
     and streams poured out ;  
     but can he give us food as well,  
     and furnish flesh to his people ?  
 21 When the Eternal heard this, he  
     was wroth,  
     he blazed out against Jacob,  
     his wrath broke upon Israel,  
 22 for failing to believe in God,  
     for trusting not his saving aid.  
 23 So, at his bidding, from the skies,  
     as he opened the sluices of  
     heaven,  
 24 manna rained down for their food,  
     and he gave them heaven's own  
     grain ;  
 25 men ate the bread of angels,  
     he sent them food to the full.  
 26 He brought an east wind over the  
     sky,  
     he drove a strong wind from the  
     south,

raining flesh on them like the 27  
     dust,  
     and birds like sand upon the  
     beach,  
 letting them fall inside the camp, 28  
     close to their very tents.  
 They ate, and they were gorged 29  
     then  
     with the food they craved ;  
 and still they were at their sur- 30  
     feit,  
     still eating up their food,  
 when the anger of God broke on 31  
     them  
     and slew their lusty men,  
     laying the pick of Israel low.  
 Yet on they went in sin ;      32  
     for all his wonders, they would  
     not believe.  
 So he made their days brief as a 33  
     breath,  
     and the end of their life sudden  
     death.  
 Then, if he slew them, they 34  
     sought after him,  
     they would earnestly seek God  
     again,  
 remembering God was their 35  
     strength,  
     and God Most High their pre-  
     server.  
 But it was smooth words and no 36  
     more,  
     their promises to him were  
     false ;  
 they had a wavering mind,      37  
     they were not loyal to his  
     compact.  
 He in his great pity cancels sin,      38  
     dooms not to death ;  
     often he will avert his wrath,  
     without one angry breath.  
 So he remembered they were 39  
     mortal men,  
     their life no better than a pass-  
     ing breeze ;

PSALM LXXVIII

40 though often they defied him in  
the desert,  
and vexed him in the wilderness,  
41 with doubts of God again and again,  
that pained the Majestic One of  
Israel.  
42 They remembered not his power,  
nor the day he saved them from  
the foe,  
43 the portents that he wrought in  
Egypt,  
his marvels in the land of Zoan ;  
44 how he turned streams into blood,  
till none could drink the water,  
45 sent out dog-flies to devour,  
frogs to destroy,  
46 let caterpillars have the crops,  
and locusts all the fruit of the  
foe's labour ;  
47 he killed their vines with hail,  
the sycomores with frost,  
48 gave cattle over to the plague,  
and beasts to the murrain.  
49 His blazing anger he let loose,  
fury and rage and ruin,  
the messengers of woe ;  
50 straight and swift his anger sped,  
unsparing,  
letting the deadly pestilence  
prey on life ;  
51 he struck down all the first-born  
within Egypt,  
each oldest male child in the  
tents of Khem.  
52 But his own people he led out  
like sheep,  
guiding them in the desert like  
a flock ;  
53 he led them safely on, without a  
fear,  
when the sea drowned their  
foes ;  
54 he brought them to his sacred soil,  
to hills he had won for himself ;  
55 he drove out nations before them,  
and duly divided their land,  
for Israel's clans to occupy.

Yet they doubted and defied the 56  
Most High God,  
they would not obey his rules ;  
they fell back, false like their 57  
fathers,  
they failed, like a disappointing  
bow ;  
their idols angered him upon the 58  
heights,  
their images provoked his  
jealousy.  
God heard of it, and he was furious, 59  
he was done with Israel !  
He abandoned his Dwelling at 60  
Shilo,  
the tent he had pitched among  
men,  
he let his great ark be captured, 61  
let his splendid ark fall to the  
foe ;  
he abandoned his folk to the edge 62  
of the sword,  
so furious was he with his own,  
till their youths fell in the flames 63  
of war,  
and girls had never a wedding  
song,  
till their priests were cut to pieces, 64  
and widows dared not raise a  
dirge.  
Then the Lord started up, as from 65  
a sleep,  
and, like a hero wild with wine,  
he made rout of his foes, 66  
defeating and disgracing them  
for ever ;  
and then, disowning the tents of 67  
Joseph,  
passing by Ephraim's clan,  
he chose the clan of Judah, 68  
his beloved hill of Sion,  
where he built his shrine like 69  
heaven on high,  
firm as the earth he has founded  
for ever.  
He chose David his servant, 70  
took him from the sheepfolds,

## PSALMS LXXIX, LXXX

71 fetched him from the care of  
ewes,  
to tend his people Jacob,  
to shepherd his own Israel ;  
72 and he did tend them honestly,  
he led them with ability.

### 79

#### *An Asaphite song.*

1 O God, the pagans have invaded  
thy preserve,  
they have profaned thy sacred  
shrine,  
they have laid Jerusalem in  
ruins ;  
2 they have flung the corpses of thy  
servants  
to the wild birds as their food,  
the flesh of thy followers to wild  
beasts ;  
3 all round Jerusalem  
their blood has been poured out  
like water,  
and there was none to give them  
burial.  
5 Eternal One, how long wilt thou  
be angry ?  
Is thy passion to burn on for  
ever,  
like a fire, against us ?  
6 Vent thy rage on pagans who dis-  
own thee,  
on realms that never call to  
thee,  
7 who devour Jacob and lay waste  
his homestead.  
8 Remember not our fathers' sins  
against us ;  
let thy compassion hasten to  
our need,  
for we are low indeed.  
9 Help us, O God our saviour,  
for the sake of thine own  
honour,  
and cancel thou our sins ;

rescue us, as thou art God,  
for why should pagans sneer, 10  
" Where is their God ? "  
Oh may we live to see  
thy vengeance fall on pagans  
for spilling the blood of thy  
servants !

Oh may the moan of prisoners 11  
reach thee,  
and by thy mighty power  
release those who are doomed  
to death.  
Pay back our neighbours, Lord, 12  
punish them seven times over  
for the taunts  
that they have heaped on thee.  
Then we thy people, the sheep of 13  
thy pasture,  
will ever give thee thanks,  
and to all ages tell thy praise.

### 80

*From the Choirmaster's collection.  
To the tune of " Lilies of the  
Law." An Asaphite song.*

O Shepherd of Israel, hear us, 1  
who leadest Joseph like a flock !  
Shine from thy throne above the  
kherubs,  
for Ephraim and Manasseh ! 2  
Oh stir thy strength  
and come to our rescue !  
O God of hosts, restore us to 3  
power ;  
a smile of thy favour, and we  
are saved !  
O Lord of hosts, how long will 4  
thine anger fume,  
though thy people are praying ?  
Thou hast made tears our daily 5  
bread,  
and tears on tears our drink ;  
thou hast made us the butt of our 6  
neighbours,

PSALM LXXXI

the jest of our foes.

- 7 O God of hosts, restore us to power ;  
a smile of thy favour, and we are saved !
- 8 Thou didst bring a vine from Egypt,  
thou didst plant her, driving out the nations ;
- 9 when thou didst clear a place for her,  
she took root and she spread over the land,
- 10 till her shadow lay over the mountains,  
and her boughs covered even the mighty cedars ;
- 11 she pushed her tendrils to the sea,  
her shoots to the Euphrates.
- 12 Why hast thou torn her fences down,  
till passers-by all strip her,
- 13 till the boar from the forest gnaws her,  
and wild beasts graze on her ?
- 14 O God of hosts, we pray thee,  
look once again from heaven,  
look on her ;
- 15 take this vine, thy charge, re-plant her,  
this the vine thy right hand planted.
- 16 Men have burned her, cut her down—  
may they perish at thy frown !
- 17 Do thou protect thy chosen folk,  
those thou hast nurtured for thyself ;
- 18 then shall we never be faithless to thee ;  
revive us, and we will worship thee.
- 19 O God of hosts, restore us to power ;  
a smile of thy favour, and we are saved !

81

*From the Choirmaster's collection.  
Set to a vintage melody. An Asaphite song.*

Sing aloud to God our strength, 1  
shout for joy to Jacob's God ;  
raise the chorus, sound the drum, 2  
sound the sweet lyre and the lute,  
at the new moon blow the trumpet, 3  
and at full moon, for our festival.  
This is laid down for Israel, 4  
a rule of Jacob's God ;  
he made it a law in Joseph, 5  
on leaving Egypt's land.

\* \* \*

I heard one whom I knew not,  
saying :  
" I freed your shoulder from the 6  
load,  
your hands from the heavy hod ;  
at your cry of distress I rescued 7  
you,  
I answered you from thunder-  
clouds,  
I tested you at the waters of  
Meribah.  
Listen, my people, to my warn- 8  
ing—  
O Israel, if you would only  
listen :  
you must allow no foreign god, 9  
no worship of an outside god ;  
I am your God, I the Eternal, 10  
who brought you out of Egypt's  
land ;  
open your mouth and I will  
fill it.

But my people would not listen, 11  
Israel would have none of me ;  
so I left them to their own self-will, 12  
to follow their own devices.  
Oh that my people would listen to 13  
me,  
that Israel would live my life !

PSALMS LXXXII, LXXXIII, LXXXIV

14 I would soon subdue their foes,  
and strike at their oppressors ;  
15 those who hate them would cower  
before them,  
in unending terror ;  
16 and I would feed them with the  
finest wheat,  
with honey from the rock to  
their hearts' content."

82

*An Asaphite song.*

1 God stands out in the council of  
the gods,  
among the gods he rules  
supreme.  
2 " How long will you rule unjustly,  
favouring evil men ?  
3 Uphold the weak, the fatherless,  
let the forlorn and poor have  
justice ;  
4 rescue the weak and wretched,  
from the grip of evil men.  
6 Or, I say, though you are gods,  
all sons of the Most High,  
7 yet, like mere men, you shall die,  
you shall perish like a demon."  
8 Up, O God, rule thou the earth,  
the true Lord of all pagans—  
5 senseless and ignorant, they  
blindly move,  
till the world shakes to its core !

83

*An Asaphite song, for music.*

1 Keep not still, O God,  
speak, stir, O God !  
2 Here are thy foes in uproar,  
thine enemies are alert,  
3 plotting against thy folk cunningly,  
conspiring against thy precious  
people,  
4 saying, " Come, let us blot them  
out of being,  
till Israel be no more a nation."

So they plan, with one consent, 5  
in a league against thee—  
Edomites and Ishmaelites, 6  
Moabites and Hagrites,  
Gebal, Ammon, and Amâlek, 7  
the Philistines and Tyre,  
Samaria a confederate, 8  
allied to the sons of Lot.  
Treat them like Sisera and 9  
Jabin  
at the torrent of the Kishon,  
who perished at Endor, 10  
dropping like dung.  
Treat their chiefs like Oreb and 11  
Zeëb,  
their lords like Zeba and Zal-  
munna,  
for thinking they could seize and 12  
hold  
the fields of God !  
My God, whirl them away like 13  
dust,  
like straw before the wind ;  
as fire burns up the forest, 14  
as flames set hills ablaze,  
so drive them as thou stormest, 15  
and scare them in thy rage ;  
bring them to blank dishonour, 16  
till they turn to thee, O Eternal !  
Theirs be defeat and dismay un- 17  
ending,  
disgrace and destruction !—  
to teach them that thou, O Eter- 18  
nal, thou  
art the Most High God over all  
the world.

84

*From the Choirmaster's collection.  
Set to a vintage melody. A  
Korahite song.*

How dear thy dwelling is, 1  
O Lord of hosts !  
My soul has been panting and 2  
pining  
for the courts of the Eternal ;

PSALM LXXXV

85

now soul and body thrill with joy  
 over the living God,  
 3b over thine own altars,  
 O Lord of hosts, my King and  
 God ;  
 3a the bird has found her home at  
 last,  
 a nest to lay her young !

4 Happy are they who live within  
 thy house,  
 praising thee all day long !

5 Happy are they who, nerved by  
 thee,  
 set out on pilgrimage !

6 When they pass through Weary-  
 glen,  
 fountains flow for their re-  
 freshing,  
 blessings rain upon them ;

7 they are the stronger as they  
 go,  
 till God at last reveals himself  
 in Sion.

8 Hear my prayer, O Lord of  
 hosts,  
 O God of Jacob, listen ;

9 God, our protector, look on us,  
 welcome thy chosen to thy  
 presence.

10 Better a single day within thy  
 courts  
 than a thousand days out-  
 side !

I would rather sit at the threshold  
 of God's house  
 than live inside the tents of  
 worldly men.

11 For God the Eternal is a sun and  
 shield,  
 favour and honour he bestows ;  
 he never denies bliss to the  
 upright.

12 O Lord of hosts,  
 happy the man who trusts in  
 thee !

*From the Choirmaster's collection.  
 A Korahite song.*

Once thou didst favour thy land, 1  
 O Eternal,  
 restoring the fortunes of Jacob,  
 pardoning thy people's guilt, 2  
 forgiving all their sins,  
 recalling all thy wrath, 3  
 averting thy hot anger.

Deliver us again, O God our 4  
 saviour,  
 and break off thy displeasure.  
 Wilt thou be always angry with 5  
 us ?  
 Wilt thou prolong thy wrath,  
 age after age ?  
 Wilt thou not again revive us, 6  
 that thy people may rejoice in  
 thee ?

Let us enjoy thy kindness, O 7  
 Eternal,  
 grant us thy saving aid.

Let me listen to God speaking, 8  
 speaking surely words of peace  
 to his people, to devout men,  
 whose hearts turn to himself ;  
 soon shall his worshippers see his 9  
 aid,  
 till his great Presence dwells  
 within our land.

Kindness and faithfulness unite, 10  
 victory and peace embrace,  
 faithfulness rising from the 11  
 earth,  
 and kindness looking down from  
 heaven,  
 victory marching before God, 18  
 peace following in his foot-  
 steps.

[[Yes, the Eternal brings pros-12  
 perity ;  
 our land is yielding fruit.]]

*A prayer of David.*

- 1 Bend thine ear to me, O thou  
Eternal, answer me,  
for I am weak and wretched ;
- 2 Oh save my life, for I am true to  
thee,  
rescue thy servant who relies  
on thee.
- 3 Thou art my God, be gracious,  
O Eternal,  
for all day long I cry to thee ;
- 4 gladden the soul of thy servant,  
for on thee, O Lord, I set my  
heart.
- 5 Lord, thou art kind and ready to  
forgive,  
rich in thy love to all who  
call on thee.
- 6 O thou Eternal, listen to my  
prayer,  
and hear my pleading cry ;
- 7 I call upon thee in my hour of  
need,  
for thou wilt answer me.
- 8 There is no god like thee, O  
Lord,  
there are no deeds like thine ;
- 9 all nations thou hast made shall  
come  
and bow down before thee,  
glorifying thee, O Lord,
- 10 for thou art great, thou workest  
wonders,  
thou, only thou, art God.
- 11 Teach me what is thy way, O thou  
Eternal,  
how to live loyal to thee ;  
may reverence for thee rejoice  
my heart.
- 12 With all my heart I thank thee,  
O my God,  
for ever will I glorify thee ;
- 13 for thou hast a great love to me,  
O Lord,

saving me from the very depths  
of death.  
Proud creatures are assailing me, 14  
O God,  
a gang of ruthless men would  
murder me,  
men who care nothing for thee.  
But thou art a God pitiful and 15  
gracious,  
slow to be angry, rich in love and  
loyalty ;  
turn and have pity upon me, O 16  
Lord,  
grant thy strength to thy servant,  
help thy retainer ;  
let me have some sign of thy 17  
favour,  
a sight of thine own aid and  
consolation,  
to the dismay of those who  
hate me.

*A Korahite song, for music.*

The Eternal founded her upon the 1  
sacred hills ;  
aye, Zion and her gates are more 2  
to him  
than any dwelling in the land.  
Dear city of God, he utters thy 3  
glories :  
“ Egypt and Babylon, Philistia, 4  
Tyre,  
I count as mine,  
for there this follower and that  
was born ;  
but Zion !—her name shall be 5  
Mother,  
for every follower of mine belongs  
to her by birth.”  
The Eternal writes of every nation, 6  
in his census,  
“ This follower of mine was born  
in it ” ;  
but, prince or people, everyone has  
his home in thee, O Zion.



PSALMS LXXXVIII, LXXXIX

88

*A Korahite song for music from the  
Choirmaster's collection. To  
the tune of "Suffering sore."  
An ode of Heman the Ezrahite.*

- 1 O thou Eternal, I cry for help in  
the daytime,  
and at night I moan before  
thee ;
- 2 let my prayer reach thy presence,  
bend an ear to my cry.
- 3 For trouble fills my soul to the full,  
my life is on the verge of death ;
- 4 I am already reckoned among the  
departed,  
I am but the shadow of a man,  
5 left to myself among the dead,  
like the slain lying in their  
graves,  
of whom thou hast mind no more—  
they are deprived of thee.
- 6 In the nethermost pit thou hast  
placed me,  
in abysses dark and deep ;
- 7 thy wrath lies heavy upon me,  
thy waves all overwhelm me.
- 8 Thou hast removed my friends  
afar,  
and made them loathe me ;  
I cannot get free from my prison,  
9 and my health pines away under  
my trouble.
- Daily I call to thee, O thou Eter-  
nal,  
I stretch my hands to thee.
- 10 Canst thou work wonders for the  
dead ?  
Can ghosts arise to praise thee ?
- 11 Can thy love be recounted in the  
grave,  
thy faithfulness within the world  
below ?
- 12 Can thy wonders be known in the  
darkness,  
thy saving help in the land of  
oblivion ?

- I am crying for help, O Eternal, 13  
to thee,  
my prayer comes to thee in the  
morning.
- Why discard me, O Eternal ? 14  
Why hide thy face from me ?
- Ever since youth I have suffered 15  
and languished,  
crushed by the dread of thee,  
I faint ;  
thy burning wrath sweeps over 16  
me,  
thy terrors have undone me,  
surging round me without end, 17  
closing round on every side.
- Thou hast put far every friend, 18  
and darkness is my one com-  
panion.

89

*An ode of Ethan the Ezrahite.*

- I will sing always of the Eternal's 1  
love,  
telling all ages of thy faithful-  
ness ;
- for thy love thou hast promised 2  
to be lasting,  
thy faithfulness is firmly fixed  
in heaven,  
and heaven is praising, O Eternal, 5  
heaven's own host,  
the marvel of thy faithfulness.
- For who above can rank with the 6  
Eternal,  
what angel can compare with  
the Eternal ?—  
a God to be dreaded at the 7  
heavenly council,  
an over-awing God.
- O thou Eternal, God of hosts, who 8  
can compare with thee,  
in all thy love and faithfulness ?
- Thy sway is over the proud sea ; 9  
when the waves toss, thou still-  
est them.

PSALM LXXXIX

- 10 The Rahab thou didst cut and  
crush to pieces,  
scattering thy foes by the force  
of thine arm.
- 11 The heavens are thine, the earth  
is thine,  
'twas thou didst found the  
world and all it holds ;
- 12 the north and south, thou madest  
them,  
Tabor and Hermon hills acclaim  
thee.
- 13 Thine is a right powerful arm,  
a strong hand, a right hand  
swung high ;
- 14 thy throne rests upon equity and  
justice,  
Love and Faithfulness are thine  
attendants.
- 15 Happy the people who know thy  
festal songs,  
who live in the sunshine of thy  
favour !
- 16 All day long they exult, O thou  
Eternal,  
and extol thy equity.
- 17 For thou art our pride, thou our  
strength,  
and, thanks to thy favour, our  
honour is high ;
- 18 we are defended by the Eternal,  
by our King, the Majestic One  
of Israel.
- \* \* \*
- 3 Thou saidst, " I make a compact  
with my chosen,  
I swear to my servant David,  
4 to make his dynasty endure,  
to make his throne last for all  
time " ;
- 19 thou didst tell thy trusted seer,  
thy voice came in a vision :  
" I have crowned a hero,  
chosen a youth from the peo-  
ple,
- I have picked out my servant 20  
David  
and consecrated him as king.  
My hand shall always help him, 21  
my arm shall make him strong :  
no foe shall ever surprise him, 22  
no miscreants shall master him ;  
I will shatter his enemies before 23  
him,  
and strike down all who hate  
him ;  
my loyalty and love shall be with 24  
him,  
and I will lift him high in  
honour ;  
I will extend his power to the sea, 25  
and his authority far as the  
Euphrates ;  
he shall say, ' Thou art my Father, 26  
my God, my saving strength ! '   
And I will make him my first-born 27  
son,  
highest of all kings on earth.  
I will always keep my word to 28  
him,  
my compact with him is secure ;  
I make his dynasty eternal, 29  
his throne unending as the  
heavens.  
If his sons forsake my law, 30  
and follow not my orders,  
if they break my rules, 31  
and obey not my commands,  
then I will scourge them for their 32  
sin  
and lash them for their lawless-  
ness,  
but I will never take my love from 33  
him,  
never will I belie my loyalty ;  
my compact I will never break, 34  
my spoken word I will not  
change.  
Once and for all I took a solemn 35  
oath,  
and I will keep my word to  
David,

## PSALM XC

86 that for all time his dynasty should  
 last,  
 his throne endure before me  
 like the sun,  
 87 fixed as the moon for evermore,  
 firm as the constant sky.”

88 And yet thou hast scorned, dis-  
 carded,  
 stormed against thy chosen !  
 89 Thou hast abjured the compact  
 with thy servant,  
 and thrown his sacred crown  
 into the dust ;  
 40 thou hast demolished all his walls  
 and laid his forts in ruin ;  
 41 the passers-by all plunder him,  
 and he is the butt of his neigh-  
 bours.  
 42 Thou hast allowed his enemies to  
 triumph,  
 giving delight to all his foes ;  
 43 thou hast made him retreat before  
 them,  
 and hast not upheld him in  
 battle.  
 44 Thou hast removed his splendid  
 sceptre  
 and dashed his throne to the  
 ground ;  
 45 thou hast shortened the days of his  
 youth  
 and heaped disgrace on him.  
 46 How long, O thou Eternal, wilt  
 thou hide ?  
 Shall thy wrath, like a fire, burn  
 on for ever ?  
 47 Remember, Lord, what life is !—  
 how frail and futile thou hast  
 made all men !  
 48 Who can live on and die not,  
 who can escape the grave ?  
 49 Where is thy former love, O Lord,  
 which thou didst pledge to  
 David faithfully ?  
 50 Remember, Lord, the taunts  
 thrown at thy servants,

the insults of the world we have  
 to bear,  
 the taunts of thine own enemies, 51  
 O Eternal,  
 taunting thy chosen at every  
 step.

[[Blessed be the Eternal for ever 52  
 and ever !  
 Even so, even so !]]

\* \* \*

### 90

*A prayer of Moses the man of God.*

Age after age, Lord, thou hast 1  
 been our home ;  
 from all eternity thou hast been  
 God,  
 ere ever hills were born, 2  
 ere ever earth and world were  
 made.  
 Thou crumblest man away, 3  
 summoning men back to the  
 dust,  
 thou to whom a thousand years 4  
 are like the flight of yesterday,  
 like an hour passing in the night.  
 Year after year thou sowest men 5  
 like grass that grows anew,  
 that in the dawn is fresh and 6  
 flourishing,  
 and by the twilight fades and  
 withers.  
 For under thine anger we perish, 7  
 we sink in terror at thy wrath ;  
 thou dost expose our sins 8  
 and layest our guilty secrets  
 bare ;  
 our days droop under thy dis- 9  
 pleasure,  
 our life is over like a sigh.  
 Our life is seventy years at most, 10  
 or eighty at the best ;  
 it is a span of toil and trouble,  
 soon over, and we flit away.

## PSALMS XCI, XCII

- 11 Yet who weighs the full weight of thy displeasure ?  
Which of us dreads thine anger ?
- 12 Oh teach us so to count our days, that we may take it to heart.
- 13 Relent, O thou Eternal, and delay not,  
be sorry for thy servants.
- 14 Let thy love dawn on us undimmed,  
that all our life we may be glad and sing ;
- 15 grant joy as long as thou hast been afflicting us,  
for all the years that we have suffered ;
- 16 let thy servants see thee at thy saving work,  
and let their children see thy glorious power.
- 17 Lord, may thy loving favour rest on us,  
and prosper all the work we undertake.

### 91

- 1 Happy the man who stays by the Most High in shelter,  
who lives under the shadow of Almighty God,
- 2 who calls the Eternal " My refuge and my fortress,  
my God in whom I trust " !
- 3 He saves you from the fowler's snare  
and from the deadly pit ;
- 4 he protects you with his pinions  
and hides you underneath his wings.
- 5 You need not fear the terrors of the night,  
nor arrows flying in the day ;
- 6 you need not fear the plague that stalks in the dark,  
nor sudden death at noon ;

hundreds may fall beside you, 7  
thousands at your right hand,  
but the plague will never reach you,  
safe shielded by his faithfulness. 4c

You have only to look on and see 8  
how evil men are punished ;  
but you have sheltered beside the 9  
Eternal,  
and made the Most High God your home,  
so no scathe can befall you, 10  
no plague can approach your tent.  
For he puts you in charge of his 11  
angels,  
to guard you wherever you go,  
to lift you in their hands 12  
lest you trip over a stone ;  
you can walk over reptiles and 13  
cobras,  
and trample on lions and dragons.

" He clings to me, so I deliver him ; 14  
I set him safe, because he cares for me ;  
I will answer his cry and be with 15  
him in trouble,  
delivering him and honouring him ;  
I will satisfy him with a long life, 16  
and let him see my saving care."

### 92

*A song for the sabbath. To be accompanied.*

It is a joy to give thanks to the 1  
Eternal,  
to sing thy praise, O thou Most High,  
to proclaim thy goodness in the 2  
morning  
and thy faithfulness at night,  
to the sound of a ten-stringed lute, 3  
to the sweet music of the lyre ;  
thy doings have made me glad, O 4  
thou Eternal,  
I sing for joy at all that thou  
hast done.

## PSALMS XCIII, XCIV

- 5 How great are thy deeds, O Eternal,  
 how deep are thy designs !
- 6 The dull man does not see,  
 the senseless does not understand,
- 7 that when bad men thrive like grass,  
 and evildoers flourish,  
 it is only to be rooted up for ever,
- 8 while thou art supreme ever,  
 O Eternal.
- 9 Yonder are thy foes, O thou Eternal,  
 yonder are thy foes, destroyed!—  
 all evildoers scattered !
- 10 But thou dost raise me high to honour,  
 thou dost revive my failing strength ;
- 11 I feast mine eyes on my defeated foes,  
 I hear with joy my enemies' doom.
- 12 But good men flourish like a palm,  
 and grow like cedars on Lebānon ;
- 13 planted inside the Eternal's precincts,  
 they flourish in the courts of our God,
- 14 still bearing fruit when they are old,  
 still fresh and green—
- 15 showing how just the Eternal is,  
 my Strength who never errs.

### 93

- 1 The Eternal is reigning, robed in majesty ;  
 the Eternal is robed with a girdle of power.  
 Thou hast steadied and settled the world,

- thy throne stands firm from of 2  
 old,  
 thou art from all eternity.
- The floods may storm, O thou 3  
 Eternal,  
 the floods may storm aloud,  
 the floods may storm and thunder ;  
 but high above the roaring billows, 4  
 high above the ocean breakers,  
 the Eternal stands supreme.  
 Thine own authority will never 5  
 fail,  
 thy house will never lose its sanctity,  
 O thou Eternal One.

### 94

- O thou Eternal, thou avenging 1  
 God,  
 O thou avenging God, appear ;  
 rise up, O Ruler of the world, 2  
 and let the haughty have what they deserve !
- How long is it to last, O thou 3  
 Eternal,  
 this exultation of ungodly men,  
 blustering insolently, 4  
 lording it arrogantly ?  
 They crush thy people, O Eternal, 5  
 thy heritage they are harrying,  
 killing the widow and the foreigner 6  
 and murdering the fatherless ;  
 and they think the Eternal never 7  
 sees them,  
 Jacob's God will never heed them !
- But mark this, dullest of the 8  
 dull—  
 when will you understand, O senseless men ?—  
 is he deaf, he who made the ear ? 9  
 Is he blind, he who formed the eye ?  
 Can he not punish men, he who 10  
 is training them ?

## PSALMS XCV, XCVI

Has he no knowledge, he who  
teaches men ?

11 Knowledge ! The Eternal knows  
that human plans  
are but an empty breath !

12 Happy is he who has thy discipline  
and thine instruction, training  
him

13 calmly to wait on, in adversity,  
till a pit is dug for ungodly  
men !

14 For the Eternal will not leave his  
people,  
will not forsake his own ;

15 no, goodness shall have justice  
done to it—  
the future is with men of upright  
mind.

16 Who is my champion against the  
ungodly ?

Who sides with me against the  
evildoers ?

17 If the Eternal had not been my  
help,  
I would have soon passed to the  
silent land.

18 When I think my foot is slipping,  
thy goodness, O Eternal, holds  
me up ;

19 when doubts crowd into my mind,  
thy comforts cheer me.

20 Can evil rulers have thee for an  
ally,

who work us injury by law,

21 who attack honest men,  
and doom the innocent to  
death ?

22 No, the Eternal who is my pro-  
tection,

my God who is my strength,  
my safety—

23 may he requite them for their crime,  
and for their evil make an end  
of them !

95

Oh come, let us sing to the Eternal, 1  
let us sing loudly to our saving  
Strength,

let us come before him with 2  
thanksgiving,

shouting to him songs of praise !

For a great God is the Eternal, 3  
the King of all the gods ;

the depths of earth lie in his hand, 4  
the mountain-peaks are his,

he made the sea, he made the land, 5  
and sea and land are his.

Come, let us worship and bow 6  
down,

kneeling to him who made us ;  
the Eternal is our God, and we 7  
the people whom he shepherds.

\* \* \*

. . . if you would only listen to  
my voice to-day,

and be not stubborn as at Meribah, 8  
as once at Massa in the wilder-  
ness,

when your forefathers doubted 9  
me,

and tested me, though they had  
felt my power.

For forty years I loathed that 10  
generation ;

I said, " They are a senseless  
people,

they care not for my ways " ;

so I swore in solemn anger, 11  
they should never reach my  
rest.

96

Sing a new song to the Eternal, 1  
sing, all the earth, to the  
Eternal,

sing to the Eternal, praise him, 2  
day after day tell of his saving  
aid ;

let pagans hear about his glory, 3  
let every nation know his  
wondrous deeds.

## PSALMS XCVII, XCVIII

4 For great is the Eternal, loudly  
to be praised,  
and to be feared above all gods ;  
5 for all gods of the nations are  
mere idols,  
but the Eternal made the  
heavens ;  
6 grandeur and majesty attend him,  
splendour and power fill his  
sanctuary.

7 Praise the Eternal, O families of  
the nations,  
praise the Eternal for his glory and  
his might !

8 praise the Eternal for his open  
glory,  
enter his courts with an offering,  
9 kneel before God in sacred vest-  
ments,  
tremble before him, all the earth.

10 Proclaim to pagans that the  
Eternal reigns ;  
he has steadied and settled the  
world,  
he will rule the nations justly.

11 Let the skies be glad, let earth  
rejoice,  
let the sea and all within it thunder  
praise,

12 let the land and all it holds exult,  
let all trees of the forest sing for  
joy

13 at the Eternal's presence—for he  
comes,  
he comes to rule the earth,  
to rule the world with justice  
and the nations faithfully.

### 97

1 The Eternal reigns ! Let earth  
rejoice,  
let many a shore be glad.

2 His throne rests upon equity and  
justice ;  
clouds and darkness surround  
him,

fire burns in front of him 3  
and blazes round his steps,  
his lightnings illumine the world, 4  
till earth shivers at the sight ;  
the mountains melt like wax 5  
before the Lord of all the earth ;  
the heavens proclaim his high 6  
authority,  
all nations see his majesty.

All worshippers of images were 7  
confounded—

so proud of their empty idols !—  
all gods lay prostrate at his feet.  
Sion heard it and rejoiced, 8  
the towns of Judah were in joy  
at thy saving deeds, O thou  
Eternal ;  
for thou art the Most High o'er all 9  
the earth,  
thou hast proved greater than  
all gods.

Those who hate evil the Eternal 10  
loves,

he saves his followers alive,  
rescuing them from evil men.  
Light dawns for the just, 11  
and happiness for men of upright  
mind ;  
rejoice, ye just, in the Eternal, 12  
give thanks as you recall his  
sacred name.

### 98

#### *A song.*

Oh sing a new song to the Eternal, 1  
for marvels he has done,  
his right hand has won victory  
by his majestic power ;  
the Eternal has let the nations see 2  
his triumph and his victory.  
He has remembered to be kind to 3  
Jacob  
and loyal to the house of Israel ;

## PSALMS XCIX, C, CI

from end to end the world has  
seen  
the victory of our God.

- 4 Shout praise, all earth, to the  
Eternal,  
break into music and song,  
5 praise the Eternal with the lyre,  
with the lyre and song,  
6 shout praise before the King, the  
Eternal,  
with bugle and with cornet.  
7 Let the sea and all within it  
thunder praise,  
the world and its inhabitants,  
8 let rivers clap their hands,  
let mountains sing in chorus  
9 before the Eternal—for he comes  
to rule the world,  
to rule the world with justice,  
nations with equity.

### 99

- 1 The Eternal is king! Let the  
nations shake!  
He is enthroned! let the world  
quake!  
2 Great is the Eternal within Sion,  
high over all nations.  
3 Praise to him, so great and dread!  
A mighty Majesty is he.  
4 Thou art a King, in love with jus-  
tice,  
thou hast restored equity,  
thou maintainest right and  
justice.  
5 Exalt the Eternal One, our God,  
and worship at his footstool;  
a mighty Majesty is he.  
6 His priests have still a Moses and  
an Aaron,  
his worshippers have still a  
Samuel;  
and the Eternal answers when  
they call to him,

still through a cloudy pillar speaks 7  
to them,  
when they keep the commands  
he has laid down.  
O Eternal, our God, thou answer- 8  
est them;  
thou hast been a forgiving God  
to them,  
and hast avenged their wrongs.

Exalt the Eternal One, our God, 9  
and worship at his sacred hill:  
for the Eternal is a mighty  
Majesty.

### 100

*A song for the thankoffering  
service.*

Shout praise, all earth, to the 1  
Eternal,  
sacrifice gladly to the Eternal, 2  
enter his presence with songs of  
praise;  
confess that the Eternal is God, 3  
'tis he who made us, we are his,  
the people whom he shepherds;  
enter his gates with thanksgiving, 4  
his courts with praise,  
give thanks and praise to him,  
for kind is the Eternal, 5  
his love will last for ever,  
his faithfulness from age to age.

### 101

*A song of David.*

I will be kind and just before thee, 1  
O Eternal;  
let a just man's case come up, and 2  
I will deal with it.  
I will live uprightly in my own  
house,  
I will have no base aims. 3  
Apostates and their practices I  
hate;  
they appeal not to me.  
I banish purposes perverse. 4



## PSALM CII

I disown evil men.  
 5 If a man slanders secretly his fellow,  
 I silence him ;  
 if any man is proud and haughty,  
 I will not suffer him.  
 6 I look out for the faithful in the land,  
 to have them at my court ;  
 men of integrity shall be my ministers ;  
 7 deceitful men shall not dwell in my household,  
 no man who tells a lie shall live with me.  
 8 I will be active to wipe out all wicked natives from the land,  
 to root out every evildoer from the Eternal's city.

### 102

*The prayer of an unhappy soul who is overwhelmed and pours out his plaint before the Eternal.*

1 Listen to my prayer, O thou Eternal,  
 let my cry for help reach thee ;  
 2 hide not thy face from me on my day of trouble,  
 bend thine ear to me,  
 answer me quickly when I call.  
 3 My days are vanishing like smoke ;  
 my limbs are fevered like a fire,  
 4 my health is blighted, withering like grass—  
 I forget to take my food ;  
 5 my skin is stretched tight on the bone,  
 so bitterly I moan.  
 6 I am like a pelican in the desert,  
 like an owl moping in the ruins ;  
 7 I cannot sleep, I mourn  
 like a lonely bird on the roof ;

all day long my foes are taunting 8  
 me,  
 those who mock me call me  
 " The accursed."

I eat ashes with my food, 9  
 tears fall into my drink,  
 so angry and so furious art thou— 10  
 thou who didst lift me and hast  
 thrown me down !  
 My days are brief as any evening 11  
 shadow,  
 and I am withering away like  
 grass.

He has broken my strength, 23  
 he has shortened my days, till 24  
 I cry :  
 " My God, remove me not before  
 my days are done,  
 O thou whose years endure age  
 after age ! "

\* \* \*

O thou Eternal, throned for ever, 12  
 from age to age thy fame en-  
 dures ;  
 thou wilt rise and have pity on 13  
 Sion—  
 'tis time, 'tis time to favour her ;  
 her scattered stones are dear to thy 14  
 servants,  
 and they are distressed at the  
 dust of her ruins.

When the Eternal builds up Sion, 16  
 appearing in his majesty,  
 when he turns to the forlorn, 17  
 despising not their prayer,  
 then pagans will revere thee, 15  
 all kings on earth will own thy  
 majesty.

When the Eternal bends from his 19  
 sacred height,  
 and looks from heaven to earth,  
 to hear the prisoner's groan, 20  
 and to release the doomed ;

## PSALMS CIII, CIV

18 let this be set down for future generations,  
 that people yet unborn may praise the Eternal,  
 21 rehearsing his fame in Sion and praising him at Jerusalem,  
 22 when realms and nations gather there to worship the Eternal.

25 Thou didst found the earth of old, the heavens are the work of thy hands ;  
 26 they vanish, but thou shalt endure, they wear out like a robe ;  
 thou changest them like garments, and they change,  
 27 but thou art still the same, O thou Eternal,  
 thy years never end ;  
 28 and in thy presence live thy servants' children,  
 and their posterity perpetually.

### 103

*A song of David.*

1 Bless the Eternal, O my soul, let all my being bless his sacred name ;  
 2 bless the Eternal, O my soul, remember all his benefits ;  
 3 he pardons all your sins, and all your sicknesses he heals,  
 4 he saves your life from death, he crowns you with his love and pity,  
 5 he gives you all your heart's desire, renewing your youth like an eagle's.

6 The Eternal vindicates the cause of any who are wronged ;  
 7 he let Moses see this purpose, and Israel his methods.  
 8 The Eternal is pitiful and gracious, slow to be angry, rich in love ;  
 9 he will not always chafe,

he will not hold to his anger for all time ;  
 he treats us not according to our 10 sins,  
 he deals not with us as our guilt deserves ;  
 but, high as heaven is over earth, 11 so vast his love is to his worshippers ;  
 far as the east is from the west, 12 so far he puts our sins away from us.

As a father pities his children, 13 so the Eternal pities his worshippers ;  
 he knows what we are made of, 14 he remembers we are dust.  
 Poor man !—his days are like the 15 grass,  
 he blooms like a flower in the meadow ;  
 at the breath of a breeze it is gone, 16 and its place never sees it again.  
 But the Eternal's love is ever- 17 lasting,  
 his loyalty goes on to children's children,  
 when they obey his compact 18 and remember to do his bidding.

In heaven has the Eternal fixed 19 his throne,  
 and his dominion covers all the world.  
 Bless the Eternal, O his angels, 20 strong spirits who obey his word !  
 Bless the Eternal, all his hosts, 21 servants who carry out his will !  
 Bless the Eternal, all his works, 22 in every sphere of his dominion !

### 104

Bless the Eternal, O my soul ! 1  
 Eternal One, my God, thou art most great,  
 arrayed in glorious majesty.

## PSALM CIV

- 2 Thou wrappes thyself in a robe of  
light,  
thou spreadest the sky like a  
tent,
- 3 thou buildest thy chambers on  
the waters above ;  
thou makest clouds thy chariot,  
thou ridest on the wings of the  
wind ;
- 4 thou makest winds thy messengers,  
fire and flame thy servants.
- 5 Thou didst found the earth upon  
its pillars,  
never to be shaken,  
6 drawing the deep over it,  
till the waters stood above the  
mountains ;
- 7 but they retired at thy rebuke,  
scared at the sound of thy  
thunder,
- 9 never to pass thine appointed  
bounds,  
or cover earth again ;
- 8 the mountains rose, the valleys  
sank,  
to the place made for them.
- 10 He pours the streams into the  
valleys,  
that flow between the moun-  
tains,
- 11 where all the wild beasts drink,  
wild-asses quench their thirst ;
- 12 there the wild birds settle,  
singing among the branches ;
- 16 and the great trees drink their fill,  
the cedars the Eternal sowed on  
Lebânon,
- 17 where the birds build their nests,  
the stork with her home in the  
cypress.
- 18 The high hills shelter the wild goat,  
the marmot hides in the rocks.
- 18 He waters the hills from his high  
chambers,  
and rains abundantly upon the  
land,  
till grass grows for the cattle. 14  
and fodder for the beasts that  
serve mankind ;  
that he may bring food from the  
earth,  
wine to cheer up the heart of 15  
man,  
oil, that his skin may shine,  
bread to sustain his strength.
- He marks the seasons by the 19  
moon,  
he tells the sun when it must set.  
Thou makest it dark ; night falls, 20  
and every wild beast in the  
wood is moving—  
lions roaring for their prey 21  
and claiming food from God ;  
when the sun rises, then they 22  
slink away  
to lie down in their lairs,  
but man comes out to work, 23  
and labours till the evening.
- How manifold thy works, Eternal 24  
One,  
all of them wisely made !  
Yonder the sea lies, vast and broad, 25  
with its countless swarms,  
with creatures small and great,  
with fleets of the nautilus, 26  
with leviathan at his play !  
The world is full of thy creatures, 24c  
all looking to thee 27  
for their food in season due ;  
what thou givest, that they 28  
gather,  
feasting from thine open hand.  
But when thy face is hidden, they 29  
are scared,  
when thou recallest their breath,  
they die.  
Yet a breath from thee brings 30  
them into being,  
renewing the face of the earth.

## PSALM CV

31 For ever may the glorious might  
of the Eternal last !  
May the Eternal joy in his own  
works !

32 Earth trembles at a glance from  
him,  
the mountains smoke at his  
touch.

33 Long as I live, I will sing to the  
Eternal,  
and praise my God while I have  
breath.

34 May these my thoughts please  
him—  
I find my joy in the Eternal !

35 May sinners be swept out of the  
world,  
may evil men no longer live  
in it !

Bless the Eternal, O my soul !  
Hallelujah !

### 105

1 Give thanks to the Eternal, pro-  
claim his fame,  
celebrate his deeds among the  
nations,

2 sing to him, make music to him,  
go over all the wonders he has  
done,

3 glory in his sacred name,  
let the Eternal's worshippers  
rejoice in heart.

4 Worship the Eternal and his  
might,  
worship in his presence ever-  
more ;

5 never forget the wonders he has  
done,  
his marvels and his sentences of  
doom,

6 O race of Abraham his servant,  
O sons of Jacob whom he chose.

7 The Eternal, he is our God,  
supreme over all nations.

He never forgets his compact, 8  
the pledge given for a thousand  
generations,  
the compact made with Abraham, 9  
the oath he swore to Isaac,  
confirming it as a decree to Jacob, 10  
for Israel as a lasting compact,  
that he would give them Canaan's 11  
land,  
to hold it as their own possession.

Few in number were our fathers, 12  
few and foreigners,  
wandering from one nation to 13  
another,  
and from realm to realm ;  
but he would not let a man oppress 14  
them,  
he would punish kings on their  
account,  
saying, " Never touch my chosen, 15  
never harm my prophets."

He called a famine on the land, 16  
destroying all the Egyptians'  
sustenance.

He sent a man in front of them, 17  
Joseph, sold as a slave ;  
his feet were forced into fetters, 18  
he was laid in irons,  
till the promise of the Eternal 19  
came true,

the promise that tested him.  
Then the king sent and released 20  
him,  
the monarch set him free,  
and made him master of his 21  
palace,

lord of all that he possessed,  
to control his nobles as he pleased, 22  
and dictate to his councillors.

Then Israel entered Egypt, 23  
Jacob lived in the land of Khem.  
God multiplied his people greatly, 24  
till they outnumbered the  
Egyptians,

## PSALM CVI

25 who turned to hate his people,  
 to handle his servants craftily.  
 26 So he sent his servant Moses,  
 and Aaron whom he chose ;  
 27 he wrought portents within Egypt,  
 marvels in the land of Khem ;  
 28 darkness he sent, he made it dark,  
 but they would not heed his  
 word ;  
 29 he turned their waters into blood,  
 and killed their fish ;  
 30 frogs swarmed over their country,  
 into the very chambers of the  
 king ;  
 31 dog-flies swarmed at his command,  
 and lice through all their land ;  
 32 he gave them hail for rain,  
 and fire flashed over the land,  
 33 striking their vines and fig-trees,  
 breaking the trees of the  
 country ;  
 34 at his bidding locusts came,  
 and grasshoppers past counting,  
 35 that ate up all the green growth  
 of the land,  
 and all the crops ;  
 36 he struck down all the first-born  
 in their land,  
 each oldest male child.  
 37 Then he led out his clansmen,  
 carrying spoil of gold and silver,  
 not a weary man among them ;  
 38 glad was Egypt when they left,  
 for they were dreaded.  
 39 He spread out clouds to shelter  
 them,  
 and lit them in the night with fire ;  
 40 he sent them quails, at their  
 demand,  
 and bread of heaven in plenty ;  
 41 he opened rocks, and through the  
 sand  
 water rushed like a river.  
 42 For he remembered his own sacred  
 pledge  
 to Abraham his servant.

So he brought his people out with 43  
 joy,  
 his chosen with a song and  
 shout ;  
 he gave them the lands of the 44  
 nations,  
 and they possessed the fruit of  
 others' toils.  
 'Twas all to make them carry out 45  
 his orders  
 and obey his laws.

### 106

Hallelujah ! 1

Give thanks to the Eternal!--he  
 is good,  
 his kindness never fails.  
 Who can proclaim the Eternal's 2  
 mighty deeds,  
 or do full justice to his praise ?

Happy are they who hold to what 3  
 is right,  
 who do their duty at all times !  
 They share the welfare of thy 5  
 chosen band,  
 thy nation's joy, the triumph of  
 thy land.

Remember us in thy goodwill, 4  
 Eternal,  
 oh save and prosper thine own  
 people.  
 For, like our fathers, we have 6  
 sinned,  
 we have done evil, have done  
 wickedly.  
 At the Reed Sea our fathers defied 7  
 the Most High,  
 heedless of his wonders done in  
 Egypt,  
 forgetting all the kindness he  
 had shown them.  
 Yet he saved them for his own 8  
 sake,  
 to display his power ;

## PSALM CVI

- 9 the Reed Sea dried up at his bidding,  
through the deep he led them like a desert,
- 10 saving them from hostile hands, rescuing them from the foe ;
- 11 the waters rose over their enemies, till not a man was left.
- 12 Then they believed his promise, and they sang his praise.
- 13 But soon they forgot what he had done,  
they would not be patient with his purposes ;
- 14 they had a craving in the wilderness,  
that made them doubt God in the desert ;
- 15 he let them have what they desired,  
then—made them loathe it !
- 16 When they were jealous of Moses in the camp,  
and of Aaron, whom the Eternal consecrated,
- 18 fire broke out in their company, and flames burned up the wicked ;
- 17 earth opened and swallowed Dathan up,  
and closed over Abiram's crew.
- 19 At Horeb they made a calf,  
and worshipped a metal image,
- 20 bartering God their glory for the image of an ox that munches grass !
- 21 They forgot God their deliverer, who had done great deeds in Egypt,
- 22 marvels in the land of Khem, deeds of awe at the Reed Sea.
- 23 So he threatened to destroy them, had not Moses stepped into the breach,  
had not Moses, whom he had chosen, faced him,  
to avert his deadly wrath.
- And then they scorned the land of 24  
delight ;  
they would not believe what he promised,  
but grumbled in their tents 25  
and would not listen to his word ;  
so he swore solemnly 26  
to lay them low in the desert,  
to scatter their children among 27  
heathen men,  
and disperse them over the world.
- When they joined the Baal of 28  
Pëor,  
and ate food offered to the dead,  
they angered him with their mis- 29  
deeds,  
and plague broke out among them.
- But Phinehas rose to inter- 30  
pose,  
and so the plague was checked—  
which was counted in his favour, 31  
as a merit for all time.
- At the waters of Meribah they 32a  
enraged God,  
rebelling against his Spirit, 33a  
till they made Moses go wrong 32b  
and utter words in haste. 33b
- Nor did they root out the pagans, 34  
as the Eternal ordered ;  
they mixed with heathen men 35  
and learned their ways,  
and worshipping their idols 36  
were ensnared ;  
they sacrificed to demons, 37  
sacrificed their sons and daughters,  
pouring out innocent blood, 38  
till the land was stained with murder.
- They were befouled by what they 39  
did,  
and broke faith by their practices.

## PSALM CVII

0 So the Eternal's anger blazed  
 against his people,  
 he loathed his heritage ;  
 1 he abandoned them to pagans,  
 to be ruled by those who hated  
 them ;  
 2 their foes oppressed them,  
 forced them to submission.  
 3 Many a time he rescued them ;  
 but they would take their own  
 rebellious way,  
 till evil-doing wasted them  
 away.  
 4 Yet he regarded their distress,  
 when he heard them wailing ;  
 5 he remembered for their sake his  
 compact,  
 in his great goodness he re-  
 lented ;  
 6 he made their very captors  
 have compassion upon them.  
 7 O thou Eternal, our God, save us,  
 gather us out of the nations,  
 that we may give thanks to thy  
 sacred name,  
 and triumph in thy deeds of  
 praise.

8 [[Blessed be the Eternal, Israel's  
 God, from age to age, for  
 ever !  
 Let all the people add  
 " Amen."]]

\* \* \*

### 107

1 Hallelujah !  
 " Give thanks to the Eternal !—  
 he is good,  
 his kindness never fails ! "  
 2 Be this the song of the redeemed,  
 redeemed by the Eternal from  
 their foes,  
 3 gathered from lands afar,  
 from east and west, from north  
 and south.

Some wandered in the lonely 4  
 wilderness,  
 they could not find a settled  
 town ;  
 their soul was faint 5  
 with hunger and with thirst.  
 They cried to the Eternal in their 6  
 need,  
 to save them from their evil  
 plight,  
 and straight he led them 7  
 to a settled town.  
 Let them thank the Eternal for 8  
 his kindness,  
 and for the wonders that he does  
 for men ;  
 he satisfies their longing thirst, 9  
 and fills them in their hun-  
 ger.

Some lay in darkness and in 10  
 gloom,  
 prisoners in chains and misery,  
 because they had rebelled at God's 11  
 commands  
 and scorned what the Most High  
 enjoined ;  
 hard labour crushed their spirit, 12  
 and wearied out, forlorn,  
 they cried to the Eternal in their 13  
 need,  
 to save them from their evil  
 plight ;  
 he took them from the darkness 14  
 and the gloom,  
 and snapped their chains.  
 Let them thank the Eternal for 15  
 his kindness,  
 and for the wonders that he does  
 for men ;  
 he breaks the gates of bronze, 16  
 and shatters iron bars.

Some, weakened by their sinful 17  
 ways,  
 were sick and suffering by evil-  
 doing ;

## PSALM CVIII

- 18 they had a loathing for all food,  
they were on the verge of death ;
- 19 they cried to the Eternal in their  
need,  
to save them from their evil  
plight ;
- 20 he sent his word to heal them  
and preserve their life.
- 21 Let them thank the Eternal for his  
kindness,  
and for the wonders that he does  
for men ;
- 22 let them offer the sacrifice of  
thanksgiving,  
and joyfully recount what he  
has done.
- 23 Some crossed the sea in ships,  
trading in great waters ;
- 24 they saw what the Eternal does,  
his marvels in the deep.
- 25 When the wind rose at his bidding,  
and the waves tossed with the  
storm,
- 26 they soared to heaven, sank to the  
depth,  
their courage melting ;
- 27 they reeled and staggered like a  
drunken man,  
and were at their wit's end.
- 28 They cried to the Eternal in their  
need,  
to save them from their evil  
plight ;
- 29 he stilled the storm to a whisper,  
till the waves were hushed.
- 30 Glad were they for the calm,  
and then he brought them to  
their longed-for haven.
- 31 Let them thank the Eternal for  
his kindness,  
and for the wonders that he does  
for men ;
- 32 let them extol him, when the  
people meet,  
and praise him in the council  
of the sheikhs.
- He turns streams into a desert, 33  
and fountains into dry land ;  
he turns an oasis into a salt waste, 34  
to punish people for their sins.  
He turns a desert into pools of 35  
water,  
and dry land into fountains,  
where he settles famished folk, 36  
to build a town to settle in,  
sowing fields and planting vine- 37  
yards,  
gathering in their harvest ;  
by his blessing they increase, 38  
and their herds never diminish.  
He pours contempt on lords, 40  
and sets them in a pathless  
waste astray,  
till they grow few and faint 39  
under the weight of misery.  
But he lifts poor men from their 41  
woes,  
and makes their household like  
a fruitful flock.
- Good men rejoice to see this, 42  
and wrongdoers are silenced.
- Let any wise man ponder this, 43  
and lay to heart how kind the  
Eternal is.

### 108

*A song of David, for music.*

- My heart is ready, O God, 1  
for song and melody.
- Awake, my soul ! awake, my lute 2  
and lyre !  
Let me awake the dawn !
- I would praise thee, O Eternal, 3  
among the peoples,  
I would chant thee among the  
nations,  
for thy love is high over heaven, 4  
thy loyalty soars to the skies.
- Up, O God, high over heaven ! 5  
Up with thy glory over all the  
earth !



## PSALM CIX

6 To the rescue of thy dear folk !  
Save by thy right hand, answer  
our entreaty.

7 God gave his sacred promise :  
" I will divide up Shechem in  
triumph,  
and parcel out the vale of  
Sukkoth ;

8 Gilead is mine, Manasseh mine,  
Ephraim I take for helmet,  
Judah for my baton,

9 Moab I make a wash-basin,  
Edom I claim as subject,  
and over Philistia I will  
triumph."

0 Ah, who will lead us inside the  
hill-fort ?  
Who will take us conquering into  
Edom ?

1 Hast thou not discarded us,  
shamed us, O God ?  
thou would'st not march out  
with our army.

2 Help us against the foe,  
for man's help is in vain.

3 With God we shall do bravely ;  
he will trample down our foes.

### 109

*From the Choirmaster's collection.  
A song of David.*

1 God of my praise, be not thou  
silent ;

2 for wicked men are loud against  
me,  
falsely charging me ;

3 they beset me with their words of  
malice,  
they attack me wantonly ;

4 they return enmity for love,  
even as I pray for them,

5 rewarding me with cruelty for my  
kindness,  
and hatred for my love.

Arrest yon evil knave, 6  
let some accuser face him ;  
let him be tried and sentenced, 7  
let his prayer pass for a sin !

Few days be his ! 8  
May another seize his office !  
May his children become father-9  
less,  
his wife a widow !

May they be vagabonds and 10  
beggars,  
driven out of their ruined home !

May creditors seize all he has, 11  
and strangers help themselves  
to all he made !

May not a soul be kind to him, 12  
may no one pity his fatherless  
children !

May his posterity be rooted out, 13  
and his name blotted out in a  
single generation !

But never may his father's evil 14  
be forgotten,  
or his mother's sin be blotted  
out !

(The Eternal ever keep them in his 15  
mind,  
to root them from the earth !)

Never did he remember to be kind ; 16  
but wretched, weak, and broken-  
hearted creatures  
he persecuted to the death.

He would not bless ?—blessings 17  
be far from him !

He loved to curse ?—may curses  
light on him !

May curses cling to him like 18  
clothes !

Curses soak into him like water,  
sink to his very bones like oil !

May curses be the garment he 19  
puts on !  
curses be like his girdle day by  
day !

So may the Eternal reward my 20  
accusers,  
and all who threaten my life !

PSALMS CX, CXI

- 21 O Lord the Eternal, act on my behalf,  
oh rescue me in thy kind love ;
- 22 for I am weak and wretched,  
my heart is in anguish,
- 23 my days are brief as any evening shadow,  
I am whirled off like a locust,
- 24 my knees are giving way with fasting,  
my flesh is thin and shrivelled ;
- 25 they are taunting, taunting me,  
tossing their heads at the sight of me !
- 26 Eternal One, my God, oh help me,  
save me in thy love—
- 27 to let them know thy power by this,  
what thou canst do, Eternal One !
- 28 They may curse, but do thou bless ;  
confounded be my foes, but let thy servant joy.
- 29 May my opponents be covered with disgrace,  
robed in their own dishonour !
- 30 I will give thanks aloud to the Eternal ;  
yes, I will praise him in the congregation,
- 31 for he supports a helpless man,  
to save him from his persecutors.

110

*A song of David.*

- 1 The Eternal has this oracle for my lord :  
“ Sit throned at my right hand,  
until I make your foes your footstool.”
- 2 Yes, the Eternal shall send you from Sion  
the sceptre of your sway,

- to let you reign amid your foes,  
arrayed in sacred vestments.  
The day you come to power, you 3  
are supreme,  
vital and fresh like dewdrops of  
the dawn ;
- “ you are to be a priest for life ”— 4  
so swears the Eternal, his oath  
will not change—  
“ a priest as once Melkizedek  
was.”
- The Lord is at your side, 5  
shattering kings upon his day  
of wrath.
- He sends pagans to their doom, 6  
filling the valleys with their  
corpses,  
shattering their chiefs far and  
wide ;  
he drinks from any stream he 7  
crosses,  
then charges forward, tri-  
umphing.

111

Hallelujah. 1

- With all my heart I thank the  
Eternal,  
in gatherings of good men for  
fellowship.
- Great are the Eternal's doings, 2  
to be studied by all who delight  
in them ;
- splendid and glorious are his deeds, 3  
his victories know no end ;  
he will have us celebrate his 4  
wondrous deeds,  
for the Eternal is gracious and  
pitiful.
- He feeds his worshippers ; 5  
never does he forget his com-  
pact.
- He has shown his people his 6  
power in action,  
as he gave them the homes of  
the heathen.

PSALMS CXII, CXIII, CXIV

- 7 Faithfully he deals and justly,  
trustworthy are all his precepts ;  
8 his orders are enacted for all time,  
issued in faithfulness and justice.  
9 He has sent his people freedom,  
fixing his compact with them  
for all time—  
a God majestic, terrible.  
0 The first thing in knowledge is  
reverence for the Eternal :  
it is sound sense for everyone ;  
his praise endures for ever.

112

- 1 Hallelujah.  
Happy the man who reverences  
the Eternal,  
who finds rich joy in his com-  
mands !  
2 His children shall rise to power  
within the land ;  
the race of the upright are  
blessed.  
3 Riches and wealth are in his  
house,  
good fortune never fails him.  
4 Light dawns upon the good man,  
the upright man so mild and  
merciful.  
5 All goes well with the generous,  
open-handed,  
who will act fairly ;  
6 never shall that man come to  
grief ;  
the good man's memory never  
fades.  
7 He has no fear of evil tidings,  
he trusts the Eternal with a  
steady heart ;  
8 his heart is firm and fearless,  
certain that he will see his foes  
collapse.  
9 He gives to the poor lavishly,  
and so good fortune never fails  
him—

he rises to high power and  
honour.  
Ungodly men look on and grieve, 10  
they gnash their teeth and—  
disappear ;  
the ungodly's hope will come  
to nothing.

113

- Hallelujah. 1  
Praise the Eternal, servants of the  
Eternal, praise his name !  
Blessed be the Eternal's name 2  
from now and evermore !  
Praise to the Eternal's name from 3  
sunrise to sunset !

The Eternal is supreme over the 4  
nations, majestic over the  
heavens.

Who is like the Eternal, our God, 5  
dwelling in high heaven,  
stooping to cast his eyes on earth 6  
below ?

He raises poor men from the dust, 7  
the wretched from the dung-  
hill,  
to seat them beside princes, the 8  
princes of his people ;  
he makes the barren wife a happy 9  
mother in her home.

114

- Hallelujah. 1  
When Israel went from Egypt,  
and Jacob's household from a  
foreign folk,  
Judah he took to be his own, 2  
and Israel for his domain.

The sea fled at the sight of it, 3  
Jordan made way for them ;  
the mountains leaped like rams, 4  
the hills like lambs.

## PSALMS CXV, CXVI

5 What ails you, sea, that thus you  
flee ?

Jordan, that you make way ?  
6 you mountains, to leap thus like  
rams ?  
you hills like lambs ?

7 Aye, tremble, earth, at the Eter-  
nal's presence,  
before Jacob's God,

8 who turns a rock into a pool,  
flint into fountains !

### 115

1 Not for us, O thou Eternal, not  
for us,  
but for thyself, win praise,  
to prove that thou thyself art  
kind and true.

2 Why should pagans sneer,  
"Where is that God of theirs ?"

3 Ah, he is in heaven, our God,  
he does whate'er he pleases.

4 Their idols are mere gold and silver,  
made by the hands of men,

5 with mouths—but they never  
speak,

with eyes—but they cannot see,

6 with ears—but they cannot hear,  
with noses—but they cannot  
smell,

7 with hands—but they cannot feel,  
with feet—but they cannot  
walk !

8 No sound from them !  
No breath of life is in them !  
So be it with their makers,  
with all who trust in them !

9 But Israel trusts in the Eternal ;  
he is their shield and succour.

10 Aaron's household trusts in the  
Eternal ;

he is their shield and succour.

11 The Eternal's worshippers trust  
in the Eternal ;

he is their shield and succour.

The Eternal remembers us, and he 12  
will bless us,  
he will bless Israel and Aaron's  
household,

he will bless his worshippers, 13  
both high and low alike.

The Eternal will make you in-14  
crease,  
will multiply you and your  
children.

Your blessing comes from the 15  
Eternal,  
who made heaven and earth,  
the heaven that the Eternal holds 16  
himself,  
the earth he has assigned to  
men.

The dead cannot praise the 17  
Eternal,

nor any who sink to the silent  
land ;

but we bless the Eternal now 18  
and evermore.

### 116

Hallelujah. 1

I love to know that the Eternal  
listens

to the voice of my appeal ;  
because he bends his ear to me, 2  
I will pray to him all my life.

Death had netted me, in desperate 3  
straits,

I was in anguish and despair ;  
so I appealed to the Eternal, 4  
"O thou Eternal, save my  
life !"

Tender and true is the Eternal, 5  
our God indeed is pitiful ;  
the Eternal protects poor souls—6  
when I am helpless, he is my  
help.

Return to thy rest, O my soul, 7  
for the Eternal has dealt lov-  
ingly with thee.

## PSALMS CXVII, CXVIII

8 Thou hast saved my life from death,  
mine eyes from tears,  
my feet from stumbling ;  
9 I will live mindful of thee now  
in the land of the living.

10 Though I cried out, " I am  
crushed,"  
11 thinking, in my distraction, " All  
men are a failure,"  
yet I had faith.

12 Now, what can I render to the  
Eternal  
for all his benefits to me ?  
13 I will offer a libation for my rescue,  
and proclaim the Eternal aloud ;  
14 I will pay what I vowed to the  
Eternal,  
in presence of all his people.

15 Precious in the eyes of the Eternal  
is the death of his devoted.

16 Eternal One, I am indeed thy  
servant,  
thy servant, thy retainer ;  
thou hast delivered me.

17 I will offer thee the sacrifice of  
thanksgiving,  
and proclaim the Eternal aloud ;  
18 I will pay what I vowed to the  
Eternal,  
in presence of all his people,  
19 in the courts of the Eternal's  
house,  
within thee, O Jerusalem.

### 117

1 Hallelujah.  
Praise the Eternal, all ye nations,  
laud him, all ye races ;  
2 for his love to us is vast,  
his loyalty will ever last.

### 118

1 Hallelujah.  
Give thanks to the Eternal!—he  
is good,  
his kindness never fails.

Let Israel repeat, 2  
" His kindness never fails " ;  
let Aaron's household repeat, 3  
" His kindness never fails " ;  
let the Eternal's worshippers re- 4  
peat,  
" His kindness never fails."

I was hard pressed, I called to the 5  
Eternal ;  
the Eternal answered, and he  
set me free.  
The Eternal is upon my side ; I 6  
have no fear.  
What can man do to me ?  
I have the Eternal as my Helper ; 7  
so I shall feast mine eyes on my  
defeated foes.

Far better rely on the Eternal 8  
than put faith in men ;  
far better rely on the Eternal 9  
than put faith in princes.

The pagans all swarmed around 10  
me ;  
I routed them, relying on the  
Eternal.

They swarmed around me, they 11  
beset me ;  
I routed them, relying on the  
Eternal.

They swarmed like bees about 12  
me ;  
I routed them, relying on the  
Eternal.

They blazed like a fire among  
thorns ;  
I routed them, relying on the  
Eternal.

Hard pressed was I, about to 13  
fall,  
but the Eternal helped me.  
The Eternal is my strength, of him 14  
I sing,  
he has delivered me indeed.

Hark, the joyful shout of triumph 15  
in the tents of the just!—

PSALM CXIX

119

“ The Eternal’s right hand carries  
the day,”  
16 “ The Eternal’s right hand tri-  
umphs,”  
“ The Eternal’s right hand carries  
the day ! ”  
17 I shall not die, but live  
to proclaim the Eternal’s deeds ;  
18 The Eternal has been chastening  
me sorely,  
but he has not left me to die.  
19 Open to me the gates of Victory,  
that I may enter in to thank  
the Eternal.  
20 “ Here is the Eternal’s gate ;  
the just alone can enter.”  
21 Thanks unto thee for answering  
me,  
for thy deliverance.  
22 The stone the builders cast aside  
is now the building’s strength  
and pride ;  
23 this is the doing of the Eternal—  
we can but watch and wonder.  
24 This is a day we owe to the  
Eternal ;  
let us be glad and rejoice in it.  
25 O thou Eternal, lend thine aid !  
O thou Eternal, prosper us !  
26 In the Eternal’s name, blessed be  
he who enters !  
We bless you from the house  
of the Eternal,  
27 our God, the Eternal, who has  
brought light to us.  
Round and round the altar  
dance,  
waving your boughs, linked  
together,  
28 singing, “ Thou art my God, I  
praise thee,  
thou art my God, I extol thee.”  
29 Give thanks to the Eternal !—he  
is good,  
his kindness never fails.

Happy are they who live up-1  
rightly, living by the Eter-  
nal’s law !  
Happy are they who follow his 2  
injunctions, giving him un-  
divided hearts,  
who do no wrong, who keep to 3  
his paths !  
Thou hast laid down thy behests 4  
for us to do them diligently ;  
oh that my life were set on thine 5  
obedience !  
No shame befalls me when I 6  
heed thy commands.  
As I learn the justice of thy rul- 7  
ings, I thank thee with un-  
feignèd heart ;  
I will obey thee : never do thou 8  
forsake me.  
How can a young man keep life 9  
clean ? By keeping to thy  
word.  
I give thee an undivided heart ; 10  
oh never may I stray from thy  
control !  
I store thy word within my 11  
heart, to keep myself from  
sinning against thee.  
Blessed be thou, O Eternal ; teach 12  
me thy will.  
My lips recount all that thy lips 13  
enjoin ;  
I find more joy in thine injunc- 14  
tions than in any wealth.  
I muse on thy behests and mark 15  
thy paths ;  
I delight in thy will, I never 16  
forget thy word.  
Deal kindly with thy servant, 17  
that I live to do thy bidding ;  
open mine eyes to see the won- 18  
ders of thy law ;  
hide not thy commands from 19  
me, an alien on the earth.

## PSALM CXIX

20 My soul yearns all the time for thee to intervene,  
 21 to check the arrogant, to curse all who swerve from thy control;  
 22 relieve me from their insults and contempt, for I follow thine injunctions.  
 23 Nobles may plan to attack me, but thy servant muses on thine orders;  
 24 my advisers are thine own injunctions — I delight in them.  
 25 My soul is bowed to the dust: revive me, as thou hast promised;  
 26 teach me thine orders, thou who answerest me when I tell thee my plight;  
 27 show me how thy will works, that I may muse upon thy wondrous deeds.  
 28 My soul is melting under trouble: nerve me as thou hast promised;  
 29 keep me from being false to thee, and graciously direct me.  
 30 A faithful life is what I choose, thy demands I desire;  
 31 O thou Eternal, disappoint me not, I bind me to thy bidding;  
 32 I will obey thee eagerly, as thou dost open up my life.  
 33 Teach me, Eternal, how thine orders run, and I will follow to the end;  
 34 instruct me how to carry out thy law, and I will keep it with all my heart;  
 35 lead me in thine obedience, for it is my joy.  
 36 Incline my heart to thy behests, and to no love of gain,

make me alive to follow thee, 37 and turn mine eyes from cravings vain.  
 Fulfil thy promise to thy servant, 38 to advance thy faith;  
 remove the insults that I dread, 39 and intervene for good;  
 as thou art true, revive me; I 40 am yearning for thy will.  
 Let thy love come to my rescue, as 41 thou hast promised;  
 then I can face my revilers, 42 relying on thy promise;  
 leave me not speechless for the 43 truth: my hope is, thou wilt intervene.  
 I would obey thy law continually, 44 always and evermore;  
 let me live unhampered, for I 45 study thy behests.  
 I bear testimony to thy law before 46 kings, unashamed;  
 I take delight in thy com- 47 mands, so dear to me,  
 I adore thy commands and 48 muse upon thine orders.  
 Remember thy promise to thy 49 servant, for thou didst bid me hope;  
 this comforts me in trouble, thy 50 promise puts life into me.  
 Arrogant men may deride me, 51 but from thy law I never swerve;  
 I console myself, remembering 52 thy judgments of old.  
 Hot indignation seizes me at the 53 ungodly who forsake thy law.  
 Thy statutes are my songs, as I 54 wander through the world.  
 I remember thy name by night 55 and I obey thy law;  
 this is my blessed lot, to carry 56 out thy behests.

## PSALM CXIX

57 Yes, O Eternal, to obey thy bidding, this is my lot ;  
 58 with all my heart I pray thee to revive me, as thou hast promised.  
 59 Thinking on how to live, I turn to thy directions,  
 60 I hasten instantly to follow thy commands ;  
 61 evil men may ensnare me, but I never forget thy law.  
 62 At midnight I rise to praise thee for thy just interventions ;  
 63 I keep company with all thy worshippers who carry out thy will ;  
 64 teach me thine orders, for the world is full of thy goodness.  
 65 Thou hast been good to thy servant, as thou didst promise ;  
 66 train me in judgment and knowledge, for I believe in thy commands ;  
 67 before my trouble I went wrong, but now I do thy bidding.  
 68 Thou art good and doest good, teach me thine orders ;  
 69 proud men bespatter me with lies, but I carry out thy behests ;  
 70 their minds are gross and dull, but I thrill to thy law.  
 71 It is good for me to have been in trouble—to learn thy will ;  
 72 thy law means more to me than piles of gold and silver.  
 73 Thy hands made and moulded me, to understand thine orders ;  
 74 may thy worshippers rejoice to see me waiting on thy word !  
 75 Just are thy dealings, I know, thou wert faithful in afflicting me ;

but now console me with thy love, as thou hast promised thy servant ;  
 let thy compassion bring me life, for my delight is in thy law.  
 Confound the arrogant who ill-treat me, as I muse on thy behests ;  
 let thy worshippers learn how thou rulest, by turning to my case ;  
 let my obedience to thee be perfect, that I may not be disgraced.

My soul pines for thy saving aid, I am waiting for thy promise ;  
 I pine with looking for thy promises ; when wilt thou comfort me ?

Though shrivelled like a wine-skin in the smoke, I never forget thine orders.

How few thy servant's days ?  
 When wilt thou doom my persecutors ?

Insolent creatures, reckless of thy law, they dig pitfalls for me ;

help me against their wanton wives, O faithful lawgiver !

They nearly made an end of me, but I would not give up thy laws ;

as thou art loving, revive me, and I will do thy bidding.

O thou Eternal, evermore thy law stands fast in heaven,  
 thy faithful promise holds from age to age, sure upon earth ;  
 thy rule and order last to-day, for all things are thy servants.  
 Unless thy law had been my comfort, I would have died in my misery ;



## PSALM CXIX

- 93 never shall I forget thy laws,  
for they put new life into  
me.
- 94 Help me, for I am thine, I study  
thy behests ;
- 95 the ungodly lie in wait to kill  
me, but I pay close heed to  
thine orders.
- 96 I see a limit to all things, but  
thy law has a mighty range.
- 97 Oh how I love thy law ! I muse  
upon it all day long ;
- 98 thy commands make me wiser  
than my foes ; I am never  
without them.
- 99 I have more insight than all these  
oracles, for I muse on thine  
injunctions !
- 100 I know more than these sages,  
for I carry out thy behests !
- 101 I avoid all evil courses, that I  
may do thy bidding ;
- 102 thou art my teacher, never do  
I swerve from thine in-  
structions.
- 103 How sweet thy sayings are,  
sweeter than honey to the  
taste !
- 104 I learn sense from thy behests,  
learn to hate godless ways.
- 105 Thy law is a lamp for my feet, a  
light on my path ;
- 106 I swore to follow thy just  
decrees, and I will do it ;
- 107 revive me as thou hast pro-  
mised, O Eternal, in my  
great misery.
- 108 Accept the vows I breathe to  
thee, and teach me thy  
decrees ;
- 109 my life is ever in danger, but  
I never forget thy law ;
- 110 ungodly men set snares for me,  
but I never give up thine  
orders.
- I have a lasting heritage in thy 111  
commands, they are my  
heart's delight ;  
I set myself to execute thine 112  
orders ever, at every step.
- I hate men who are half and half, 113  
I love thy law ;  
I await thy promise, thou my 114  
shield and shelter.  
Begone, you villains, let me 115  
keep my God's commands !  
Uphold me, as thou hast pro- 116  
mised, disappoint not my  
hope, but let me live ;  
hold me up safe, let me delight 117  
for ever in thy will.
- Thou spurnest all who swerve 118  
from thy will, their notions  
end in nothing.  
I count all the ungodly so 119  
much dross ; I love thy rule  
and order ;  
my being shudders before thee, 120  
in awe of thy judgments.
- Leave me not to be oppressed, 121  
for I have done right and  
justice ;  
pledge thy word to help me, 122  
let not the arrogant oppress  
me ;  
I pine with looking for thy 123  
rescue, for thy saving pro-  
mise.
- Deal in kindness with thy ser- 124  
vant, teach thy laws to  
me ;  
instruct thy servant, let me 125  
understand thine orders.
- High time for thee to act !—men 126  
break thy law ;  
but I love thy commands above 127  
all things, above solid gold ;  
I order all my life by thy 128  
behests, I hate all godless  
ways.

## PSALM CXIX

129 Thy laws are a wondrous mystery  
     —my soul obeys them—  
 130 the interpretation of thy words  
     enlightens and instructs the  
     open-minded ;  
 131 and I am open, eager, panting  
     for thy commands.  
 132 Turn to me and have pity—it is  
     due to those who love thee ;  
 133 direct my steps as thou hast  
     promised, free from evil in-  
     fluence ;  
 134 deliver me from man's oppres-  
     sion, that I may do thy  
     bests.  
 135 Smile on thy servant, teach thy  
     laws to me ;  
 136 when men are disobedient to  
     thy law, mine eyes stream  
     with tears.  
 137 O thou Eternal, thou art just, thy  
     sentences are true ;  
 138 the rules thou hast enjoined  
     are just and absolutely sure.  
 139 Zeal carries me away, when my  
     foes forget thy laws ;  
 140 thy promises are tried and true,  
     thy servant loves them ;  
 141 I am weak and despised, but  
     I never forget thy bests.  
 142 Thy justice is eternal justice, and  
     thy law is truth itself ;  
 143 trouble and anguish seize me,  
     but thy commands are my  
     comfort ;  
 144 thy laws are ever just ; let me  
     know them and so live.  
 145 Answer me as I cry with all my  
     heart, for I would obey thine  
     orders ;  
 146 I call to thee, O Eternal, help  
     me, and I will do thy  
     bidding.  
 147 I am up before the dawn to pray,  
     waiting for thy promises ;

I waken through the night to 148  
     muse upon thy word ;  
     oh listen—thou art kind ; re- 149  
     vive me—thou art just.  
 My pursuers draw near in malice, 150  
     far away from thy law ;  
     but, O Eternal, thou art near, 151  
     all thy commands are true ;  
     I have long seen that thy 152  
     decrees are valid for all time.  
 Look at what I suffer, save me, 153  
     for I never forget thy law ;  
     take my part, avenge, revive 154  
     me as thou hast promised.  
 The ungodly are far from help, 155  
     for they have no mind to thy  
     laws ;  
     O Eternal, rich in pity, revive 156  
     me—thou art just ;  
     I never swerve from thy con- 157  
     trol, though many persecute  
     and press me.  
 I loathe apostates when I see how 158  
     they disobey thy law ;  
     look at my own love for thy 159  
     law, and in thy love revive  
     me ;  
     the sum of thy commands is 160  
     truth, and all thy just  
     commands are ever binding.  
 Nobles persecute me wantonly, 161  
     but my heart stands in awe  
     of thy commands.  
     I delight in thy promise, as in 162  
     ample spoil ;  
     ungodliness I hate and I ab- 163  
     hor, but I do love thy law.  
 Seven times a day I praise thee 164  
     for the justice of thy rule ;  
     right well they fare who love 165  
     thy law ; their road is clear.  
 I do thy bidding, O Eternal, and 166  
     I hope for thy deliverance ;  
     my soul obeys thy laws, I love 167  
     them dearly ;

PSALMS CXX, CXXI, CXXII

- 168 I obey thy laws and thy behests, I live all my life under thine eye.
- 169 Let my cry come before thee, O Eternal, and enlighten me as thou hast promised;
- 170 let my entreaty reach thee, and relieve me as thou hast promised.
- 171 Let my lips praise thee for teaching me thine orders;
- 172 let me sing of thy word, for just are all thy commands;
- 173 let thy hand come to my help, for I have chosen to obey thee.
- 174 I am longing for thy help, O thou Eternal, and thy law is my delight;
- 175 let me live that I may praise thee, help me by thy judgments;
- 176 seek out thy servant in his wanderings, for I forget not thy commands.

120

*A pilgrim song.*

- 1 I cried to the Eternal in my woe—  
and the Eternal answered me—
- 2 "Save me from lying lips and crafty tongues!"
- 3 What will you get from Him, O crafty tongue, what punishment in full?
- 4 Sharp arrows poured on you, and burning coals!
- 5 Alas, I have to dwell in Meshek!  
Alas, I have to live in Kedar's tents!
- 6 Too long have I been living where men hate peace;
- 7 however peaceably I talk, they are for war.

121

*A pilgrim song.*

- I lift mine eyes to the mountains; 1  
ah, where is help to come from?
- Help comes from the Eternal who 2  
made heaven and earth.
- Never will he let you slip; he 3  
who guards you never sleeps: he who guards Israel will neither 4  
sleep nor slumber.
- The Eternal guards you, shelter- 5  
ing you upon the right; the sun shall never hurt you in the 6  
day, nor the moon by night.
- The Eternal will guard you from 7  
all harm, he will preserve your life; he will protect you as you come 8  
and go, now and for evermore.

122

*A pilgrim song, by David.*

- I am glad whenever they say to 1  
me, "We go to the Eternal's house,"  
glad when our feet stand at last 2  
inside Jerusalem—  
Jerusalem that is now rebuilt, a 3  
city solid and unbroken.  
Thither go the clans on pilgrimage, 4  
the Eternal's clans,  
to offer the Eternal praise, as he 5  
prescribed for Israel  
[[there were the seats of justice,  
the royal tribunals of David]].
- Pray for the welfare of Jerusalem, 6  
"May all thy homes be safe,  
may all go well within thy walls, 7  
within thy palaces!"

PSALMS CXXIII, CXXIV, CXXV, CXXVI

8 For the sake of my friends and  
fellows I pray, " May all be  
well with thee ! "

9 for the sake of the house of our  
God the Eternal, I would  
have thee prosper.

123

*A pilgrim song.*

1 To thee I lift mine eyes, enthroned  
in heaven.

2 As the eyes of servants are fixed  
on the hand of their lord,  
and as a maid's eyes on the hand  
of her mistress,  
so our eyes look to our God, the  
Eternal, till he takes pity on  
us.

8 Take pity on us, O Eternal, oh  
take pity ;

4 for we have had our fill, and more,  
of scorn and sneers,  
from arrogant creatures at their  
case.

124

*A pilgrim song, by David.*

1 " Had not the Eternal been upon  
our side "—  
so let Israel say—

2 " had not the Eternal been upon  
our side,  
when men rose to attack us,  
3 they would have swallowed us  
alive,  
so fierce their anger flamed ;

4 the floods would have swept us  
away,  
the streams would have surged  
over us,

5 surging clean over us,  
with proud, wild waves.

6 But, blessed be the Eternal !  
he did not leave us for their  
teeth to tear ;

we escaped like a bird from the 7  
fowler's snare,  
the snare broke, we made our  
escape.

Our help lies in the Eternal, 8  
who made heaven and earth ! "

125

*A pilgrim song.*

Those who trust in the Eternal are 1  
like Sion hill, never to be  
shaken ;

Jerusalem sits enthroned for ever, 2  
with the hills around her,  
and the Eternal is around his  
people now and evermore.

He will not leave the land of the 3  
just under the sway of  
knaves ;

or else just men themselves might  
take to evil.

O thou Eternal, be good to the 4  
good, to those who are upright  
in heart ;

as for the shifty and disloyal— 5  
may the Eternal scatter them  
[[with evildoers, and Israel  
prosper]] !

126

*A pilgrim song.*

When the Eternal brought the 1  
exiles back to Sion,  
we were like men who dreamed ;  
laughter filled our lips, 2  
shouts of joy were on our  
tongues ;

the very heathen said,  
" The Eternal has done great  
things for them."

Yes, he had done great things 3  
for us,  
and we rejoiced at it.

O thou Eternal, bring back now 4  
the rest of our exiles,

PSALMS CXXVII, CXXVIII, CXXIX, CXXX

to fill us up, like streams in the  
dry south.

- 5 Those who are sowing in tears  
shall reap with shouts of joy ;  
6 sadly they bear seed to the field,  
gladly they bear home the  
sheaves.

127

*A pilgrim song, by Solomon.*

- 1 Unless the Eternal builds the  
house,  
workmen build in vain ;  
unless the Eternal guards the town,  
sentries are on guard in vain.
- 2 Vain is it to rise early for your  
work,  
and keep at work so late,  
gaining your bread with anxious  
toil !  
God's gifts come to his loved  
ones, as they sleep.
- \* \* \*
- 3 Sons are a gift of the Eternal,  
and children are a boon from  
him.
- 4 Strong sons born when one is  
young  
are like arrows in an archer's  
hand ;
- 5 happy the man who has a quiver  
full of them,  
he need not fear to face a hostile  
band.

128

*A pilgrim song.*

- 1 Happy is everyone who reveres  
the Eternal,  
who lives his life !
- 2 You shall earn your daily bread,  
you happy man and prosperous !
- 3 Your wife within your house  
shall be like a fruitful vine ;  
your children, round your table,  
like slips of olive evergreen.

Here is the blessing 4  
for one who reveres the Eternal !  
The Eternal will send you a bless- 5  
ing from Sion ;  
you shall see Jerusalem flourish  
all your days,  
you shall live to see your 6  
children's children.  
[[May Israel prosper !]]

129

*A pilgrim song.*

“ Cruelly have they harried me 1  
from my youth ”—  
so let Israel say—  
“ cruelly have they harried me 2  
from my youth,  
but they have never crushed me.  
The ploughmen ploughed my back, 3  
and long they drew their  
furrows ;  
but the Eternal, he is just, 4  
he has cut down the ungodly.”

May all who hate Sion be routed 5  
and shamed !  
let them fare like grass-blades 6  
on a roof,  
that fade ere ever they flourish,  
that fill no reaper's arms, 7  
that none shall gather as he  
binds the sheaves,  
that move no passer-by to say, 8  
“ The blessing of the Eternal  
be upon you !  
In the Eternal's name we bless  
you ! ”

130

*A pilgrim song.*

Out of the depths I call to thee, 1  
O thou Eternal ;  
Lord, listen to my cry, 2  
let thine ears heed my entreaty.  
If thou didst keep strict tally of 3  
sins,  
O Lord, who could live on ?

PSALMS CXXXI, CXXXII, CXXXIII

- 4 But thou hast pardon,  
that thou mayest be worshipped.  
5 So I wait in hope for the Eternal,  
my soul waits hoping for his  
promise ;  
6 my soul looks for the Lord  
more eagerly than watchmen  
for the dawn,  
than watchmen for the dawn.  
7 Put your hope in the Eternal,  
Israel,  
for with the Eternal there is  
love,  
there is a wealth of saving  
power ;  
8 'tis he who shall save Israel  
from all their sins.

131

*A pilgrim song, by David.*

- 1 No haughty heart is mine, O thou  
Eternal,  
no lofty looks are mine ;  
I never meddle with high schemes,  
with matters far beyond me.  
2 No, I have soothed and stilled my  
soul,  
as a mother calms her weanèd  
child ;  
my soul is like a weanèd child.  
3 O Israel, put your hope in the  
Eternal,  
now and evermore.

132

*A pilgrim song.*

- 1 For David's sake, O thou Eternal,  
remember all his piety,  
2 how he swore to the Eternal,  
vowing to the Mighty One of  
Jacob,  
3 " I will not enter my house, I  
will not lie on my bed,  
4 I will not close my eyes in sleep,  
I will not shut my eyelids,

till I find some residence for the 5  
Eternal, some dwelling for  
the Mighty One of Jacob."

We heard of the ark at Ephrathah, 6  
we found it in the woodland ;  
we went to where he dwelt, and at 7  
his footstool knelt :

" Ascend, Eternal, to thy resting- 8  
place, thou and thy mighty  
ark !—

thy priests in triumphant array, thy 9  
worshippers loudly rejoicing !  
For the sake of thy servant David, 10  
reject not thine own king."

The Eternal swore an oath to 11  
David, and he will not break  
his word :

" I will set one of your own sons  
upon your throne ;  
and if your sons will keep my com- 12  
pact and the laws I teach them,  
their sons shall also sit for ever on  
your throne."

For the Eternal has chosen Sion 13  
as the seat that he desires ;

" Here is my resting-place," he 14  
says, " the seat I choose for  
evermore ;

I will enrich her food-supplies, and 15  
satisfy her poor with bread.

I will robe her priests in triumph, 16  
and make her worshippers  
shout for joy.

There will I make David's dynasty 17  
flourish, and my chosen king  
shine prosperously ;

his foes I shroud with dark dis- 18  
grace, but his own crown  
shall sparkle."

133

*A pilgrim song, by David.*

How rare and lovely is it, 1  
this fellowship of those who  
meet together !—

PSALMS CXXXIV, CXXXV

2 sweet as the sacred oil poured on  
the head,  
that flows down Aaron's beard,  
down to the very collar of his  
robe ;  
3 vital as dew of Hermon,  
that falls on the hills of Sion.  
For in this fellowship has the  
Eternal fixed  
the blessing of an endless life.

134

*A pilgrim song.*

1 Come, all ye servants of the  
Eternal, bless the Eternal,  
ye who stand by night in the  
Eternal's house,  
2 lift hands of prayer to the shrine,  
bless the Eternal !  
3 " And may the Eternal, who made  
heaven and earth,  
bless you from Sion ! "

135

1 Hallelujah.  
Praise the Eternal's name,  
praise him, ye servants of the  
Eternal,  
2 who stand within the Eternal's  
house,  
in the courts of the house of  
our God.  
3 Praise the Eternal, he is good ;  
sing to his name, he is gracious ;  
4 the Eternal has chosen Jacob to  
be his,  
and Israel as his prized pos-  
session.  
5 We know the Eternal is great,  
and our Lord high over all gods.  
6 The Eternal does whate'er he  
pleases,  
in heaven and earth, the seas  
and all abysses ;

he makes mists rise from the ends 7  
of the earth,  
sends lightning to bring on the  
rain,  
and wind out of his storehouses.  
'Twas he who killed the first-born 8  
in Egypt,  
both of man and beast,  
who sent portents upon Egypt, 9  
on the Pharaoh and all his  
servants ;  
many a nation he struck down, 10  
and mighty kings he slew,  
Sihon king of the Amorites, 11  
Og the king of Bashan,  
and all the powers of Canaan,  
giving their land to Israel, 12  
to his people to possess.

Thy name, O thou Eternal, lives 13  
for ever,  
thy fame from age to age ;  
the Eternal will right his people's 14  
wrongs,  
and be sorry for his servants.

Pagan idols are mere gold and 15  
silver,  
made by the hands of men,  
with mouths—but they never 16  
speak,  
with eyes—but they cannot see,  
with ears — but they cannot 17  
hear,  
with no breath in their lips !  
So be it with their makers, 18  
with all who trust in them !  
Bless the Eternal, Israel's house- 19  
hold !  
Bless the Eternal, Aaron's  
household !  
Bless the Eternal, Levi's house- 20  
hold !  
Bless the Eternal, ye his wor-  
shippers !  
Blessed be the Eternal in Sion, 21  
who dwells at Jerusalem !

PSALMS CXXXVI, CXXXVII

136

- 1 Hallelujah.  
 Give thanks to the Eternal!—  
 he is good,  
 his kindness never fails.
- 2 Give thanks to the God of gods ;  
 his kindness never fails.
- 8 Give thanks to the Lord of  
 lords ;  
 his kindness never fails :
- 4 to him who alone works wonders ;  
 his kindness never fails :
- 5 to him whose wisdom made the  
 heavens ;  
 his kindness never fails :
- 6 to him who spread earth over the  
 abyss ;  
 his kindness never fails :
- 7 to him who made great lights ;  
 his kindness never fails :
- 8 the sun to rule the day ;  
 his kindness never fails :
- 9 the moon and stars to rule the  
 night ;  
 his kindness never fails.
- 10 To him who killed Egypt's first-  
 born ;  
 his kindness never fails :
- 11 and brought out Israel ;  
 his kindness never fails :
- 12 with strong hand and with out-  
 stretched arm ;  
 his kindness never fails :
- 13 who severed the Reed Sea ;  
 his kindness never fails :
- 14 who brought Israel through it ;  
 his kindness never fails :
- 15 and drowned the Pharaoh and his  
 host ;  
 his kindness never fails.
- 16 Who led his people through the  
 desert ;  
 his kindness never fails :
- 17 who struck down powerful kings ;  
 his kindness never fails :

126

who slaughtered mighty kings ; 18  
 his kindness never fails :  
 Sihon king of the Amorites ; 19  
 his kindness never fails :  
 and Og the king of Bashan ; 20  
 his kindness never fails :  
 and gave their land to Israel ; 21  
 his kindness never fails :  
 to his servants to possess ; 22  
 his kindness never fails.

Who remembered us when we 23  
 were low ;  
 his kindness never fails :  
 and saved us from our foe ; 24  
 his kindness never fails :  
 who furnishes us all with food ; 25  
 his kindness never fails :  
 give thanks to the God of heaven ; 26  
 his kindness never fails.

137

By the streams of Babylon, there 1  
 we sat  
 and wept at the thought of Sion !  
 There on the poplars we hung up 2  
 our harps,  
 when our tyrants asked for a 3  
 song ;  
 those who had harried us bade us  
 be merry,  
 " Sing us a song of Sion," they  
 said.  
 But how can we sing the Eternal's 4  
 songs,  
 here, in a foreign land ?  
 Jerusalem, if ever I forget thee, 5  
 withered be this my hand !  
 May my tongue cleave to my 6  
 mouth,  
 if ever I think not of thee,  
 if ever I prize not Jerusalem  
 above all joys !

The Edomites ! remember against 7  
 them, Eternal,  
 that day of Jerusalem's fall,



PSALMS CXXXVIII, CXXXIX

when "Down with her! down  
with her!" Edomites cried,  
"Raze her to the ground!"  
8 And you, Babylonians, you who  
plundered us,  
a blessing on him who deals  
to you  
all that you dealt to us!  
9 A blessing on him who snatches  
your babes  
and dashes them down on the  
rocks!

138

*A song of David.*

1 With all my heart I thank thee,  
I sing thy praise in face of all  
the gods,  
for thou hast listened to my  
cry;  
2 I bow before thy sacred shrine  
to praise thee for thy love so  
true,  
that far excels all ever known  
of thee;  
3 the very day I call, thine answer  
comes  
with courage to inspire my soul!  
4 When kings on earth hear of thy  
mind and methods,  
they shall all praise thee, O  
Eternal One,  
5 and sing thy providence;  
for great is the Eternal's sovereign  
might,  
6 he looks upon the lowly from  
his height,  
and from afar he strikes the  
haughty down.  
7 Though I must pass through the  
thick of trouble, thou wilt  
preserve me;  
thy hand shall fall upon my  
angry foes,  
thy right hand rescues me.

The Eternal intervenes on my 8  
behalf:  
Eternal One, thy kindness never  
fails,  
thou wilt not drop the work  
thou hast begun.

139

*From the Choirmaster's collection.  
A song of David.*

Thou searchest me, Eternal One, 1  
thou knowest me,  
thou knowest me sitting or 2  
rising,  
my very thoughts thou readest  
from afar;  
walking or resting, I am scanned 3  
by thee,  
and all my life to thee lies open;  
ere ever a word comes to my 4  
tongue,  
O thou Eternal, 'tis well known  
to thee;  
thou art on every side, behind 5  
me and before,  
laying thy hand on me.  
Such knowledge is too wonderful 6  
for me;  
it is far, far beyond me.

Where could I go from thy Spirit, 7  
where could I flee from thy face?  
I climb to heaven?—but thou 8  
art there;  
I nestle in the nether-world?—  
and there thou art!  
If I darted swift to the dawn, 9  
to the verge of the ocean afar,  
thy hand even there would fall on 10  
me,  
thy right hand would reach me.  
If I say "The dark will screen me, 11  
the night will hide me in its  
curtains,"  
yet darkness is not dark to thee, 12  
the night is clear as daylight.

PSALM CXL

14 I praise thee for the awful wonder  
of my birth ;  
thy work is wonderful.  
13 For thou didst form my being,  
didst weave me in my mother's  
womb.  
14 Thou knowest all about my soul ;  
15 my body was no mystery to  
thee,  
as I was being moulded secretly  
and put together in the world  
below ;  
16 all the days of my life were fore-  
seen by thee,  
set down within thy book ;  
ere ever they were shaped, they  
were assigned me,  
ere ever one of them was mine.  
17 O God, what mysteries I find in  
thee !  
How vast the number of thy  
purposes !  
18 I try to count them ?—they are  
more than the sand ;  
I wake from my reverie, and I  
am still lost in thee.  
19 O God, that thou would'st slay  
the ungodly,  
and bid bloodthirsty men begone  
from me !—  
20 men who defy thee lawlessly,  
rising against thee !  
21 Shall I not hate all who hate thee,  
Eternal,  
shall I not loathe these rebels ?  
22 I hate them with a perfect hatred,  
I count them enemies to my-  
self.  
23 Search me, O God, and know my  
heart,  
test me and try my thoughts ;  
24 see if I am taking any course of  
wrong,  
and lead me on the lines of life  
eternal.

140

*From the Choirmaster's collection.  
A song of David.*

From evil men deliver me, O 1  
Eternal,  
save me from violent men,  
from those who in their hearts plot 2  
evil,  
all the time making mischief,  
their tongue sharp as a snake, 3  
with venom of vipers on their  
lips.  
Preserve me, O Eternal, from the 4  
grip of the ungodly,  
save me from outrageous men,  
who plan to overthrow me,  
from the arrogant who set a trap 5  
for me,  
and spread their nets to catch  
me,  
their snares beside my path.  
“ Thou art my God,” I cry to the 6  
Eternal,  
“ oh listen to my plea.  
Eternal One, my Lord, my saving 7  
strength,  
who screenest me against attack,  
let not ungodly men have their 8  
desires,  
let not their plots succeed ! ”  
When they dare to beset me, 9  
may their own intrigues over-  
whelm them !  
God rain upon them burning coals ! 10  
God hurl them down, never to  
rise again !  
Away with slanderers ! may vio- 11  
lent men  
be hunted from one woe to  
another !  
They shall find the Eternal 12  
champions  
the rights of the forlorn and  
feeble.

PSALMS CXLÍ, CXLII, CXLIII

13 Just men shall one day give thee  
thanks for this,  
and upright men shall dwell  
within thy presence.

141

*A song of David.*

1 Eternal One, I call thee, hasten  
to me ;  
listen, when I call thee.  
2 Let my prayer rise like incense  
before thee,  
my lifted hands like the evening  
sacrifice.  
3 Set a watch upon my mouth, O  
thou Eternal,  
guard thou the door of my lips ;  
4a may I have no mind to evil,  
to take part in godless doings.  
5 When good men wound us and  
reprove us, 'tis a kindness ;  
I would pray ever to have their  
goodwill.  
4b But as for evildoers, never would  
I taste their feasts,  
never would I be their guest.  
6 [[They are given over to their  
tyrants,  
to teach them that the Eternal's  
threats are true ;  
7 their bones lie scattered for the  
grave to swallow,  
like stones splintered and  
crushed upon the road !]]  
8 O Lord, I turn mine eyes to thee ;  
let me not perish, I shelter with  
thee.  
9 Save me from the snare they laid,  
from evildoers and their trap ;  
10 let the ungodly fall into their own  
net,  
while I pass on rejoicing !

142

*An ode or prayer of David, when he  
was in the cave.*

I cry aloud to the Eternal, 1  
loudly I entreat him,  
I pour out before him my plaint, 2  
and tell him all my trouble,  
when my spirits faint. 3

They have laid a hidden snare for  
me  
on the road I have to go ;  
I look to right and left, 4  
but no man cares to know ;  
all help has failed me,  
none cares for my life.

But thou knowest my path,  
Eternal One, I cry to thee ;  
I say, " Thou art my help, 5  
I have thee, in the land of the  
living.

Oh listen to my cry, 6  
for I am brought very low ;

save me from my pursuers,  
they are too strong for me ;  
bring me from my prison, 7  
that I may praise thee ;  
for good men are waiting  
till thou deal kindly with me.

143

*A song of David.*

O thou Eternal, hear my prayer, 1  
listen to my entreaties,  
as thou art faithful and true,  
oh answer me ;  
put not thy servant on his trial, 2  
for before thee no living soul  
can be acquitted.

The foe pursues me, 3  
stamps me to the ground ;  
he forces me to dwell in darkness,  
like those who have been dead  
for long.

## PSALM CXLIV

- 4 And so my spirits faint,  
my heart grows numb within me.
- 5 I remember the days of old,  
I meditate on all that thou hast done,  
I muse on what thy hands have wrought ;
- 6 and I stretch my hands to thee,  
my soul thirsts for thee like dry land ;
- 7 make haste to answer me.
- O thou Eternal, my spirits are failing,  
withhold not thy favour from me,  
lest I become like a dying man.
- 8 Satisfy me with the dawn of thy love,  
for in thee do I trust :  
teach me what is the road to take,  
for my heart is set on thee ;
- 9 O thou Eternal, save me from my foes,  
I flee to thee for refuge ;
- 10 teach me to do thy will,  
thou art my God ;  
guide me by thy good Spirit  
on a straight road ;
- 11 O thou Eternal, as thou art thyself,  
revive me,  
as thou art faithful, bring me out of trouble ;
- 12 in love to me, wipe out my foes,  
destroy all who harass me—  
for I am thy servant.

### 144

*A song of David.*

- 1 Blest be the Eternal One, my Strength,  
who trains my hands to war,  
my fingers how to fight !—
- 2 my Crag, my Stronghold, my Fortalice and Deliverer,  
the Shield behind whom I shelter,  
the subduer of nations before me !

[[What is man that thou should'st care for him,  
or mortal man that thou should'st think of him ?  
Man is like a passing breath, his days are like a fitting shadow.]]

Eternal One, come down upon the bending heavens,  
touch the mountains till they smoke,  
flash lightning out to scatter my foes,  
shoot thine arrows to discomfit them ;  
reach from on high to raise me from these floods,  
rescue me from these alien hordes,  
with lies upon their lips,  
with right hand raised in a false oath !

O God, I would sing thee a new song,  
and play to thee on a ten-stringed lute,  
O thou who makest kings victorious,  
who savest thy servant David.  
Save me from peril of the sword,  
rescue me from these alien hordes,  
with lies upon their lips,  
with right hand raised in a false oath !

\* \* \*

May our sons be straight and strong like saplings,  
our daughters like cornices carved in a palace !  
May our barns be bursting with all sorts of produce,  
may our sheep in the fields multiply in myriads !

## PSALMS CXLV, CXLVI

- 4 May our rulers be strong, may  
nothing go wrong—  
no raids or retreats, no panic in  
our streets !
- 5 Happy the nation that so fares !  
Happy the nation whose God is  
the Eternal !

### 145

*A song of praise, by David.*

- 1 I will extol thee, my God, O King,  
and bless thee for ever and ever ;
- 2 all the day long will I bless thee,  
and praise thee for ever and ever.
- 3 Great is the Eternal, loudly to be  
praised,  
his greatness is unsearchable.
- 4 One age shall praise thy doings to  
another,  
and utter thy mighty acts,
- 5 dwelling on the glorious splendour  
of thy state,  
and on thy marvellous doings ;
- 6 they shall proclaim thine awful  
powers,  
and tell thy mighty deeds ;
- 7 they shall spread the fame of thy  
great goodness,  
and sing songs of thy faithful-  
ness.
- 8 The Eternal is gracious and pitiful,  
slow to be angry, very kind ;
- 9 the Eternal is good to all who look  
to him,  
and his compassion covers all  
he has made.
- 10 All whom thou hast made shall  
praise thee, O Eternal,  
thy faithful followers shall bless  
thee,
- 11 telling of thy glorious kingdom,  
talking of thy might,
- 12 letting men hear of thy mighty  
acts,  
of the glorious splendour of thy  
kingdom.

Thy kingdom is an everlasting 13  
kingdom,  
and thy dominion lasts from  
age to age.

The Eternal is true to all his  
promises,  
and kind in all his dealings ;  
The Eternal holds up all who are 14  
falling,  
and raises all who are bowed  
down.

All thy creatures look to thee, 15  
for their food in season due ;  
and from thine open hand 16  
they feast upon thy favour.

Faithful in all his dealings is the 17  
Eternal,  
loving in all he does ;

the Eternal is near all who call on 18  
him,

who call on him sincerely ;  
he satisfies his worshippers, 19  
he hears their cry and helps  
them ;

the Eternal preserves all who love 20  
him,  
but all the ungodly he destroys.

My lips shall pour out the Eternal's 21  
praise ;  
let all men bless his sacred name  
for ever.

### 146

*Hallelujah.*

- 1 Praise the Eternal, O my soul !  
As long as I live, I will praise the 2  
Eternal,  
and sing to my God, as long as  
I survive.
- 3 Rely not upon great men—  
mere mortals who can give no  
help ;
- 4 when their breath goes they return  
to the dust,  
and on that very day their pro-  
jects perish.

PSALMS CXLVII, CXLVIII

5 Happy the man whose help is  
 Jacob's God,  
 whose hope lies in the Eternal  
 One, his God,  
 6 maker of heaven and earth  
 and sea, and all they hold.  
 He remains ever true,  
 7 he rights those who are wronged,  
 he feeds those who are hungry.  
 The Eternal sets the captives free,  
 8a the Eternal gives the blind  
 their sight,  
 8b the Eternal raises those who are  
 bowed down,  
 9a the Eternal preserves poor  
 foreigners,  
 9b the widow and the orphan he  
 relieves ;  
 8c the Eternal loves those who are  
 good,  
 9c but the ungodly life he ruins.  
 10 The Eternal shall be king for ever,  
 thy God, O Sion, for all ages.  
 Hallelujah.

147

1 Hallelujah.  
 Praise the Eternal, for he is good ;  
 make melody to our God, for he  
 is gracious.  
 2 The Eternal restores Jerusalem,  
 he gathers the outcasts of Israel,  
 3 he heals the broken-hearted  
 and binds up their wounds.  
 4 He fixes the number of the stars,  
 and gives a name to each.  
 5 Great is our Lord, mighty in  
 power,  
 his wisdom is unsearchable.  
 6 The Eternal has relief for the  
 afflicted,  
 he brings the ungodly to the  
 ground.  
 7 Sing thanks to the Eternal,  
 make melody to our God upon  
 the lyre,

who covers the sky with clouds, 8  
 provides rain for the earth,  
 till grass grows on the very hills,  
 and fodder for the beasts that  
 serve mankind,  
 who gives wild animals their food, 9  
 that cry for it at eventide.  
 He cares not for the strength of 10  
 the war-horse,  
 delights not in man's armour ;  
 the Eternal delights in those who 11  
 revere him,  
 who trust to his own goodness.

Praise the Eternal, O Jerusalem, 12  
 praise your God, O Sion ;  
 for he has fortified your gateways, 13  
 and blessed your citizens within,  
 has made Peace guard your 14  
 boundaries,  
 and filled you with the finest  
 wheat.  
 He issues his commands to earth, 15  
 his orders run apace,  
 showering snow white as wool, 16  
 scattering hoarfrost thick as  
 ashes,  
 casting hailstones down like 17  
 crumbs.  
 The waters freeze ;  
 he sends an order, and they 18  
 melt ;  
 once he makes the wind blow,  
 then the waters flow.  
 He makes his purpose known to 19  
 Jacob,  
 his orders and his laws to Israel ;  
 never has he done so to other 20  
 nations—  
 they know not his commands.

148

Hallelujah. 1  
 Praise the Eternal from the  
 heavens,  
 praise him in the heights,  
 praise him, all his angels, 2

## PSALMS CXLIX, CL

praise him, all his hosts,  
 3 praise him, sun and moon,  
 praise him, all stars of light,  
 4 praise him, heaven of heavens,  
 ye waters higher than the  
 heavens !  
 5 Let them praise the name of the  
 Eternal,  
 for he commanded and they were  
 created,  
 6 he fixed them fast for evermore,  
 he set them boundaries that they  
 should not pass.  
 7 Praise the Eternal from the earth,  
 ye depths of ocean and ye water-  
 spouts,  
 8 lightning and hail and snow and  
 ice,  
 storms carrying out his will,  
 9 mountains and every hill,  
 fruit-trees and every cedar,  
 10 wild animals and every beast,  
 crawling things, birds on the wing,  
 11 kings of earth and all the nations,  
 princes and all authorities,  
 12 young men and maidens too,  
 old men and boys ;  
 13 let them praise the name of the  
 Eternal,  
 for his name only is supreme ;  
 his majesty is above heaven and  
 earth,  
 14 and he has raised his people to  
 high honour.  
 To praise him is for all his faithful,  
 for Israel, for the nation near to  
 him.

### 149

1 Hallelujah.  
 Sing a new song to the Eternal,  
 praise him where his faithful  
 gather ;

let Israel be joyful in their Maker, 2  
 let the sons of Sion triumph in  
 their King,  
 let them dance in praise of him, 3  
 make melody to him with drum  
 and lyre ;  
 for the Eternal delights in his 4  
 people,  
 adorning the afflicted with a  
 victory.  
 Let the faithful exult over their 5  
 triumph,  
 shouting joyfully in their great  
 temple,  
 God's praise upon their lips, 6  
 and a sharp sword in their hands,  
 for vengeance upon pagans, 7  
 for punishment on nations,  
 to put their monarchs into chains, 8  
 their nobles into iron gyves.  
 To execute on such their appointed 9  
 doom  
 this is an honour for God's  
 faithful ones.

### 150

#### Hallelujah.

1 Praise God in his sanctuary,  
 praise him in his heaven of power,  
 praise him for his mighty deeds, 2  
 praise him for his sovereign  
 strength ;  
 praise him with a bugle blast, 3  
 praise him with the lute and lyre,  
 praise him with the drum and 4  
 dance,  
 praise him with strings and flute,  
 praise him with resounding 5  
 cymbals,  
 praise him with the clash of  
 cymbals.  
 Let everything that breathes 6  
 praise the Eternal !  
Hallelujah.

## PROVERBS

- |   |  |
|---|--|
| <p>1 Maxims of Solomon king of Israel, the son of David :</p> <p>2 for gaining sagacity and intelligence,<br/>         {for a grasp of wise teaching,</p> <p>3 for training in right conduct, in duty, goodness, and integrity,</p> <p>4 for imparting insight to the ignorant, knowledge and sense to the young,</p> <p>6 for understanding maxims and parables, the sentences of sages and their aphorisms.</p> <p>5 (Let the sage too listen and learn sense, let the intelligent know how to handle life.)</p> <p>7 Reverence for the Eternal is the first thing in knowledge, but the impious scorn sagacity and intelligence.</p> <p>8 Listen, my son, to your father's instructions, reject not your mother's directions :</p> <p>9 they will be a graceful garland for your head, as a necklace for your neck.</p> <p>10 My son, if scoundrels would lead you astray, never agree to it ;</p> | <p>if they say, " Come along, let us 11 trap honest folk, let us ambush the innocent, let us swallow them up like death, 12 swallow them whole as men die in their prime ; we shall get all sorts of rare stuff, 13 and cram our houses with booty. Cast in your lot with us, 14 we will all have one purse "— my son, never join them, 15 keep clear of their courses. It is in vain that birds behold 17 the net spread for them ; and these men trap themselves in 18 death, 'tis their own lives they am-bush. Such is the fate of gain ill-got, 19 it ruins those who grasp it.</p> <p>Wisdom calls aloud in the streets, 20 and lifts her voice in the squares, crying from the busy markets, 21 and at the entry of the town-gates :</p> <p>" O heedless ones, how long will 22 you choose to be heedless, and scoffers delight in scoffing, and senseless folk hate know-ledge ? Pay heed to my warning, 23 I open my mind to you, I let you hear what I decide : ' because I have called and you 24 would not listen, none heeded me as I beckoned,</p> |
|---|--|



## PROVERBS II

- |   |  |
|---|--|
| <p>25 because you have shunned my<br/>advice,<br/>and would not take my warning,<br/>26 the laugh will be mine in the hour<br/>of your plight,<br/>I will be mocking when your<br/>terror comes,<br/>27 when your terror comes like a<br/>tempest,<br/>when your plight comes on like<br/>a whirlwind,<br/>when shock and calamity seize<br/>you.<br/>28 Then they may call, but I will never<br/>answer,<br/>then they may seek, but never<br/>shall they find me,<br/>29 since they hated knowledge<br/>and chose not to reverence the<br/>Eternal.<br/>30 They would have none of my<br/>advice,<br/>but despised every warning of<br/>mine ;<br/>31 so now they must eat the fruit of<br/>their own doings,<br/>and have their fill of all that<br/>they devised.<br/>32 For heedless folk fall by their own<br/>self-will,<br/>the senseless are destroyed by<br/>their indifference ;<br/>33 but safe he lives who listens to me,<br/>from fear of harm he shall be<br/>wholly free.”</p> <p>2 My son, if you take to heart what<br/>I say,<br/>and set store by my commands,<br/>2 bending your ear to wisdom<br/>and applying your mind to<br/>knowledge ;<br/>3 if you cry to intelligence<br/>and call for knowledge,<br/>4 seeking her out as silver<br/>and searching for her like<br/>treasure ;</p> | <p>then you shall see what is rever- 5<br/>ence for the Eternal,<br/>and find what the knowledge of<br/>God means<br/>(for it is the Eternal who supplies 6<br/>wisdom,<br/>from him come insight and<br/>knowledge,<br/>he has help ready for the up- 7<br/>right,<br/>he is a shield for those who live<br/>honestly,<br/>a safeguard for the straight life, 8<br/>a protection for the pious) ;<br/>then you shall understand duty 9<br/>and goodness,<br/>and keep to every honest<br/>course,<br/>living the life of honest men 20<br/>and keeping to the good man’s<br/>road.<br/>For wisdom will be welcome to 10<br/>your mind,<br/>and knowledge will be a joy to<br/>you,<br/>good sense will take charge of you, 11<br/>sound judgment will keep you<br/>right,<br/>saving you from wicked courses, 12<br/>from the self-willed speech of<br/>men<br/>who leave the paths of right 13<br/>to follow dark courses,<br/>who delight in doing wrong, 14<br/>who have joy in wilful wicked-<br/>ness,<br/>men of crooked courses 15<br/>and of devious paths—<br/>saving you also from the loose 16<br/>woman,<br/>the harlot with her words so<br/>smooth,<br/>who leaves her own husband 17<br/>and forgets her married troth<br/>before God ;<br/>her house leads down to death, 18<br/>her courses lead to death-land :</p> |
|---|--|

## PROVERBS III

19 none who visit her ever come back,  
they never come out on the  
path of life.

21 For upright men have lasting  
bliss,

and blameless men survive ;

22 but evil men are swept away,  
and vicious men are rooted out.

3 My son, forget not my directions,  
keep in mind what I command ;

2 for that will bring you welfare,  
long days and a happy life.

8 Never let kindness and loyalty go,  
tie them fast round your neck ;

4 so you shall have goodwill and  
good repute  
with God and man alike.

5 Rely on the Eternal with all your  
heart,  
and do not lean on your own  
insight ;

6 have mind of him wherever you  
may go,  
and he will clear the road for  
you.

7 Never pride yourself on your own  
wisdom,  
revere the Eternal and draw  
back from sin :

8 that will mean health for your body  
and fresh life to your frame.

9 Honour the Eternal with your  
wealth,  
and with the best of all you  
make ;

10 so shall your barns be full of corn,  
your vats brim over with new  
wine.

11 My son, spurn not the Eternal's  
schooling,  
never be weary of his discipline ;

12 his discipline is for the man he  
loves,

\* he chastens any son whom he  
delights in.

Happy is the man who gathers 13  
wisdom,

the man who gains knowledge :  
her profits are richer than silver, 14  
she brings in more than gold ;

she is more precious than rubies, 15  
no treasure can compare with her ;  
long days lie in her right hand, 16  
wealth and honour in her left ;

her ways are ways of tranquil ease 17  
and all her paths are bliss ;

to those who grasp her, she is vital 18  
strength—  
happy are all who hold her fast.

With wisdom did the Eternal 19  
found the earth,  
with knowledge did he raise the  
heavens ;

'twas with intelligence he broke 20  
up the abyss  
and made the clouds drop dew.

My son, hold to sagacity and sense, 21  
never lose sight of them ;

they will make your life long, 22  
and add charm to it ;

then you can safely go your way, 23  
with never a slip ;

you can rest unafraid, 24  
you can lie down and sweetly  
sleep ;

never need you fear sudden blows 25  
or the storm that strikes the  
wicked,

for the Eternal will be your pro- 26  
tection,  
and preserve you from all  
danger.

Never refuse help to your neigh- 27  
bour,

when you can render it ;  
never say to him, " Go, and come 28  
again,

I will have it to-morrow for you"—  
when you have it beside you !

## PROVERBS IV

- 29 Never plot mischief against your neighbour  
as he lives near you unsuspecting.
- 30 Never quarrel with a man for no reason,  
when he has never done you any harm.
- 81 Never envy a high-handed man,  
or choose his methods ;
- 32 for the Eternal loathes a bad man,  
the honest are the Eternal's friends ;
- 83 the Eternal's curse lies on the house of the wicked,  
but he blesses the good man's dwelling ;
- 34 scoffers he scoffs at,  
but he favours the devout ;
- 35 wise men come to honour,  
but shame is all the foolish gain.
- 4 Listen, my children, to a father's instruction,  
attend and learn intelligence :
- 2 I give you good counsel,  
turn not from my teaching.
- 3 When I was a son with my father,  
a little one, loved by my mother,
- 4 he taught me and told me this :  
" Keep in mind what I say,  
do what I bid you, and you shall live,
- 5*b* swerve not from my orders.
- 5*a* Get sense, get knowledge,
- 7*b* at any cost get knowledge,  
6 never leave her, and she will guard you,  
love her, and she will take care of you,
- 8 prize her, and she will promote you,  
and bring you to honour, if you will embrace her,
- 9 she will adorn you with charm  
and crown you with glory.
- Listen, my son, take to heart what I say,  
and the years of your life shall be many ;
- I am giving you wise directions  
and leading you aright ;
- when you walk, you will never be hindered,  
when you run, you will not slip.
- Hold fast to my instructions,  
never let them go,  
keep them—they are life to you.
- Never set foot on a bad man's path,  
and take not the road of evil men ;
- avoid it, never follow it,  
shun it, and pass on.
- For they cannot sleep till they have done some wrong,  
till they have tripped up some one, they are sleepless ;
- they eat ill-gotten food  
and drink wine won by cruelty.
- The course of bad men lies through darkness dim,  
they cannot see what makes them stumble ;
- the course of good men, like a ray of dawn,  
shines on and on to the full light of day.
- My son, attend to what I say,  
bend your ear to my words ;
- never lose sight of them,  
but fix them in your mind ;
- to those who find them, they are life,  
and health to all their being.
- Guard above all things, guard your inner self,  
for so you live and prosper ;
- bar out all talk of evil,  
and banish wayward words ;
- let your eyes look straight ahead,  
gaze right in front of you ;

## PROVERBS V, VI

26 keep a clear path before you,  
and ever make your footing  
firm ;  
27 never turn to right or left,  
draw back from a wrong step.

5 My son, attend to wisdom,  
bend your ear to knowledge,  
2 that caution may be your safe-  
guard,  
and prudence may take care of  
you ;  
keep hold of caution and sound  
sense,  
3 that they may save you from  
the loose woman :  
her lips drop honied words,  
her talk is smoother than oil  
itself,  
4 but the end with her is bitter as  
poison,  
sharp as a sword with double  
edge ;  
5 her feet go down to Death,  
her steps lead straight to the  
grave ;  
6 the high road of Life is not for  
her,  
shifty and slippery are her  
tracks.  
7 Now listen to me, my son,  
hold fast to what I say :  
8 keep clear of her,  
never go near her door,  
9 lest you have to part with your  
money,  
and hand your earnings over,  
10 lest outsiders enjoy all that you  
make,  
and all your wealth goes to a  
stranger's household,  
11 till you are left at last to moan,  
when all you have is wasted,  
12 ' Ah ! why did I hate guidance,  
why did I despise all warning ?  
18 Why did not I listen to those who  
trained me,

and bend my ear to those who  
were my guides ?  
I have been nearly sentenced to 14  
death  
by the community.'

Drink from your own cistern, 15  
drink fresh water out of your  
own well.  
Are you to seek your pleasures 16  
here and there,  
and drink them in the streets ?  
Have them at home, 17  
never share them abroad.  
Let your fountain flow for yourself 18  
alone :  
let a young wife be your joy,  
a lovely hind, a charming doe is 19  
she ;  
let her breasts give you rapture,  
let her love ever ravish you.  
Why be ravished with a loose 20  
creature,  
and embrace the bosom of  
another woman ?  
Man's goings are observed by the 21  
Eternal,  
he takes account of all his ways.  
A man's misdeeds shall snare him, 22  
his sin shall catch him in its  
meshes ;  
for lack of sense he dies, 28  
his utter folly ruins him.  
My son, if you have gone bail for 6  
your fellow,  
and given your pledge for some  
one else,  
if you have snared yourself with 2  
your own words,  
and trapped yourself by prom-  
ises,  
then do this, my son—release 3  
yourself,  
for you are in your fellow's  
power ;

## PROVERBS VI

- be quick, beseech your fellow,  
 4 close not an eye,  
     let not your eyelids slumber,  
 5 but free yourself like a roe from  
     the snare,  
     like a bird from the hand of the  
     fowler.
- 6 Go to the ant, you sluggard,  
     look at her ways, learn sense ;  
 7 for she has no leader,  
     no foreman or chief,  
 8 yet in the summer she provides  
     her food,  
     and gathers during harvest-  
     days.
- 9 You sluggard, how long will you  
     sleep ?  
     When will you rise from  
     slumber ?
- 10 ' Let me sleep for a little, a  
     little !  
     let me fold my hands for a little  
     to rest ? '—
- 11 yes, and poverty will pounce on  
     you,  
     want will overpower you.
- 12 A rascal, a knave—  
     he works with falsehood on his  
     lips,  
 13 he winks with his eyes and scrapes  
     with his feet,  
     he signs with his fingers,  
 14 his mind is ever planning mis-  
     chief,  
     he is always sowing discord ;  
 15 so doom shall strike him sud-  
     denly,  
     suddenly, hopelessly, shall he  
     be broken.
- 16 Six things the Eternal hates,  
     aye, seven he loathes :  
 17 haughty eyes, a lying tongue,  
     hands that shed innocent blood,  
 18 a mind with crafty plans,  
     feet eager to go mischief-making,
- a false witness who tells lies,      19  
     and any man who sows discord  
     in his circle.
- My son, do your father's bidding, 20  
     and reject not your mother's  
     directions ;  
 fix them ever in your mind,      21  
     tie them fast round your neck ;  
 for their bidding will throw light 23  
     upon your life,  
 their directions will enlighten  
     you,  
     and to be trained is the way to  
     live.
- Wisdom, when you walk, will 22  
     guide you,  
     when you rest, she will take care  
     of you,  
     when you wake up, she will talk  
     to you,  
 keeping you clear of the married 24  
     woman,  
     from the wiles of a loose woman's  
     tongue ;  
 let not your heart long for her 25  
     beauty,  
     let not her glances captivate  
     you ;  
 for the harlot is only out to earn 26  
     a meal,  
     but the adulteress preys upon  
     your very life.
- Can a man take fire in his lap 27  
     without burning his clothes ?  
 Can anyone walk upon hot coals 28  
     without scorching his feet ?  
 So with him who goes in to a 29  
     neighbour's wife :  
     none who touches her shall go  
     unpunished.
- Men do not let off a thief,      30  
     even if he steals to satisfy his  
     hunger ;  
 if he is caught, he has to pay for 81  
     it seven times over,  
     to give all his house contains.

## PROVERBS VII

- |  |   |
|--|---|
| <p>32 But an adulterer is devoid of sense,<br/>             he ruins himself by what he does,</p> <p>33 he is whipped, he is disgraced,<br/>             there is no wiping away his dishonour ;</p> <p>34 for jealousy rouses a husband to fury,<br/>             he has no mercy when he takes revenge,</p> <p>35 no money buys him off,<br/>             he will not be satisfied, for all you offer.</p> <p>7 My son, do what I tell you,<br/>             set store by my commands,</p> <p>2 do as I bid you, and you shall live,<br/>             keep my directions as the very apple of your eye ;</p> <p>3 bind them upon your fingers,<br/>             write them upon the tablet of your mind.</p> <p>4 Say to Wisdom, ' You are my darling,'<br/>             call Knowledge your kinswoman,</p> <p>5 that they may keep you from another's wife,<br/>             from the loose woman with her words so smooth.</p> <p>6 At the window of her house<br/>             she looks out through the lattice ;</p> <p>7 she notices among the lads<br/>             a brainless youth,</p> <p>8 strolling along near the street-corner<br/>             in the direction of her house,</p> <p>9 in the twilight of the evening<br/>             or at black midnight.</p> <p>10 And there is the woman, out to meet him,<br/>             dressed like a harlot, the cunning creature</p> <p>11 (restless and restive, she must be out,<br/>             she cannot stay at home,</p> | <p>now in the streets and now in the 12<br/>             squares,<br/>             haunting every corner) !</p> <p>She catches him and kisses him 13<br/>             and says to him, with an impudent look,<br/>             ' I am holding a thanksgiving 14<br/>             feast,<br/>             for my vows are paid to-day ;<br/>             so I came out to meet you, 15<br/>             to look for you—now I have found you !</p> <p>I have spread rugs on my couch, 16<br/>             striped sheets of Egyptian yarn,<br/>             I have scented my bed with myrrh, 17<br/>             with eagle-wood and cinnamon ;<br/>             come, let us take our fill of love till 18<br/>             morning,<br/>             let us revel in caresses.</p> <p>For my man is not at home, 19<br/>             he is off on a long journey ;<br/>             he has taken a bag of money with 20<br/>             him,<br/>             he will not be home till the full moon feast.'</p> <p>With her coaxing pleas she per- 21<br/>             suades him,<br/>             with her smooth words she carries him away ;<br/>             and he is enticed to follow her, 22<br/>             like an ox moving to the slaughter,<br/>             like a dog cajoled to the muzzle,<br/>             like a bird fluttering straight into 23<br/>             the net—<br/>             never dreaming its life is in danger,<br/>             till its heart is pierced by an arrow.</p> <p>Now, my son, listen to me, 24<br/>             attend to what I say :<br/>             never let yourself swerve to her 25<br/>             ways,<br/>             never wander on her paths ;<br/>             for many a one she has brought 26<br/>             down dead,<br/>             aye, many a man she has slain ;</p> |
|--|---|

## PROVERBS VIII

- 27 her house is the road to the grave,  
it leads down to the chambers  
of death.”
- 8 Is it not Wisdom calling,  
Knowledge raising her voice ?  
2 On the high ground by the road-  
side,  
in the streets she takes her  
stand,  
3 by the gateways opening to the  
city,  
at the entries, she is crying out :  
4 “ O men, I am calling to you,  
my appeal is to all men !  
5 O heedless souls, learn insight,  
O foolish folk, learn to be  
sensible !  
6 Listen, for I have a weighty  
message,  
my lips open with right words,  
7 I utter what is true,  
false lips I loathe,  
8 all I say is honest,  
with nothing in it false or wrong;  
9 it is all plain to the man of sense,  
and true to those who are in-  
telligent.  
10 Choose instruction rather than  
silver,  
and knowledge rather than rare  
gold ;  
11 for wisdom is better than rubies,  
no treasure is equal to her.  
12 I Wisdom have intelligence in hand,  
knowledge and insight I com-  
mand  
13 [[to reverence the Eternal is to  
hate evil :  
pride, arrogance, an evil life,  
and lying lips—I hate them]],  
14 counsel and skill are mine,  
I possess mind and might.  
15 It is by me that monarchs reign,  
and rulers deal out justice,  
16 by me that great men govern,  
and magnates rule the earth.
- Those who love me, I love them, 17  
and those who seek me find me.  
I hold wealth and honour, 18  
grandeur and good fortune ;  
what I yield is better than the 19  
best of gold,  
what I bring in is better than  
rare silver.  
I deal quite fairly, 20  
justly do I act,  
enriching those who love me, 21  
and filling their stores full.
- The Eternal formed me first of 22  
his creation,  
first of all his works in days of  
old ;  
I was fashioned in the earliest 23  
ages,  
from the very first, when earth  
began ;  
I was born when there were no 24  
abysses,  
when there were no fountains  
full of water ;  
ere he sunk the bases of the 25  
mountains,  
ere the hills existed, I was born,  
when the earth and fields were not 26  
created,  
nor the very first clods of the  
world.  
When he set the heavens up, I 27  
was there,  
when he drew the Vault o'er the  
abyss,  
when he made the clouds firm 28  
overhead,  
when he fixed the fountains of  
the deep,  
when he set the boundaries of the 29  
sea,  
when he laid foundations for  
the earth,  
I was with him then, his foster- 30  
child,  
I was his delight day after day,

## PROVERBS IX, X

playing in his presence constantly,  
 31 playing here and there over his  
 world,  
 finding my delight in human-  
 kind.

32 Now listen to me, children,  
 33 listen to instruction and get  
 wisdom,  
 do not refuse my counsel.

32 For happy are they who hold to  
 me,  
 34 happy the man who listens to  
 me,  
 daily at my gate on the watch,  
 waiting at my doorway.

35 He who finds me finds life,  
 and he wins favour from the  
 Eternal ;

36 he who ignores me injures himself,  
 for all who hate me are in love  
 with death."

9 Wisdom has built her mansion,  
 and set up her seven pillars ;  
 2 her beasts are slain, her wines are  
 blended,  
 her table is prepared ;

3 she has sent her maidens out to  
 cry  
 on the thoroughfares of the city,  
 4 " Let all who are heedless turn in  
 here ! "

She calls to him who is devoid  
 of sense,

5 " Come, eat my bread,  
 drink wines that I have blended,

6 leave your foolish ways and live,  
 follow the ways of thoughtful  
 sense."

13 Folly is loud and alluring,  
 she knows no sense of shame,

14 but sits at the door of her mansion,  
 on the thoroughfares of the city,

15 and calls to passers-by  
 as they go on their way,

" Let all who are heedless turn in 16  
 here ! "

She calls to him who is devoid  
 of sense,

" Sweet are stolen waters, 17  
 bread in secret is delicious ! "

Little he knows that dead men 18  
 are within,  
 the guests of Death !

He who corrects a scoffer only 7  
 gets insulted,  
 he who reproves a rascal is  
 reviled for it.

Reprove not a scoffer, or he may 8  
 hate you :  
 reprove a man of sense, and he  
 will love you.

Instruct a man of sense, and he 9  
 will gain more sense ;  
 teach a good man, and he will  
 learn the more.

The first thing in knowledge is 10  
 reverence for the Eternal,  
 to know the Deity is what know-  
 ledge means ;

this will multiply your days 11  
 and increase the years of your  
 life.

If you are wise, your wisdom 12  
 avails for yourself ;  
 if you are a scoffer, you—you  
 have to suffer for it.

\* \* \*

Maxims of Solomon. 10

A sensible son is a joy to his  
 father,  
 but a senseless son is a grief to  
 his mother.

Ill-gotten gains are never a profit : 2  
 'tis honesty that secures life for  
 man.

The Eternal never stints an honest 3  
 man :  
 he thwarts the craving of dis-  
 honest men.



## PROVERBS X

- 4 A slack hand makes men poor :  
a busy hand makes men rich.
- 5 He who reaps in summer is a man  
of sense :  
he who sleeps through harvest  
does a shameful thing.
- 6 God's blessing is upon the good  
man's head,  
but the bad man's face shall be  
darkened with disaster.
- 7 The memory of the upright is  
blessed,  
but cursed shall be the name of  
wicked men.
- 8 A man of sense defers to authority :  
a silly chatterer comes to grief.
- 9 The upright life is safe and sure,  
but crooked courses shall fare  
badly.
- 10 He makes trouble who winks  
maliciously :  
a frank rebuke will make for  
peace.
- 11 The talk of good men is a life-  
giving fountain :  
the talk of bad men overflows  
with harm.
- 12 Hatred stirs up strife :  
love draws a veil over all wrong-  
doing.
- 13 Good sense is on the lips of the  
intelligent,  
but folly lies in the talk of  
senseless men.
- 14 Sensible men are reticent,  
but a fool's babbling will bring  
trouble down.
- 15 A rich man's wealth is his pro-  
tection,  
but poverty is the ruin of the  
poor.
- 16 A good man's earnings lead to life :  
a bad man's gain is the undoing  
of him.
- 17 He who accepts advice is safe :  
he who will not be warned is in  
danger.
- The good man will not vent his 18  
hate ;  
and he is a fool who spreads a  
slander.
- Where words abound, sin is not 19  
wanting :  
he who controls his tongue is a  
wise man.
- Good men's talk is like rare silver : 20  
a bad man's views are little  
worth.
- The words of good men will make 21  
many wise,  
but a fool's lack of sense is death  
to himself.
- 'Tis the Eternal's blessing that 22  
brings wealth,  
and never does it bring trouble  
as well.
- Wrongdoing is the fool's delight, 23  
but to a man of sense it is dis-  
gusting.
- Whatever a bad man fears will 24  
befall him,  
but a good man's repose will last  
for ever.
- When the storm sweeps by, the 25  
wicked are gone,  
but the just are rooted for ever.
- As vinegar to the teeth, as smoke 26  
in the eyes,  
so is a sluggard to those who  
give him a message.
- Reverence for the Eternal is the 27  
prolonging of life,  
but the years of evil men are  
shortened.
- The hopes of good men end in 28  
bliss :  
bad men lose what they look  
for.
- For the upright the Eternal is a 29  
fortress,  
but he is the ruin of evildoers.
- Good men will never be displaced, 30  
but the wicked have no footing  
in the land.

## PROVERBS XI

- 31 The talk of good men puts forth  
buds of wisdom,  
but men of false tongue shall be  
felled.
- 32 The speech of good men is a breath  
of pleasure,  
but bad men talking breathe out  
malice.
- 11 A false balance is loathsome to  
the Eternal,  
but a proper weight is his  
delight.
- 2 When pride comes, disgrace comes  
too :  
modest men show good sense.
- 3 The upright are kept straight by  
their own honesty :  
dishonest men are ruined by  
their vice.
- 4 On the day of God's anger wealth  
is of no avail :  
goodness alone saves man from  
death.
- 5 The path of a right-minded man  
is cleared by his own good-  
ness,  
but a bad man is overturned by  
his own badness.
- 6 Upright men are safe, through  
their goodness,  
but crafty men are caught by  
their own schemes.
- 7 When a good man dies, his hope  
is never lost :  
the bad man's vaunted hope is  
lost.
- 8 The good man is brought safe  
out of adversity :  
the bad man takes his place !
- 9 A godless man would ruin his  
neighbour with slander,  
but the good man is cautious  
and escapes.
- 10 When good men prosper, the city  
rejoices :  
when bad men perish, there are  
shouts of joy.
- A city is exalted by the success 11  
of the upright,  
and overthrown by the policy  
of knaves.
- A man who mocks at his neigh- 12  
bour has no sense :  
the prudent man will hold his  
tongue.
- A gossiping fellow will betray 13  
secrets,  
but a trustworthy man will keep  
a confidence.
- For lack of statesmanship, a 14  
nation sinks :  
the saving of it is a wealth of  
counsellors.
- He who goes bail for some one 15  
else will suffer :  
he who loathes being a surety  
is in a sure position.
- A charming woman wins respect : 16  
high-handed men win only  
wealth.
- A kind man helps his own life : 17  
a cruel man harms himself.
- It is not real what a bad man 18  
gains,  
but goodness yields a lasting  
profit.
- It makes for life, to set one's heart 19  
on goodness :  
the fatal thing is to be bent on  
evil.
- Evil-minded men are loathsome to 20  
the Eternal,  
but a blameless life is his delight.
- Be sure of this : bad men never 21  
go unpunished,  
but all is well with the good.
- A golden ring in the snout of a 22  
sow,  
and a pretty woman without  
sense !
- What good men desire ends in 23  
their favour :  
a bad man's hope ends in the  
wrath of God.

## PROVERBS XII

- |  |   |
|--|---|
| <p>24 One gives away, and still he grows the richer :<br/>             another keeps what he should give, and is the poorer.</p> <p>25 A liberal soul will be enriched, and he who waters will himself be watered.</p> <p>26 He who holds corn up, the people curse him :<br/>             they bless the man who sells it.</p> <p>27 He whose aims are good wins the goodwill of God :<br/>             he whose aims are evil, evil shall befall him.</p> <p>28 He who relies on his wealth shall wither,<br/>             but a good man blooms like a green leaf.</p> <p>29 He who stints his household ends with empty hands—<br/>             a fool like that becomes a wise man's slave.</p> <p>30 Life thrives like a tree on generosity,<br/>             but grasping greed is death to men.</p> <p>31 If good men are punished on the earth,<br/>             how much more the sinful and the evil !</p> <p>32 He who cares to know cares to be set right,<br/>             but he who hates to be admonished is a stupid creature.</p> <p>3 A good-natured man has the goodwill of the Eternal,<br/>             but He passes sentence on malicious men.</p> <p>3 No man can hold his own by doing wrong,<br/>             but never shall the good man be uprooted.</p> <p>4 A good wife is an honour to her husband :<br/>             a shameless wife rots all his strength away.</p> | <p>The aims of a good man are 5 honourable :<br/>             the plans of a bad man are underhand.</p> <p>Knives speak of secret bloodshed, 6 but men are helped by plans of honest men.</p> <p>When bad men are thrown down, 7 they disappear :<br/>             a good man's house stands firm.</p> <p>A man is praised as he shows in- 8 sight :<br/>             a brainless creature is despised.</p> <p>Better a man of low rank, with a 9 servant,<br/>             than one who makes a show and has to do his own work.</p> <p>A good man cares even for his 10 beast,<br/>             but the bad man has a cruel heart.</p> <p>The man who works his farm has 11 plenty of food :<br/>             a man of useless interests has no sense.</p> <p>Vice proves a net for vicious men, 12 but a good man's root remains untouched.</p> <p>By sins of the lips bad men get 13 into trouble :<br/>             good men get out of trouble.</p> <p>A man reaps the result of all his 14 words,<br/>             and he must answer for his deeds.</p> <p>A fool is sure that his own way is 15 right :<br/>             sensible men will listen to advice.</p> <p>A fool shows instantly that he is 16 angry :<br/>             a prudent man ignores an insult.</p> <p>A man who gives true evidence 17 furthers justice :<br/>             a dishonest witness furthers injustice.</p> |
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## PROVERBS XIII

- 18 A reckless tongue wounds like a sword,  
but there is healing power in thoughtful words.
- 19 Truth told endures :  
a lie lasts only for a little.
- 20 Fraud is the aim of evil-minded men,  
but those who plan the good of others prosper.
- 21 Injustice is no pleasure to the good,  
but evil men are full of all injustice.
- 22 Liars are loathsome to the Eternal,  
but the sincere are a delight to him.
- 23 No cautious man blurts out all that he knows,  
but a fool comes out with his folly.
- 24 The diligent will get the upper hand,  
but slothful men will end as serfs.
- 25 Worry weighs a man down :  
a kind word cheers him up.
- 26 The good man gives a lead to his neighbour,  
but a bad man's life leads himself astray.
- 27 The lazy man will not hunt game for himself :  
a diligent man is a rare treasure.
- 28 To live aright is the way to live for long :  
wrongdoing is the road to death.
- 13 A sensible son heeds what his father tells him,  
but a scoffer will not listen to rebuke.
- 2 A good man reaps the fruit of his goodness,  
but evil souls come to an untimely end.
- 8 He guards his life who guards his lips :  
he who talks freely—it is ruin to him !
- The lazy man longs, but he gets 4 nothing :  
the diligent man is amply supplied.
- A good man hates deception : 5  
an evil life is odious and disgraceful.
- Goodness safeguards men of in- 6  
tegrity,  
but vice is the downfall of sinful men.
- One man pretends to be rich, 7  
though he has nothing :  
another pretends to be poor,  
though he has plenty.
- A rich man may buy off his life : 8  
a poor man can ignore the robber's threat.
- The light of good men shines out 9  
bright :  
the lamp of bad men will go out.  
'Tis insolence that leads to strife, 10  
but wise men give themselves no airs.
- Wealth won in haste will dwindle, 11  
but, gathered gradually, it will grow.
- Hope deferred is sickening : 12  
it is new life to have desire fulfilled.
- He who despises God's decree shall 13  
perish :  
to stand in awe of God's command is safety.
- A sage's teaching is a fount of life, 14  
it shows how to evade the nets of Death.
- A man of tact is popular : 15  
the way fools live stirs up dislike.
- A shrewd man never vaunts his 16  
wisdom,  
but fools display their folly.
- A careless messenger is a calamity : 17  
with a reliable envoy, all is well.

## PROVERBS XIV

- 18 Poverty and shame are his who  
will not take advice,  
but he who takes a warning  
comes to honour.
- 19 It is delicious to obtain the heart's  
desire . . .  
but fools hate to give up evil-  
doing.
- 20 Mix with wise men, and you will  
be wise,  
but a companion of fools will  
come to grief.
- 21 Misfortune follows up the sinful,  
but prosperity will overtake the  
pious.
- 22 A pious man leaves wealth to his  
children's children :  
the sinner lays up treasure—  
to enrich the good !
- 23 Good men enjoy their wealth for  
many a year,  
but bad men perish rapidly.
- 24 He hates his son who fails to ply  
the rod :  
the man who loves his son chas-  
tises him.
- 25 The good man has enough to meet  
his needs :  
wicked men are in want of food.
- 14 Wisdom builds the house of life :  
frivolity pulls it down.
- 2 An honest life shows reverence for  
the Eternal :  
a wayward life despises him.
- 3 A fool's talk brings a rod across  
his back,  
but men of sense are safe with  
what they say.
- 4 No oxen, no corn :  
good crops come from the work  
done by the ox.
- 5 An honest witness never tells a  
falsehood,  
but a dishonest witness utters  
lies.
- 6 The scoffer seeks in vain for  
wisdom,  
but knowledge is easy to a seri-  
ous man.
- Withdraw from an impatient 7  
man ;  
you will not find one word of  
sense in him.
- Shrewd men are wise in grasping 8  
their affairs,  
but the folly of a fool leads him  
astray.
- Guilt harbours among fools, 9  
God's favour among upright  
men.
- The heart knows its own bitter 10  
misery,  
and no outsider shares its joy.
- Even in laughter the heart may be 13  
aching,  
and joy may end in sorrow.
- The house of the wicked shall be 11  
destroyed,  
but the dwelling of the upright  
shall flourish.
- What man thinks a right course, 12  
may end upon the road to death.
- He who goes wrong must take the 14  
consequences :  
the good man reaps the harvest  
of his deeds.
- The simpleton believes what he is 15  
told :  
the shrewd man watches where  
he goes.
- A man of sense is cautious and 16  
shuns harm,  
but a fool goes into it jauntily.
- A man of quick temper will do 17  
foolish things,  
but a prudent man will be  
patient.
- What simpletons acquire is folly : 18  
shrewd men will pick up  
knowledge.
- Bad men must bow before the 19  
good,  
and wicked men must supplicate  
the just.

## PROVERBS XV

- 20 The poor man is hateful even to his neighbour,  
but the rich has many a friend.
- 21 A man sins if he looks down on his neighbour ;  
but if he pities the poor, blessed is he.
- 22 Do not evil-minded men fare miserably ?  
Good-natured men find people kind and true.
- 23 In all labour there is profit :  
mere talk only tends to penury.
- 24 The crown of wise men is their wisdom :  
the coronet of fools is their own folly.
- 25 An honest witness will save life ;  
but one who tells a lie destroys life.
- 26 He who reverences the Eternal has strong ground for confidence ;  
his very children win security.
- 27 Reverence for the Eternal is a fount of life,  
it shows how to evade the nets of Death.
- 28 When a nation swarms, it is the monarch's glory :  
when a nation is scanty, it is the king's scathe.
- 29 To be forbearing is to show great sense :  
the height of folly is to be quick-tempered.
- 30 A mind at ease is life and health,  
but passion makes man rot away.
- 31 He who is hard on the forlorn reviles his Maker :  
he honours his Maker who is kindly to the poor.
- 32 A bad man is brought down by his own evil-doing,  
but the good man may trust to his integrity.
- Wisdom settles in the mind of 83  
thoughtful men,  
folly in the mind of the thought-  
less.
- Integrity exalts a nation : 34  
evil brings any people low.
- The king favours an able minister : 35  
his anger is for the incom-  
petent.
- A mild reply turns wrath aside, 15  
but a sharp word will stir up  
anger.
- Knowledge distils from wise dis- 2  
course :  
folly gushes from the discourse  
of fools.
- The eyes of the Eternal are in 3  
every place,  
keeping watch upon the wicked  
and the good.
- A soothing tongue means life and 4  
peace,  
but wild words wound.
- A senseless fellow scorns his 5  
father's counsel,  
but he who listens to reproof  
shows his good sense.
- In a good man's house there is 6  
ample treasure,  
but revenues of bad men go to  
wreck.
- Wise men's discourse diffuses 7  
knowledge,  
but a fool's mind will never  
master it.
- Sacrifice from evil men is loath- 8  
some to the Eternal,  
but the prayers of upright men  
are his delight.
- A wicked life is loathsome to the 9  
Eternal :  
he loves the man bent upon  
honesty.
- There is stern punishment for him 10  
who breaks away ;  
he who will not be warned shall  
die.

## PROVERBS XVI

- |   |   |
|---|---|
| <p>11 Death and the world of the dead<br/>lie open to the Eternal ;<br/>how much more the hearts of<br/>men !</p> <p>12 A scoffer never cares to be cor-<br/>rected,<br/>he will not mix with men of<br/>sense.</p> <p>13 A glad heart makes a cheerful<br/>face,<br/>but a sad heart breaks the<br/>spirit.</p> <p>15 For the hapless, every day is hard,<br/>but a cheerful heart is an endless<br/>feast.</p> <p>14 The thoughtful mind is eager to<br/>know more,<br/>but a fool's heart is taken up<br/>with folly.</p> <p>16 Better a little, with reverence for<br/>the Eternal,<br/>than large wealth with worry.</p> <p>17 Better a dish of vegetables, with<br/>love,<br/>than the best beef served with<br/>hatred.</p> <p>18 An ill-tempered man stirs up dis-<br/>putes,<br/>but a forbearing man smoothes<br/>strife away.</p> <p>19 The lazy man finds life beset with<br/>thorns ;<br/>the diligent find it a well-paved<br/>road.</p> <p>20 A sensible son is a joy to his father,<br/>but a fool of a man despises his<br/>mother.</p> <p>21 Folly is a delight to senseless men,<br/>but a man of sense leads a<br/>straightforward life.</p> <p>22 When no one is consulted, plans<br/>are foiled :<br/>when many are consulted, they<br/>succeed.</p> <p>23 Apt answers are a joy to men ;<br/>a word in season, what a help<br/>it is !</p> | <p>The wise man's road winds upward 24<br/>into life ;<br/>he shuns the downward path to<br/>death.</p> <p>The Eternal overthrows the proud 25<br/>man's house,<br/>but he preserves the widow's<br/>field intact.</p> <p>Crafty schemes are loathsome to 26<br/>the Eternal,<br/>but friendly words are a delight<br/>to him.</p> <p>A grasping nature is its own un- 27<br/>doing,<br/>but he who hates a bribe shall<br/>prosper.</p> <p>A good man ponders what to 28<br/>say :<br/>bad men let out a flood of evil<br/>talk.</p> <p>The Eternal keeps the wicked at 29<br/>a distance ;<br/>he listens to a good man's<br/>prayer.</p> <p>Good fortune is the joy of life, 30<br/>good news is health and vigour.</p> <p>A man who listens to healthy re- 31<br/>proof<br/>will rank among wise men.</p> <p>He wrongs himself who will not 32<br/>be set right,<br/>but he who listens to reproof<br/>gains sense.</p> <p>Reverence for the Eternal trains 33<br/>men to be wise,<br/>and to be humble is the way to<br/>honour.</p> <p>A man may think what he will say, 16<br/>but at the moment the word<br/>comes to him from the<br/>Eternal.</p> <p>A man's ways seem all right to 2<br/>himself,<br/>but the Eternal has the verdict<br/>on his life.</p> <p>Trust your affairs to the Eternal, 3<br/>and your plans shall prosper.</p> |
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## PROVERBS XVI

- |   |   |
|---|---|
| <p>4 The Eternal has made everything<br/>for an end of its own—<br/>yes, and the wicked for their<br/>day of doom !</p> <p>5 Anyone who is defiant is loathsome<br/>to the Eternal ;<br/>be sure of this, he shall not go<br/>unpunished.</p> <p>6 Kindness and loyalty atone for<br/>sin ;<br/>by reverence for the Eternal<br/>men avoid punishment.</p> <p>7 When the ways of man please the<br/>Eternal,<br/>He makes even his foes friends<br/>with him.</p> <p>8 Better a little with honesty,<br/>than a large income with in-<br/>justice.</p> <p>9 A man thinks out his plans,<br/>but the Eternal controls his<br/>course.</p> <p>10 Unerring is a king's decree ;<br/>never are his rulings wrong.</p> <p>11 Balances and scales are controlled<br/>by the king,<br/>weights and measures are his<br/>concern.</p> <p>12 Kings have a horror of wrongdoing,<br/>for the throne is maintained by<br/>justice.</p> <p>13 Honest talk is the delight of<br/>kings ;<br/>they love a man who tells the<br/>truth.</p> <p>14 A deadly thing is the king's anger ;<br/>a sensible man will try to<br/>pacify it.</p> <p>15 When the king's face is friendly,<br/>all is well ;<br/>his favour is like rain-clouds in<br/>the spring.</p> <p>16 Better get wisdom than gold,<br/>better choose knowledge than<br/>silver.</p> | <p>The path of the upright avoids 17<br/>misfortune ;<br/>he safeguards life who watches<br/>where he goes.</p> <p>Pride ends in disaster ; 18<br/>haughtiness means a downfall.</p> <p>Better be modest among poor 19<br/>folk<br/>than divide plunder with the<br/>proud.</p> <p>He shall prosper who heeds God's 20<br/>command ;<br/>he who relies on the Eternal,<br/>happy is he.</p> <p>A wise man is esteemed for being 21<br/>pleasant ;<br/>his friendly words add to his<br/>influence.</p> <p>The thoughtful find their wisdom 22<br/>adds to life,<br/>but the fool suffers for his folly.</p> <p>Good sense makes men judicious 23<br/>in their talk,<br/>it adds persuasiveness to what<br/>they say.</p> <p>Kindly words are like a honey- 24<br/>comb,<br/>both sweet and healthful.</p> <p>What man thinks a right course 25<br/>may end upon the road to death.</p> <p>A labourer's appetite labours for 26<br/>him ;<br/>his hunger drives him to work.</p> <p>The rascal sets mischief afoot, 27<br/>his words scorch like a fire.</p> <p>The intriguer sows discord, 28<br/>the tell-tale divides friend from<br/>friend.</p> <p>The knave misleads his neighbour, 29<br/>and draws him into evil courses.</p> <p>The slanderer concocts a lie, 30<br/>the detractor has designs of<br/>mischieif.</p> <p>Grey hairs are a crown of honour, 31<br/>gained by a good life.</p> |
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## PROVERBS XVII

- 32** A forbearing man is better than a fighting man ;  
 he who controls himself is better than a conqueror.
- 33** The lot is thrown into the lap,  
 but the issue lies only with the Eternal.
- 17** Better a morsel of dry bread and peace  
 than a house full of banqueting and quarrels.
- 2** An able slave is put over a profligate son ;  
 he shares the property with the brothers.
- 3** The smelter for silver, the furnace for gold,  
 and the Eternal for testing the heart.
- 4** Only a base man listens to malicious words ;  
 only the false attend to mischievous talk.
- 5** A man who mocks the unfortunate arraigns his Maker ;  
 he who rejoices at their woes shall not go unpunished.
- 6** Grandchildren are the crown of an old man,  
 and the glory of children is their father.
- 7** Talk about virtue is not for a churl ;  
 much less are lies for a noble soul !
- 8** A bribe is a lucky stone, its owner thinks ;  
 it brings him luck at every turn.
- 9** He fosters good feeling who keeps quiet about some wrong ;  
 the man who gossips about it divides friend from friend.
- 10** A rebuke sinks deeper into a man of sense  
 than a hundred lashes into a fool.
- Better meet a bear robbed of her 12  
 whelps  
 than a fool in his folly.
- Rebels are out for mischief, 11  
 but the king will send a cruel force against them.
- He who returns evil for good, 13  
 evil never leaves his house.
- Strife starts with idle words : 14  
 cease arguing or you will quarrel.
- He who acquits the guilty and he 15  
 who condemns the innocent,  
 the Eternal loathes the pair of them.
- Why does a fool offer the sage a 16  
 fee,  
 when he has no mind to learn ?
- A friend is always a friend, 17  
 he is a born brother for adversity.
- He is devoid of sense who goes 18  
 bail,  
 who becomes surety for another man.
- He who is fond of strife is fond of 19  
 getting wounded ;  
 he who talks arrogantly courts disaster.
- A false heart never comes to any 20  
 good ;  
 a false tongue comes to grief.
- A fool is born to be a sorrow to 21  
 his father ;  
 there is no joy for the father of an idiot.
- A silly son is a grief to his father, 25  
 and bitterness to her who bore him.
- A glad heart helps and heals : 22  
 a broken spirit saps vitality.
- Bad men accept a secret bribe, 23  
 to twist the course of justice.
- The thoughtful are absorbed in 24  
 wisdom,  
 but a fool's eyes roam far and wide.

## PROVERBS XVIII, XIX

- 26 It is not fair to fine the innocent,  
and most unfair to scourge a  
noble soul.
- 27 A man of sense is sparing of his  
words ;  
the prudent will keep cool.
- 28 Even a fool may pass for wise, if  
he says nothing ;  
with closed lips he may be  
deemed sensible.
- 18 A slanderer is always on the out-  
look,  
he will do anything to make  
mischief.
- 2 A fool has no delight in learning,  
but only in displaying what he is.
- 3 Vice leads to contempt,  
and shameful ways to scorn.
- 4 The words of wise men are a deep  
pool,  
a flowing stream, a fountain of  
life.
- 5 It is not fair to favour the guilty,  
or to decide against the inno-  
cent.
- 6 A fool's talk gets him into  
trouble,  
his tongue brings him a beating.
- 7 A fool's tongue is the ruin of him,  
his talk is a snare to himself.
- 8 The words of a slanderer are like  
dainty morsels,  
swallowed and relished to the  
full.
- 9 A man slack at his work  
is as bad as a waster.
- 10 The Eternal is a tower of strength :  
good men run in and are secure.
- 11 A rich man's wealth is his strong-  
hold,  
like a bulwark—so he thinks !
- 12 Haughtiness ends in disaster :  
to be humble is the way to  
honour.
- 18 To answer a question before you  
have heard it,  
is silly and shameful.
- A man of spirit bears his trouble, 14  
but who can bear a broken  
spirit ?
- The thoughtful mind is eager to 15  
know more ;  
the wise man longs to learn.
- A present paves the way for any 16  
suitor,  
it wins him access to authorities.
- The man who pleads first seems to 17  
be right ;  
then comes the other man and  
sifts his case.
- The lot ends a dispute, 18  
and decides between powerful  
parties.
- A man backed by his brother is 19  
in a strong position,  
as well placed as a powerful  
citadel.
- A man must answer for his utter- 20  
ances,  
and take the consequences of  
his words.
- Death and life are determined by 21  
the tongue :  
the talkative must take the  
consequences.
- To gain a good wife is to gain a 22  
fortune,  
a boon bestowed by the Eter-  
nal.
- Poor men entreat : 23  
the rich give a rough answer.
- There are friends who only bring 24  
one loss :  
there is a friend who is more  
loyal than a brother.
- Better a poor man of honest life 19  
than a false man, for all his  
wealth.
- It is no use to act before you think : 2  
to be hasty is to miss the mark.
- A man's own folly ruins his 3  
affairs—  
then he gets angry with the  
Eternal !

## PROVERBS XX

- 4 Wealth brings many a friend,  
but a poor man's only friend  
will leave him.
- 5 A dishonest witness shall not go  
unpunished :  
he who tells lies shall not escape.
- 6 Many pay court to a bountiful man:  
all are friends of a man who  
gives presents.
- 7 If all a poor man's kindred hate  
him,  
how much more will his friends  
hold aloof ?
- 8 He who grows wise is a friend to  
himself ;  
he who understands life will  
fare well.
- 9 A dishonest witness shall not go  
unpunished ;  
he who tells lies shall perish.
- 10 Luxury is not fitting for a fool,  
much less for a slave to lord it  
over nobles.
- 11 A man's prudence will make him  
slow to take offence ;  
to pass over an offence is his  
glory.
- 12 The anger of a king is like a lion's  
roar ;  
his favour is like dew on grass.
- 13 A senseless son is a calamity to his  
father,  
and the nagging of a wife is an  
endless dripping.
- 14 House and riches a man inherits  
from his father,  
but a sensible wife comes from  
the Eternal.
- 15 Laziness ends in a deep sleep ;  
an idle man shall be hungry.
- 16 He who obeys the law of God  
safeguards his life :  
a man careless of God will die.
- 17 He who cares for the poor is  
lending to the Eternal,  
and for his kindness he shall be  
repaid.
- Chastise your son, while there is 18  
still hope of him,  
and do not let him run to ruin.
- A man who is fined is furious, 19  
but, even if you pay for him,  
you will have to pay again.
- Listen to counsel and take ad- 20  
vice,  
that you may manage your life  
wisely.
- Man thinks out many a plan, 21  
but 'tis the Eternal's purpose  
that prevails.
- Friendliness bears fruit for a man : 22  
better be poor and good than  
false.
- Reverence for the Eternal is the 23  
way to life ;  
content with that, one never  
comes to harm.
- The lazy man drops his hand deep 24  
in the dish ;  
he will not so much as lift it to  
his lips.
- Beat a scoffer and you teach fools 25  
a lesson :  
a man of sense needs only a  
reproof.
- He who ill-treats his father and 26  
expels his mother  
is a vile, despicable son.
- Cease not, my son, to listen to 27  
instruction,  
and never turn away from a  
wise teacher.
- A rascal of a witness scoffs at 28  
justice,  
and perjury pours from a  
scoundrel's lips.
- Punishment is prepared for 29  
scoffers,  
and the lash for the back of a  
fool.
- Wine means mockery, liquor 20  
means brawling ;  
there is no sense in reeling under  
drink.

## PROVERBS XX

- 2 A king's threat scares men, like  
a lion roaring ;  
he who provokes him is in  
danger.
- 3 It does men honour to keep clear  
of strife :  
a fool quarrels with everyone.
- 4 In the cold season a lazy man will  
not plough,  
so he expects a crop in vain at  
harvest.
- 5 A man's mind may lie deep as  
water in a well,  
but a clever man will draw it  
from him.
- 6 Many a person is called kind,  
but a trustworthy man is a rare  
find.
- 7 A blameless, upright man—  
happy are the children who  
come after him !
- 8 A monarch seated on the throne  
of justice  
scatters all crime before him.
- 9 Who can say, " I have made my  
heart clean,  
I am pure and sinless " ?
- 10 Different weights and different  
measures,  
the Eternal loathes them alike.
- 11 Even a child is known by what he  
does,  
as he behaves well or ill.
- 12 The ear that hears, the eye that  
sees,  
the Eternal made them both.
- 13 Love not sleep, lest you fall into  
poverty :  
waken, and you will have ample  
food.
- 14 " Poor stuff ! poor stuff ! " a man  
says, as he buys ;  
but when he leaves, he boasts  
about his bargain.
- 15 Gold, wealth of rubies, jewels  
rare—  
such are wise words.
- He has gone bail for a man ?— 16  
then seize him !  
hold him to what he has  
pledged !  
Food won by fraud has a sweet 17  
taste,  
but later on the mouth gets  
filled with gravel.  
Take counsel when you form a 18  
plan,  
and have some policy when you  
make war.  
Talebearers let out secrets : 19  
have nothing to do with a  
gossip.  
He who curses his father or his 20  
mother,  
his lamp of life will go out in  
black darkness.  
Money made hurriedly at the 21  
start  
turns out unblessed at the end.  
Never say, " I will revenge my 22  
wrongs " ;  
wait for the Eternal to help you.  
Different weights are loathsome to 23  
the Eternal ;  
a false balance is unfair.  
Man's movements are controlled 24  
by the Eternal ;  
then how can any understand  
his life ?  
'Tis perilous to say rashly, " This 25  
is sacred ! "  
and then reconsider your vow.  
A wise king scatters wicked men ; 26  
he drives hard over them.  
Man's conscience is the lamp of 27  
the Eternal,  
flashing into his inmost soul.  
Kindness and duty are a king's 28  
safeguard ;  
his throne rests upon justice.  
A young man's strength is his 29  
charm ;  
and grey hairs make an old man  
beautiful.

## PROVERBS XXI

- 30 Blows and bruises tell for good ;  
they go deep into the very soul.
- 21 The Eternal sways the king's heart  
like a water-course ;  
he turns it as he pleases.
- 2 Man's ways are always right in  
his own eyes,  
but the Eternal has the verdict  
on his life.
- 3 Justice and fairness  
please the Eternal more than  
sacrifices.
- 4 Haughty looks, a proud heart,  
showy splendour—it is all sin.
- 5 A diligent soul will have plenty,  
but lazy creatures will all end  
in poverty.
- 6 A man making money by fraud  
chases a bubble to his own doom.
- 7 The evil are undone by their own  
tyranny,  
since they will not deal justly.
- 8 The insolent follow a crooked  
course :  
the good man's life is straight.
- 9 Better a corner on the roof  
than a room with a nagging wife.
- 10 Bad men are bent on doing harm ;  
none wins a kindly thought  
from them.
- 11 When a scoffer is punished, the  
fool gets a lesson :  
men of sense learn by being  
taught.
- 12 A just God cares for the good,  
but he brings down the wicked  
with a crash.
- 13 He who is deaf to the cry of the  
poor,  
one day his own cry shall be  
never heard.
- 14 A secret bribe appeases anger,  
a present slipped into the hand  
will allay fury.
- 15 Justice done is a delight to good  
men,  
and dismay to evildoers.
- A man who wanders out of the 16  
right road  
will find his rest among the  
dead below.
- He who is fond of pleasure will 17  
grow poor ;  
he who is fond of wine and oil  
never grows rich.
- The evil have to pay the penalty ; 18  
the faithless are punished, not  
the upright.
- Better live in a lonely desert 19  
than beside a nagging, quarrel-  
some woman.
- The provident store up precious 20  
treasure,  
only to have it squandered by  
a fool.
- By following justice and kind- 21  
ness,  
a man finds long life and wins  
honour.
- A clever man can scale a mighty 22  
city,  
and lay the vaunted stronghold  
low.
- He who is careful of his lips and 23  
tongue  
will manage to keep clear of  
trouble.
- A man who acts with insolent 24  
disdain,  
an arrogant, haughty man—the  
name for him is "scoffer."
- A lazy man's ease is his undoing, 25  
for his hands will not labour ;  
all the day long he rests at 26  
ease—  
while the good man works on  
unceasing.
- Sacrifice from evil men God 27  
loathes—  
much more, when it is offered  
to atone for crime.
- A dishonest witness shall perish, 28  
but a truthful man will never  
be forgotten.

## PROVERBS XXII

- 29 Rascals are impudent,  
but honest men watch them-  
selves anxiously.
- 30 Intelligence, skill, strategy—  
none can avail against the  
Eternal.
- 31 Chargers are harnessed for the  
battle,  
but saving victory comes from  
the Eternal.
- 22 Reputation is a better choice than  
riches ;  
esteem is more than money.
- 2 Rich and poor stand side by side :  
it was the Eternal who made  
them all.
- 3 A cautious man sees danger and  
takes cover :  
a simpleton strolls on—and pays  
for it.
- 5 On crooked courses men step into  
snares :  
a careful man avoids them.
- 4 The humble and the reverent are  
rewarded  
with wealth and honour and  
long life.
- 6 Train a child (for his proper  
trade, *as a son in his way*)  
and he will never leave it, even  
when he is old.
- 7 The rich rule over the poor,  
and the borrower is a slave to  
the lender.
- 8 A man who sows evil has a  
harvest of trouble ;  
his labour goes for nothing.
- 9 A generous man will have God's  
blessing,  
because he shares his food with  
poor folk.
- 10 Get rid of a scoffer, and quarrels  
cease,  
disputes and insults are no  
more.
- 11 The Eternal loves a pure heart ;  
kings love courtly speech.
- The Eternal is keen-eyed, alert ; 12  
he foils the plans of faithless  
men.
- The sluggard says, " There's a 13  
lion outside,"  
or, " I shall be murdered in the  
street."
- The wiles of a loose woman are a 14  
deep, deep pit ;  
a man under God's anger falls  
into it.
- Folly clings to the mind of a child ; 15  
the rod will drive it away.
- A man may crush the poor and 16  
so be rich,  
but presents to the rich will  
only make him poor.
- Bend your ear, listen to wise 17  
words,  
study to understand their  
charm ;  
ever keep them in mind, 18  
all ready on your lips.
- I am still teaching you my truths, 19  
that you may rely on the  
Eternal.
- But have I not written them for 20  
you already,  
instructions about knowledge,  
that you might understand them 21  
for yourself,  
and answer all inquirers ?
- Rob not the poor because he is 22  
poor,  
waste not the weak with law-  
suits ;  
for the Eternal will take their part, 23  
he will rob robbers of their life.
- Never join any man who gets 24  
angry,  
never deal with a hot-tempered  
man ;  
for you may learn his ways 25  
and land yourself in danger.

## PROVERBS XXIII

- |  |  |
|--|--|
| <p>26 Never be one of those who give bail,<br/>who are sureties for debts ;</p> <p>27 for if you have nothing to pay,<br/>your very bed will be seized.</p> <p>28 Remove not an ancient landmark,<br/>set up by your fathers.</p> <p>29 You see a man skilful at his work ?<br/>He shall enter the service of<br/>kings,<br/>not the service of obscure men.</p> <p>23 When you are sitting at a ruler's<br/>table,<br/>be careful how you eat ;</p> <p>2 control yourself,<br/>if you have a large appetite.</p> <p>4 Toil not to grow rich ;<br/>renounce that aim :</p> <p>5 wealth is no sooner seen than gone,<br/>it makes wings for itself,<br/>like an eagle flying skyward.</p> <p>6 Never dine with a niggardly man,<br/>never fancy his dainties ;</p> <p>7 he counts his dishes,<br/>even as he bids you " Eat and<br/>drink "—<br/>he has no mind to you ;</p> <p>8a your gorge will rise at what you<br/>swallow,</p> <p>8 for he deceives you as he feeds<br/>you.</p> <p>9 Never talk to a fool,<br/>for he will despise your words<br/>of wisdom ;</p> <p>8b you are throwing away your<br/>fine sayings.</p> <p>10 Remove not a widow's landmark,<br/>encroach not on the orphans'<br/>estate ;</p> <p>11 for they have a mighty Champion,<br/>who will take their part against<br/>you.</p> <p>12 Apply your mind to instruction,<br/>attend to words of knowledge ;</p> <p>28 buy truth, never part with it,<br/>buy wisdom, sense, and know-<br/>ledge.</p> | <p>Leave not your child unpunished ; 13<br/>if you whip him, you save him<br/>from death.</p> <p>You must whip him with the rod, 14<br/>and so preserve his life.</p> <p>My son, if you are wise, 15<br/>I shall indeed be joyful ;</p> <p>my heart will be glad 16<br/>to hear wise words from you.</p> <p>Never envy evil men, 17<br/>but always reverence the Eter-<br/>nal ;</p> <p>for something will yet come to 18<br/>you,<br/>your hope will not be lost.</p> <p>Listen, my son, and be wise, 19<br/>be guided by good sense :</p> <p>never sit down with tipsy men 20<br/>or among gluttons ;</p> <p>the drunkard and the glutton 21<br/>come to poverty,<br/>and revelling leaves men in rags.</p> <p>Listen to your own father, 22<br/>and despise not your old mother ;</p> <p>make your father glad, 25<br/>your mother happy ;</p> <p>for a good man's father will rejoice, 24<br/>and a sensible son brings joy to<br/>his mother.</p> <p>Attend to me, my son, 26<br/>mark my injunctions :</p> <p>for a harlot is a deep, deep pit, 27<br/>a loose woman is a narrow pit ;<br/>yes, and she lies in wait like a 28<br/>robber,<br/>and many a man she plunders.</p> <p>Who shriek ? who groan ? 29<br/>Who quarrel and grumble ?</p> <p>Who are bruised for nothing ?<br/>Who have bleary eyes ?</p> <p>Those who linger over the bottle, 30<br/>those who relish blended wines.</p> |
|--|--|

## PROVERBS XXIV

- 81 So look not on the wine so red,  
that sparkles in the cup ;  
it glides down smoothly at the  
first,  
32 but in the end it bites like any  
snake,  
it stings you like an adder.  
33 You will be seeing odd things,  
you will be saying queer things ;  
34 you will be like a man asleep at  
sea,  
asleep in the midst of a storm ;  
35 you will mutter, " I was hit, not  
hurt,  
I was beaten, but I feel nothing !  
When ever will morning come,  
till I can get drunk again ? "
- 24 Never envy evil men,  
never seek their company ;  
2 for their one thought is plunder,  
and mischief is their theme.
- 3 What builds a house is skill,  
it is erected by intelligence ;  
4 and knowledge furnishes the rooms  
with all that is rare and pleasant.
- 5 Wise men are better than warriors,  
brain is better than brawn ;  
6 for you need policy in war :  
what saves the state is many a  
counsellor.
- 7 Wisdom is beyond a fool's reach,  
so he can say nothing in a  
council.
- 8 A man who devises mischief,  
men call him a schemer.  
9 Now sin is folly's scheme,  
and men loathe mischief-  
makers.
- 10 If you have been slack, then your  
means will be small  
when adversity comes.

Rescue men carried off to death,  
deliver any who go trembling to  
their doom.

You say, " But I knew nothing  
of it " ?

Yet he who reads the heart sees  
through you,  
he knows, he who watches you—  
will he not requite each man  
for what he did ?

My son, eat honey—it is good,  
and honeycombs so sweet :  
so wisdom tastes.

Villain, hands off the good man's  
house !  
ransack not his abode.

A good man may fall seven times,  
but he rises ;  
an evil man is crushed by a  
calamity.

Rejoice not when your enemy  
falls,  
never exult when he is over-  
thrown ;  
lest the Eternal see it and in dis-  
pleasure  
divert his wrath from him to  
you.

Never fret over evildoers,  
never envy wicked men ;  
the bad man comes to no good end,  
the lamp of a bad life will be  
put out.

My son, stand in awe of the  
Eternal and of the king,  
anger not either ;  
they can crush you swiftly,  
they can destroy you suddenly.

\* \* \*

Further sayings of the sages.  
It is not fair to favour one side in  
a suit.



## PROVERBS XXV

He who tells a man in the wrong,  
 "You are right,"  
 men will curse him, people will  
 denounce him.

He is a true friend  
 who is honest with you :  
 those who reprove shall prosper,  
 good fortune shall be theirs.

First work your farm,  
 and till the soil—  
 then you can marry and set up  
 house.

Never give baseless evidence  
 against your neighbour,  
 never mislead men by what you  
 say.

Never think, "I will treat him as  
 he treated me,  
 I will pay back the man for  
 what he did."

I passed by the field of the slothful,  
 by the vineyard of the thriftless:  
 and there it lay, all overgrown  
 with thistles,

the surface covered with nettles,  
 the stone wall broken down.

I thought upon it as I looked,  
 I learned a lesson from the sight:  
 "Let me sleep for a little, a little,  
 let me fold my hands for a little  
 to rest" ?—

yes, and poverty will pounce on  
 you,  
 want will overpower you.

\* \* \*

The following also are maxims  
 of Solomon, copied out by  
 scholars under Hezekiah king of  
 Judah.

Mystery is God's glory,  
 but a king's glory is to search  
 out secrets.

High as heaven and deep as 8  
 earth,

the king's mind is a mystery.

Take dross from silver, 4

and the silver shines out pure ;

remove scoundrels from a king, 5

and his throne will rest on  
 justice.

Never claim honour at court, 6

never push forward among great  
 men :

better be told, "Come higher up," 7

than be sent lower down in  
 presence of the king.

Never be in a hurry to repeat 8

something you may have seen ;

for what will you do, later on,

when you are taxed with it ?

Talk the thing over with the other 9

man,

but never give away his secret ;

for some hearer may reproach you, 10

to your lasting shame.

A wise reproof laid on a willing 12b  
 hearer

is like a golden apple laid on 11b  
 silver network ;

a golden earring, a necklace of 12a  
 rare gold—

an apt word is like that. 11a

Like snow that cools a harvest 13

drink,

so is a messenger who can be

trusted :

he is a treat to those who send

him.

Clouds and wind that bring no 14

rain—

like him who promises what he

never gives !

An angry man is pacified by for- 15

bearance,

and gentle words abate his ire.

If you find honey, eat no more 16

than you need ;

## PROVERBS XXVI

- you may surfeit yourself and vomit.
- 17 Go seldom to your neighbour's house ;  
he may grow tired of you, and turn against you.
- 18 A club, a sword, a pointed arrow—  
so is the man who gives false evidence against his neighbour.
- 19 A loose tooth, an unsteady foot—  
'tis all the faithless have to support them in their trouble.
- 20 Singing music to a saddened soul  
is like dropping vinegar upon a wound.
- 21 If your enemy is hungry give him food,  
and give him water if he thirsts ;
- 22 for so you shall quench blazing passions,  
and the Eternal will reward you.
- 23 North winds bring rain :  
slander brings angry looks.
- 24 Better a corner on the roof  
than a room with a nagging wife.
- 25 Like cold water to the thirsty,  
so good news from a far land is refreshing.
- 26 A fountain fouled, a spring be-mired—  
so is a good man yielding to the wicked.
- 27 It is bad to indulge overmuch in honey ;  
so be sparing of your compliments.
- 28 A man with no control over himself  
is like a town with broken walls.
- 26 Like snow in summer and rain in harvest,  
so honour for a fool is out of place.
- 2 The sparrow flutters, the swallow flits,  
and the baseless curse never goes home.
- A whip for the horse, a bridle for the ass,  
and a rod for the back of a fool !  
Never answer a fool according to his folly,  
lest you become like him :  
answer a fool according to his folly, lest he imagines he is wise.
- To send a fool with a message is to cut off your own feet—  
injuring yourself.
- Like the limbs of a lame man, so maxims limp on the lips of a fool.
- Like thorny branches brandished by a drunkard,  
so are maxims on the lips of a fool.
- Honour conferred upon a fool is like a bag of gems laid on a heap of stones.
- An able man does everything himself :  
a fool hires the first passer-by.
- A dog goes back to his vomit, and a fool repeats his folly.
- You see a man of self-conceit ?  
More hope for a fool than for him !
- The sluggard says, " Some beast is roaring on the road !  
there's a lion outside ! "
- The door turns on its hinges, and the lazy man upon his back.
- The lazy man drops his hand deep in the dish ;  
it tires him even to lift it to his lips.
- The lazy man imagines he is wiser than a dozen men who argue ably.
- He catches a passing dog by the ears  
who meddles with a quarrel not his own.
- Like a lunatic who lets fly deadly brands and arrows,

## PROVERBS XXVII

- 9 so is he who deceives his neighbour,  
and then says it was in fun.
- 0 The fire goes out when the wood  
fails,  
and quarrels cease when slan-  
derers are away.
- 1 Bellows for coals and wood for fire,  
and a quarrelsome fellow for  
kindling strife !
- 2 The words of a slanderer are like  
dainty morsels,  
swallowed and relished to the  
full.
- 3 Smooth words and a vicious soul  
are silvery dross upon a pot of  
clay.
- 4 A man may dissemble his hate  
when he speaks,  
but inwardly he harbours guile ;
- 5 he may speak fair, but never  
believe him,  
for he has many a foul thought  
in mind ;
- 6 yet, though he hide his hatred  
craftily,  
his malice shall be publicly  
exposed.
- 7 Whoever digs a pit shall fall in-  
to it ;  
the stone a man sets rolling  
recoils upon himself.
- 8 A false tongue is a deadly bane,  
and flattering lips are fatal.
- 7 Never boast about to-morrow ;  
you never know what a day  
may bring.
- 2 Let others praise you, not your-  
self :  
not your own lips, but some one  
else.
- 3 A stone is heavy, sand is weighty ;  
but a vexatious fool is worse to  
bear than both.
- 4 Wrath is fierce, anger is like a  
flood,  
but who can stand against  
jealousy ?
- Better a frank word of reproof 5  
than the love that will not speak.
- Wounds from a friend are honest, 6  
but an enemy's kisses are false.
- The man who is full disdains a 7  
honeycomb,  
but any bitter thing is sweet to  
the hungry.
- Like a bird that wanders from her 8  
nest,  
so is a man who wanders far  
from home.
- Perfume and scent are a delight, 9  
sweet counsel is a strength.
- Drop not a friend who was your 10  
father's friend,  
go to his house when you are in  
trouble,  
for a neighbour near is better  
than a brother far away.
- Delight my heart by being wise, 11  
my son,  
that I may answer anyone who  
taunts me.
- A cautious man sees danger and 12  
takes cover :  
a simpleton strolls on—and  
pays for it.
- He has gone bail for a man ?— 13  
seize him !  
hold him to what he has pledged !
- Loud blessing lavished by one man 14  
on another  
is counted to mean cursing.
- An endless dripping on a rainy day 15  
and a nagging wife are just the  
same.
- The north wind is a harsh wind, 16  
but it has an auspicious name.
- As iron whets iron, 17  
so one man whets another.
- He who tends a fig-tree gets the 18  
figs ;  
he who attends to his master  
shall be honoured.
- As one face is like another, 19  
so is one mind like another.

## PROVERBS XXVIII

- 20 Death and the grave are never satisfied ;  
neither are man's desires.
- 21 The smelter for silver, the furnace for gold,  
but man is tested by his praise.
- 22 Crush a fool with a pestle in the mortar,  
but you will never crush the folly out of him.
- 23 Look well to the state of your flocks,  
and be careful of your herds ;
- 24 for riches do not last for ever,  
nor wealth from age to age.
- 25 When haytime is over and the aftermath mowed,  
and the grass gathered in from the hills,
- 26 your sheep will furnish you with clothing then,  
your goats will yield you the price of a field,
- 27 with ample milk to feed you,  
and to maintain your maids.
- 28 Rascals will run away, though none pursues them :  
good men are as bold as lions.
- 2 Many a mishap crime brings on a country :  
good order is maintained by honest men.
- 3 A tyrant oppressing the poor is like a deluge that leaves no food behind.
- 4 Apostates praise pagans ;  
the faithful oppose them.
- 5 Bad men know nothing about justice ;  
devout men understand it all.
- 6 Better a poor man of honest life than a false creature, for all his wealth.
- 7 A sensible son obeys orders,  
but a friend of dissolute men is a disgrace to his father.
- He who adds to his income by 8  
taking interest  
will lose his money to some  
charitable soul.
- If a man is deaf to all admoni- 9  
tion  
his very prayer is loathsome to  
the Eternal.
- He who beguiles the upright into 11  
evil  
shall fall into the very pit he  
dugged.
- .....
- but the blameless shall prosper.
- Rich men may think that they 11  
are wise,  
but the poor have wit to see  
through them.
- When good men win, it is a 12  
splendid thing ;  
when bad men rise to power,  
the people hide.
- He who covers up his sins shall 13  
never prosper ;  
he who confesses and forsakes  
them is forgiven.
- Happy the man who lives in fear 14  
of sin :  
reckless men come to grief.
- A roaring lion, a bear on the 15  
prowl—  
such is a tyrant over a poor  
people.
- A cruel oppressor is a fool : 16  
he thrives who scorns all unjust  
gain.
- [[A homicide must hide wherever 17  
he can : let no one shelter  
him.]]
- A man of blameless life is safe : 18  
pitfalls bring down the man of  
crooked courses.
- The man who works his farm has 19  
plenty of food :  
a man of useless interests will  
have plenty of poverty !

## PROVERBS XXIX

- |   |   |
|---|---|
| <p>20 Trustworthy men are richly blessed:<br/>men in a hurry to get rich incur<br/>guilt.</p> <p>21 To favour one side is not fair—<br/>to sin, bribed by a bit of bread !</p> <p>22 The selfish man is eager to get<br/>rich;<br/>he never dreams he may be in<br/>distress.</p> <p>23 In the long run, a man who will<br/>reprove<br/>gets more thanks than a<br/>flatterer.</p> <p>24 Whoever robs his father or his<br/>mother,<br/>and says, "There is no harm<br/>in it !"<br/>he is no better than a waster.</p> <p>25 A grasping nature stirs disputes,<br/>but he who trusts in the Eternal<br/>thrives.</p> <p>26 He who trusts in himself is but a<br/>fool :<br/>he who lives wisely is secure.</p> <p>27 A man who helps the poor will<br/>never want ;<br/>he who ignores them will get<br/>many a curse.</p> <p>28 When bad men rise to power, the<br/>people hide ;<br/>when they fall, good men come<br/>to the front.</p> <p>29 He who is obstinate, in spite of<br/>many a warning,<br/>will suddenly be done for.</p> <p>2 When good men are in power,<br/>people rejoice ;<br/>but when a bad man rules, the<br/>people groan.</p> <p>8 He who loves wisdom is his<br/>father's joy :<br/>a friend of harlots wastes his<br/>wealth.</p> <p>4 A king will make the country<br/>flourish by his justice :<br/>he who extorts money brings<br/>it low.</p> | <p>A man who flatters his fellow 5<br/>is spreading a net to trip<br/>him up.</p> <p>A bad man is snared by his own 6<br/>sin,<br/>but good men can go forward<br/>happily.</p> <p>A good man cares for the rights of 7<br/>the poor ;<br/>a bad man has no interest in<br/>them.</p> <p>Unscrupulous men kindle strife in 8<br/>a city :<br/>the sensible discourage party-<br/>spirit.</p> <p>If a wise man takes a fool to 9<br/>court,<br/>he gets no peace, whether the<br/>fool storms or laughs.</p> <p>Bloodthirsty creatures hate a 10<br/>blameless man ;<br/>the upright plan how to protect<br/>him.</p> <p>A fool blurts out his wrath ; 11<br/>a wise man keeps his anger to<br/>himself.</p> <p>When a ruler listens to false 12<br/>accusations,<br/>his servants become scoundrels.</p> <p>The poor and the oppressor stand 13<br/>side by side :<br/>both get their light of life from<br/>the Eternal.</p> <p>If a king governs the poor with 14<br/>equity,<br/>his throne shall stand for ever.</p> <p>The rod of reproof brings 15<br/>wisdom :<br/>a child left to himself will cause<br/>his mother shame.</p> <p>[[When bad men are in power, then 16<br/>crime increases ;<br/>but good men will yet gloat over<br/>their downfall.]]</p> <p>Chastise your son, and have an 17<br/>easy mind :<br/>he will delight your soul.</p> |
|---|---|

## PROVERBS XXX

- 18 People break loose without a guiding hand,  
but happy are the law-abiding !
- 19 Mere words will never train a slave ;  
he understands, but he will not obey.
- 21 A spoiled boy sinks to be a slave,  
and comes to grief at last.
- 20 You see a hasty man ?  
More hope for a fool than for him !
- 22 A man of passion stirs up strife ;  
hot temper is the cause of many a sin.
- 23 Man's pride will lay him low :  
lowly souls rise to honour.
- 24 The partner of a thief is his own enemy . . .  
he swears to tell the truth, and he discloses nothing.
- 25 The fear of man is dangerous ;  
but he who trusts in the Eternal shall be safe.
- 26 Many bespeak a ruler's favour ;  
but a man's fate is fixed by the Eternal.
- 27 The good man loathes the villain ;  
the villain loathes the upright.
- \* \* \*
- 30 The sayings of Agur the son of Yakeh, from Massa.  
The cry of a man weary with the quest for God :  
" I am weary, O God,  
weary and worn in vain ;
- 2 I am dull as a clod,  
with no quick brain.
- 3 I am no master of thought,  
of the Deity I know nought.
- 4 Who ever climbed to heaven and then came down ?  
who ever gathered the wind in his fingers,  
or wrapped the waters in a robe of clouds,  
or fixed the bounds of earth ?
- What is his name, or his son's name ?  
You do not know it ? "
- God's promises are all tried and true ;  
those who shelter beside him he shields.
- Never add to his words, 6  
lest he prove you to be falsifying.
- For two boons from thy hand I 7  
cry  
(deny me not, before I die) :  
put lies and falsehood far from me, 8  
give neither wealth nor poverty,  
but feed me with the food I need ;  
lest I be full and disclaim thee, 9  
saying, " Who is the Eternal ? " or sink to poverty and steal,  
discrediting my God.
- Never slander a slave to his 1  
master :  
the slave may curse you, to your loss.
- Some curse their father, 1  
and bless not their mother.
- Some think that they are pure— 1  
with stains still on them !
- Some lift haughty eyes 1  
and supereilious looks.
- Some have teeth like swords, 1  
and knives within their mouths,  
to cut off weak folk from the earth,  
the helpless from the land.
- The leech has daughters twain : 1  
" Give, give ! " is their refrain.
- Three things are never satisfied,  
four never say " Enough ! "—  
Death and the barren womb, 1  
Earth athirst ever for the rain,  
Fire never to be satisfied.

## PROVERBS XXXI

- 17 The man who mocks his father  
and scorns his aged mother,  
ravens shall pick the eyes out of  
his corpse,  
and vultures shall devour him.
- 18 Three things make me marvel,  
four things I cannot fathom :
- 19 the way a vulture wings the air,  
the way a snake glides over stones,  
the way a ship sails o'er the sea,  
and the way of a man with a  
maid.
- 20 [[This is the way of an adulteress :  
she gratifies her appetite  
and calmly says, " No harm ! " ]]
- 21 Three things burden this poor  
earth,  
four things it cannot bear :
- 22 a slave who rises to be king,  
a fool who makes a fortune,
- 23 a plain girl who at last gets  
married,  
and a maid who supplants her  
mistress.
- 24 Four things are small on earth,  
small but extremely shrewd :
- 25 ants are a frail folk,  
but they store up food in  
summer ;
- 26 marmots are not a mighty race,  
but they can burrow in the rocks ;
- 27 the locusts have no king to lead  
them,  
but they advance in order ;
- 28 the lizard—you may lift it in your  
hand,  
but it will push into a palace.
- 29 Three things have a stately stride,  
four things have a stately tread :
- 30 a lion, mightiest of beasts,  
that never runs away ;
- 31 a strutting cock, and a he-goat,  
and a king at the head of a host.
- You urge in your conceit some silly 32  
plan ?  
Ah, hold your tongue !  
Curds come if you churn up butter, 33  
blood comes if you wring the nose,  
and strife comes if you churn  
up anger.
- Sayings that Lemuel the king 31  
of Massa learned from his mother.  
Son of mine, heed what I say, 2  
listen, O son of my prayers, and  
obey.  
Waste not your strength on 3  
women,  
your love on these destroyers  
of a king.
- It is not for kings to be quaffing 4  
wine,  
nor for princes to be swilling  
liquor ;  
lest in their cups they forget their 5  
law  
and misjudge a case of misery.  
Give liquor to a perishing soul, 6  
give him wine in his bitter  
plight,  
that so he may forget his poverty, 7  
and think no more about his  
misery.
- Do justice to a widow, 8  
and let orphans have their  
rights ;  
decide your cases fairly, 9  
champion the weak and wretched.
- A rare find is an able wife— 10  
she is worth far more than  
rubies !  
Her husband may depend on her, 11  
and never lose by that ;  
she brings him profit and no loss, 12  
from first to last.  
She looks out wool and flax, 13  
and works it up with a will.

## PROVERBS XXXI

- |  |  |
|--|--|
| <p>14 She is like merchant-ships,<br/>fetching foodstuffs from afar.</p> <p>15 She rises before dawn,<br/>to feed her household,<br/>handing her maids their rations.</p> <p>16 She buys land prudently ;<br/>with her earnings she plants a<br/>vineyard.</p> <p>18 She finds that industry is profit-<br/>able ;<br/>the lamp burns all night in her<br/>house.</p> <p>17 She girds herself to work,<br/>and plies her arms with vigour ;</p> <p>19 she sets her hand to the distaff,<br/>her fingers hold the spindle.</p> <p>21 She fears not snow for her house-<br/>hold ;<br/>for they all wear scarlet wool.</p> <p>22 She has mantles made for herself,<br/>she is robed in linen and purple.</p> <p>20 To poor folk she is generous,<br/>and lends a hand to the forlorn.</p> <p>23 Her husband is a man of note,<br/>he sits with the sheikhs in<br/>council.</p> | <p>She makes linen yarn and sells 24<br/>it ;<br/>she supplies girdles to the<br/>traders.</p> <p>Strong and secure is her position ; 25<br/>she can afford to laugh, looking<br/>ahead</p> <p>She talks shrewd sense, 26<br/>and offers kindly counsel.</p> <p>She keeps an eye upon her house- 27<br/>hold ;<br/>she never eats the bread of idle-<br/>ness.</p> <p>Her sons congratulate her, 28<br/>and thus her husband praises<br/>her :</p> <p>“ Many a woman does nobly, 29<br/>but you outdo them all ! ”</p> <p>Charms may wane and beauty 30<br/>wither,<br/>keep your praise for a wife with<br/>brains ;<br/>give her due credit for her deeds, 31<br/>praise her in public for her<br/>services.</p> |
|--|--|



## ECCLESIASTES

- 1 Sayings of the Speaker, David's son, king in Jerusalem.  
2 Utterly vain, utterly vain, everything is vain !  
3 Man labours at his toil under the sun ;  
    what does he gain ?  
4 The generations come and go, but there the earth is, there it shall remain.  
5 The rising sun goes down, it hurries round  
    only to rise again.  
6 From south to north the wind blows round,  
    the wind turns as it blows, turning and then returning on its track.  
7 The streams all flow into the sea, but the sea they never fill, though the streams are flowing still.  
8 All things are aweary, weary beyond words :  
    the eye is never satisfied, the ear has never enough.  
9 What has been is what shall be, what has gone on is what shall go on, and there is nothing new under the sun. Men may say of something, " Ah, this is new ! " —but it existed long ago before  
10 our time. The men of old are now forgotten, and men to come shall be forgotten by the folk who follow them.  
12 I the Speaker was king of Israel

in Jerusalem. I set myself to 13 study and survey thoughtfully all that goes on under heaven—a sorry task this toil set to the sons of men by God ! I have seen all 14 that goes on in this world ; it is a vain, futile affair.

You cannot straighten what is 15 twisted,  
nor can you count up the defects in life.

Said I to myself, " Now here 16 have I gained far more wisdom than any before me in Jerusalem, my mind has such experience of wisdom and knowledge ; I have 17 applied myself to wisdom and knowledge as well as to mad folly, and I find it futile.

The more you know, the more you 18 suffer :  
the more you understand, the more you ache."

Said I to myself, " Come, try 2 pleasure and enjoy yourself." But this too was in vain. Mirth 2 is madness, I reflected, and what is the good of pleasure ? I 3 searched my mind how to pamper my body with wine (keeping control of myself wisely all the time), how to come by folly, till I could see how best the sons of men might fare under heaven during the few days of their life. I went in for great works, built 4 mansions, planted vineyards, laid 5

## ECCLESIASTES III

out gardens and parks in which I  
 planted all kinds of fruit-trees,  
 6 and made pools to water the trees  
 7 in my plantations; I bought  
 slaves, both men and women, and  
 had slaves born within my house-  
 hold; I had large herds and  
 flocks, larger than any before me  
 8 in Jerusalem; I amassed silver  
 and gold, right royal treasures;  
 I secured singers, both men and  
 women, and many a mistress,  
 9 man's delight. Richer and  
 richer I grew, more than any  
 before me in Jerusalem, nor did  
 10 my wisdom leave me. Nothing  
 I coveted did I deny myself; I  
 refused my heart no joy—for my  
 heart did feel joy in all this toil;  
 so much I did get from all my  
 11 efforts. But when I turned to  
 look at all I had achieved and at  
 my toil and trouble, then it was  
 12 all vain and futile. Nothing in  
 this world is worth while. For  
 what can he do who succeeds the  
 king? Nothing but what the  
 king has done already.  
 13 Then I turned to look into  
 wisdom and mad folly. Wisdom  
 is better than folly, I saw, as light  
 14 is better than darkness; for the  
 wise man has eyes in his head,  
 while the fool walks in the dark.  
 But I also found that one fate  
 15 falls to both. So I said to myself,  
 "If the fool's fate is to be my  
 fate, what is the use of all my  
 wisdom? This too is vain," said  
 16 I to myself. "The wise man is  
 no more remembered than the  
 fool, for in days to come both  
 alike will have been long for-  
 17 gotten. Alas, the wise man dies  
 like the fool!" So I hated life;  
 for all that goes on under the sun  
 seemed evil to me, all of it vain

and futile. I hated all that I had 18  
 toiled at under the sun, knowing  
 I must leave it to the man who  
 follows me. And who knows 19  
 whether he will be a wise man or  
 a fool? Yet he will have it all  
 in his own hands, all I have won  
 by my toil and trouble and skill  
 under the sun. This too is vain.  
 So I turned to despair of all my 20  
 toil and trouble under the sun;  
 for a man who has toiled skilfully 21  
 and thoughtfully and ably has to  
 leave all his gains to one who has  
 never worked for them. This  
 too is vain, it is a great evil. For 22  
 what good does a man get himself  
 from all the toil and strain of his  
 labour in this world? All through 23  
 life his task is a sheer pain and  
 vexation, day after day; the very  
 night brings no rest to his mind.  
 This too is vain. There is nothing 24  
 better for a man than to eat and  
 drink and enjoy himself as he  
 does his work. And this, I find,  
 is what God grants; for who can 25  
 eat, who can enjoy himself, apart  
 from God? [[To a man whom 26  
 God approves he grants wisdom,  
 knowledge, and happiness, but he  
 sets a sinner the task of gathering  
 and amassing wealth, only to  
 leave it to the man whom God  
 approves (which is indeed vain  
 and futile).]]  
 Everything has its appointed hour, 3  
 there is a time for all things  
 under heaven:  
 a time for birth, a time for death, 2  
 a time to plant and a time to  
 uproot,  
 a time to kill, a time to heal, 8  
 a time to break down and a  
 time to build,  
 a time to cry, a time to laugh, 4  
 a time to mourn, a time to dance,

## ECCLESIASTES IV

5 a time to scatter and a time to gather,  
 a time to embrace, a time to refrain,  
 6 a time to seek, a time to lose,  
 a time to keep, a time to throw away,  
 7 a time to tear, a time to sew,  
 a time for silence and a time for speech,  
 8 a time for love, a time for hate,  
 a time for war, a time for peace.  
 9 What does a busy man gain  
 10 from his toil? I have watched the interests that God sets the  
 11 sons of men to labour at; he assigned each to its proper time,  
 but for the mind of man he has appointed mystery, that man may  
 never fathom God's own purpose  
 12 from beginning to end. For men, I find, there is nothing better than  
 to be happy and enjoy themselves  
 13 as long as they are alive; it is indeed God's very gift to man,  
 that he should eat and drink and  
 14 be happy as he toils. Also, I find, whatever God may do shall stand  
 unchanged; nothing can be added to it, nothing can be taken  
 from it. So God orders things, that men may stand in awe of  
 15 him. Whatever is, it has already been; whatever is to be, already is;  
 and God is ever bringing back what disappears.  
 16 Once more I looked into the world, and there I saw wrong  
 within the courts of justice, iniquity within the courts of  
 17 religion. [[Yes, but (I said to myself) God will deal one day  
 with the just and the unjust; 'tis he who appoints a time for every-  
 thing, for all that men devise and  
 18 practise.]] This, I reflected, is

God showing what men are, to let them see they are no better than the beasts. For man's fate is a 19  
 beast's fate, one fate befalls them both; as the one dies so the other dies, the same breath is in them all; man is no better than a beast, for both are vanity, both are 20  
 bound for the same end; both sprang from the dust, and to the dust they both return. Who can 21  
 tell if the spirit of man goes upward, while the spirit of a beast goes down into the earth? So I 22  
 saw the best thing for man was to be happy in his work; that is what he gets out of life, for who can show him what is to happen afterwards?

I looked again and saw all the 4  
 oppression that goes on in the world; there were the oppressed in tears, with no one to redress their wrongs—tyrants in power and the oppressed in tears, with no one to redress their wrongs! So I judged 2  
 the dead already in their graves to be more happy than the living who were still alive; yes, and 3  
 happier than them both the man unborn, who has never known the misery that goes on in the world.

Also I saw that human toil and 4  
 skill mean jealousy between man and man. (This too is vain and futile!) He is a fool who folds 5  
 his hands and lets life go to ruin. Still, one handful of content is 6  
 better than two hands full of toil and futile effort. I saw another 7  
 futile thing under the sun—a lone 8  
 man, kinless, without son or brother, and yet toiling on to make money; he cannot satisfy himself with what he gains, and he never asks for whose sake he is toiling and stinting himself of

## ECCLESIASTES V

pleasure. This too is vain, a sorry business.

- 9 Two are better than one ; they come well off in all they undertake, 10 for if one falls the other man can raise his fellow. But woe betide a lonely man who falls, with none 11 to help him up! Again, if two men lie together they keep warm ; but how can any man keep warm 12 alone ? Also, two men can stand up to a robber, when a single man would be overpowered. And a threefold cord is not easily broken. 13 A young man, lowly born and wise, is better than an old and silly king who will no longer take 14 advice ; in a rebellion the young man may rise to the throne, although he was born poor within 15 the realm. I have seen all the living on earth side with such a youth, who was destined to reign 16 instead of the old king ; no end of people hailed him as their leader. Yet later on men lost all interest in him! This too is vain and futile.
- 5 Never enter God's house carelessly ; draw near him to listen, and then your service is better than what fools offer—for all a fool knows is how to do wrong. 2 Never be rash with your lips, never let your heart hurry you into words before God. God is in heaven, and you are on earth ; 3 so let your words be few. For as many worries mean that a man will dream, so many words mean that a fool is talking.
- 4 When you vow a vow to God, pay it without delay (for the vows of fools displease him). Pay your 5 vow ; better not vow at all than 6 vow and fail to pay. Never allow

your lips to lay you open to punishment ; never say to God, " I vowed that by mistake," lest God be angry at your excuse and undo you. Stand in awe of God [[for many dreams and words 7 mean many a vain folly]].

When you see the poor being 8 oppressed or right and justice tampered with in the State, be not surprised ; it is one official preying on another. But over both there is a supreme authority ; after all, 9 a country prospers with a king who has control.

A lover of money will never be 10 satisfied with his money, and a lover of wealth will never make anything of it (this too is vain !). The more a man gains, the more 11 there are to spend it, while the owner can only look on. Sweet is 12 the worker's sleep, whether he has much to eat or little ; but the satiety of the rich keeps them from sleeping. A sore evil have 13 I seen in the world, wealth hoarded to the owner's loss : in 14 some unlucky venture it is lost, and the man has nothing to leave to his son. Naked he came from 15 his mother's womb, and naked he must return ; for all his toil, he has nothing to take with him. A sore evil this, that as he came 16 so he must go. What does he gain by all his futile toil, spending 17 his days in gloominess, privations, deep anxieties, distress, and fits of anger ?

Here is what I find right and 18 good for man—to eat and drink and to be happy as he toils at his task on earth, during the few days God gives him to live. Such is his lot ; yes, it is God's own gift 19 when a man is made rich and

## ECCLESIASTES VI, VII

wealthy and able to enjoy it all, to partake of what may be allotted him and to enjoy himself as he  
 20 toils. Then he will never brood over the fewness of his days, for God is giving him his heart's  
 6 delight. There is an evil I have seen under the sun, that presses  
 2 heavily on men—God making a man rich, wealthy, and honoured, till he has everything his heart desires, and yet he is unable to enjoy it; an outsider gets the good of it. This is vain, a sore  
 3 misfortune. A man may have a hundred children and live many a long year, but if he gets no joy of his prosperity and dies unburied, he is worse off, I hold, than  
 4 an untimely birth that lifeless comes and darkling goes without a name; the sun it never saw nor  
 5 knew, but it is better off. The man may live a thousand years twice told, but if he never enjoys himself, then are not both alike bound for the same end?  
 7 A man toils on to satisfy his hunger,  
 but his wants are never met.  
 8 A wise man fares no better than a fool;  
 no more does a poor man who lives uprightly.  
 9 Better a joy at hand than wants that roam abroad.  
 10 Whatever happens has been determined long ago, and what man is has been ordained of old; he cannot argue with One mightier  
 11 than himself, and lavish talk about it only means more folly. What  
 12 is the use of talking? Who can tell what is good for man in life, during the few days of his empty life that passes like a shadow? For who can tell a man what is

to happen in this world when he is gone?  
 A good name in life is better than 7  
 nard,  
 but the day of death is better than the day of birth.  
 Better go to the house of mourning 2  
 than to the house of feasting;  
 for death is the end of all men,  
 and the living should keep that in mind.  
 Grief is better than gaiety, 3  
 for sadness does the soul good.  
 The heart of wise men turns to 4  
 the house of mourning,  
 the heart of fools turns to the house of mirth.  
 Better attend to censure from the 5  
 wise  
 than listen to a song from fools;  
 for like nettles crackling under 6  
 kettles  
 is the cackle of a fool.  
 This too is vain:  
 for a judge to make a fool of him- 7  
 self by oppression,  
 and for life to be ruined by the taking of bribes.  
 The end of a business is better 8  
 than its beginning,  
 and patience is better than pride.  
 Never be hasty in your anger; 9  
 it is only fools who cherish wrath.  
 Never ask why the past was better 10  
 than the present:  
 that is a foolish question.  
 Wisdom is as good as an inherit- 11  
 ance,  
 a real profit for mankind;  
 for wisdom like wealth is a defence, 12  
 but knowledge does more good than money,  
 it safeguards a man's life.  
 Ponder the doings of God: 13  
 who can straighten what he twists?

## ECCLESIASTES VIII

14 In prosperous days enjoy yourself, but in evil days ponder this, that the one is the doing of God as well as the other—all to keep man from knowing what is to happen.

15 All manner of things have I seen in my fleeting life, the good man perishing by his very goodness and the evil man flourishing upon

16 his evil. Be not over-good, be not over-wise ; why expose your-

17 self to trouble ? And be not over-evil either, do not play the fool ;

18 why die before your time ? The best way is to take the one line, and yet not avoid the other [[for he who stands in awe of God shall

19 avoid both extremes]] [[Wisdom is better protection for the wise than a dozen wardens for a city]],

20 for there is not a single good man upon earth whose good deeds are without some sin.

21 One thing more. Never listen to all that people say ; you may hear your own slave cursing you.

22 And many a time, you must confess, you yourself have cursed other people.

23 All this I have tested by means of wisdom. I thought to become wise, but wisdom remained out

24 of reach. Reality is beyond my grasp ; deep it lies, very deep, and no one can lay hands upon the heart of things.

25 I cast about in my mind to know and survey and discover wisdom and the reason of things, finding that wickedness is folly and

26 folly madness ; and I discovered something, something more bitter even than death—the woman who entangles men, whose heart is a net, whose clasp is a chain [[A man by God's good favour shall escape her, but she will snare a sinner]].

Vainly have I sought over and 27 again the truth of things, putting together this and that ; but here 28 is what I have found, says the Speaker : one true man in a thousand, but never a true woman ! Here is all I have been 29 able to discover : God made the race of men upright, but many a cunning wile have they contrived. Who is like a wise man ? 8

Who can explain things ?  
Man's wisdom lights his face up,  
it transfigures even a rough  
countenance.

Obey the king, for you swore 2 him loyalty before God. Rebel 3 not rashly against him, never thwart him, for he does as he pleases ; the king's word is 4 supreme, and none dare ask him what he means. No one knows 7 what a king may do, and none can tell when he will do it. He who 5 obeys the royal command will never come to harm. Still, the wise heart knows there is a time of judgment coming, even though 6 to-day men are being crushed under the king in misery ; for all there is an hour of judgment. No 8 man can hold the winds in check or control the day of death ; in war there is no furlough, and wrong is no shield for wrongdoers. All this I saw, as thoughtfully I 9 pondered what goes on within this world whenever men have power over their fellows, power to injure them.

Then I saw bad men being borne 10 to burial, carried to their rest, while the pious had to leave the sanctuary and were forgotten in the city (which also is vanity !). [[Because sentence on a crime is 11 not executed at once, the mind of

## ECCLESIASTES IX

- 12 man is prone to evil practices ; but although a sinner may sin repeatedly and thrive, I know it is the reverent who are safe, as they
- 13 revere God, while the bad man fares ill—he cannot thrive, for lives that lack all reverence for
- 14 God pass like a shadow.]] Here again is a vanity that goes on in the world: good men fare as though they were wicked, and wicked men fare as though they were good. This, I repeat, is
- 15 vanity. So I praise pleasure: the best thing for man is to eat and drink and enjoy himself, and to keep this up as he toils right through the life God gives him in this world.
- 16 When I gave my mind to the study of wisdom, to study all the
- 17 busy life of the world, I found that man is unable to grasp the truth of all that God does in this world; he may labour in his efforts to attain it, in a sleepless quest for it by day and night, but he will never find it out; a wise man may think he is coming on the secret, but even he will never
- 18 find it out. For this I realize, this I see clearly, that the just and wise and all their doings are within the power of God. Will he love them? Will he hate them? None can tell; anything may
- 19 happen to them. And for all men alike there is one fate, for just and unjust, good and bad, pure and impure, for him who sacrifices and for him who never sacrifices; as with the good man, so with the sinner; the profane man fares like the man whose oath is sacred.
- 20 There is no evil like this in the world, that all men have one fate; it makes men seethe with evil aims
- and mad desires during their life, and then they join the dead—not one is left. Any one still alive 4 has something to live for (even a live dog is better than a dead lion); the living know this at 5 least, that they must die. But the dead know nothing, they have nothing for their labour, their very memory is forgotten, their 6 love has vanished with their hate and jealousy, and they have no share now in anything that goes on in the world. Come, eat your 7 food with joy and drink your wine with a glad heart, for this has God's approval. Wear white 8 robes always, and spare not oil for your head; enjoy life with the 9 woman whom you love, through all the fleeting life which God has given you in this world, for this is what you are meant to get out of your life of toil under the sun. Throw yourself into any pursuit 10 that may appeal to you, for there is no pursuit, no plan, no knowledge or intelligence within the grave where you are going.
- I looked at life again: in this 11 world the race is not won by the swift, nor battles by the brave, nor bread by the wise, nor wealth by the clever, nor honour by the learned; death and misfortune happen to them all. For no man 12 knows his hour; like fish caught in the deadly net, like birds trapped in a snare, so men are snared by an evil hour that drops upon them suddenly.
- Here is another case of wisdom 13 which I have seen on earth, and I was struck by it. A little town 14 there was, with few men in it; and a great king attacked it, he invested it, and built great siege-

## ECCLESIASTES X, XI

15 works round it. However, a poor wise man was found within the town, who saved it by his skill. And not a soul remembered that  
 16 poor man! Wisdom is better than strength, I reflected; still, a poor man's wisdom wins no honour or deference for him.

17 Wise words heard in quiet far excel shouts from a ringleader of revellers.

18 Wisdom is better than weapons of war:  
 often a single error spoils good strategy.

10 A poisonous fly makes perfume putrid:  
 a grain of folly mars wisdom and honour.

2 A wise man's sense will keep him right:  
 a fool's mind leads him wrong.

3 Even on a walk the fool shows lack of sense,  
 for he calls everyone a fool.

4 If a ruler's wrath flares up against you,  
 do not resign your post;  
 defer to him,  
 and you will pacify his rage.

5 Here is an evil I have seen on earth,  
 a ruler blundering without meaning it:

6 fools often get high posts from him,  
 while the noble have a lowly seat;

7 so have I seen slaves on horse-back,  
 and princes plodding afoot like slaves.

8 He who digs a pit may fall into it,  
 he who breaks a wall down may be bitten by a serpent.

9 He who quarries stones may be hurt by them,

he who cuts logs may get a wound.

If the axe is blunt and its edge 10 unwhetted,  
 more strength must be put into the blow;  
 successful skill comes from shrewd sense.

If a serpent bites before it is 11 charmed,  
 then the charmer's skill is useless.

The words of wise men win them 12 favour,  
 but a fool's lips are his ruin;  
 his words are folly from the start, 13 and they end in mad mischief;  
 a fool prates on and on: 14a even the stupid are weary of his 15 fussiness.

Man knows not what is to be: 14b who can tell him what happens when he is gone?

Woe betide you, O land, when your 16 king is a mere boy,  
 and your princes revel in the morning!

Well for you when your king is 17 nobly born,  
 and princes revel at right hours,  
 stalwart men, not sots!

Sloth makes the rafters sink: 18 when hands are slack, the roof will leak.

Men feast for merrymaking, 19 and drink for revelry—  
 and money does it all!

Curse not the king, not even on 20 your couch,  
 curse not the rich, even in your bedchamber;  
 for a bird of the air may carry the sound,  
 and wings may betray the secret.

Trust your goods far and wide at 11 sea,



## ECCLESIASTES XII

- |   |  |
|---|--|
| <p>till you get good returns after<br/>a while.</p> <p>2 Take shares in several ventures ;<br/>you never know what will go<br/>wrong in this world.</p> <p>3 When clouds are full of rain,<br/>they drench the earth ;<br/>as the stick falls, to south or north,<br/>where the stick falls it lies.</p> <p>4 He whose eye is on the wind will<br/>never sow ;<br/>he who studies clouds will never<br/>reap.</p> <p>5 As you know not how the wind<br/>blows,<br/>nor how a babe in the womb<br/>grows,<br/>so you cannot know how God<br/>works,<br/>God who is in everything.</p> <p>6 Sow your seed in the morning of<br/>life,<br/>and stay not your hand till<br/>evening ;<br/>you never know if this or that<br/>shall prosper,<br/>or whether both shall have<br/>success.</p> <p>7 Sweet is the light of life, and<br/>pleasant is it for the eyes to see the</p> <p>8 sun. If a man live many years,<br/>let him have joy throughout them<br/>all ; let him remember that the<br/>dark days will be many. All that<br/>comes after death is emptiness.</p> <p>9 So rejoice in your youth, young<br/>man,<br/>be blithe in the flower of your<br/>age ;<br/>follow your heart's desire<br/>and all that attracts you<br/>[[but be sure that for all this God<br/>will bring you to account]] ;</p> <p>10 banish all worries from your<br/>mind,<br/>and keep your body free from<br/>pain</p> | <p>(for youth and manhood will<br/>not last)</p> <p>[[but remember your Creator in 12<br/>the flower of your age]],<br/>ere evil days come on,<br/>and years approach when you<br/>shall say,<br/>“ I have no joy in them ” ;<br/>ere the sun grows dark, 2<br/>and the light goes from moon<br/>and stars,<br/>and the clouds gather after rain ;<br/>when the guards tremble in the 3<br/>house of Life,<br/>when its upholders bow,<br/>when the maids that grind are few<br/>and fail,<br/>and ladies at the lattice lose<br/>their lustre,<br/>when the doors to the street are 4<br/>shut,<br/>and the sound of the mill runs<br/>low,<br/>when the twitter of birds is faint,<br/>and dull the daughters of song,<br/>when old age fears a height, 5<br/>and even a walk has its terrors,<br/>when his hair is almond white,<br/>and he drags his limbs along,<br/>and the spirit flags and fades.<br/>So man goes to his long, long<br/>home,<br/>and mourners pass along the<br/>street,<br/>on the day when the silver cord 6<br/>is snapped,<br/>and the golden lamp drops<br/>broken,<br/>when the pitcher breaks at the<br/>fountain,<br/>the wheel breaks at the cistern,<br/>when the dust returns to earth 7<br/>once more,<br/>and the spirit to God who<br/>gave it.<br/>Utterly vain—it is the Speaker's 8<br/>verdict—everything is vain !</p> |
|---|--|

## ECCLESIASTES XII

- 9 The more wise the Speaker became, the more he taught the people knowledge ; many a maxim he pondered and examined and  
10 arranged. The Speaker's aim was to find pleasing words, even as he put down plainly what was true.
- 11 A wise man's words are like goads, and his collected sayings are like nails driven home ; they put the mind of one man into many a life.
- 12 My son, avoid anything beyond the scriptures of wisdom ; there is no end to the buying of books, and to study books closely is a weariness to the flesh.
- To sum it all up, in conclusion. 13 Stand in awe of God, obey his orders : that is everything for every man. For in judging all 14 life's secrets God will have every single thing before him, to decide whether it is good or evil.

## THE SONG OF SOLOMON

- 1 The song of all songs, which is Solomon's.
- 2 Oh for a kiss from your lips !  
your caresses are dearer than wine,
- 3 rare is the fragrance of your perfumes,  
the sound of your name is wafted like scent.  
The girls are all in love with you ;
- 4 but draw me to you—let us haste—  
bring me to your chamber, O my king,  
and there let us thrill with delight ;  
caresses from you will be dearer than wine—  
no wonder girls adore you !
- 5 I am dark, but I am a beauty,  
maidens of Jerusalem,  
dark as tents of the Black men,  
beautiful as curtains of a Solomon.
- 6 Scorn me not for being dark,  
for the sun has tanned me ;  
my brothers in anger set me to look after the vineyard,  
but I did not look after the vineyard of my charms.
- 7 Tell me, love of my soul,  
where do you rest your flock at noon,
- for why should I go roaming  
from flock to flock of your mates ?  
“ Fairest of women, if you know 8  
not,  
follow the sheep-tracks,  
and pasture your kids  
by the tents of the herdsmen.
- I liken you, my dear, 9  
to a filly in the Pharaoh's chariot—  
your cheeks so fair with braided 10  
plaits,  
your neck with strings of  
jewels ;  
we will have golden beads strung 11  
round you,  
studded with silver.”
- When my king is on his diwan, 12  
my charms breathe out their  
fragrance ;  
my darling is my bunch of myrrh 13  
that lies between my breasts,  
my darling is my bunch of henna- 14  
blossom  
from the gardens of Engëdi.
- “ How fair you are, my dear, 15  
how fair with dove-like eyes ! ”  
How fair you are, my darling, 16  
oh how sweet !  
Our bed of love is the green sward,  
our roof-beams are yon cedar- 17  
boughs,  
our rafters are the firs.

## THE SONG OF SOLOMON II, III

ly a blossom of the plain,  
ere lily of the dale.

a lily among briars,  
my dear among women !”  
like an apple-tree in the  
rest,

my darling among men ;  
his shadow I love to lie,  
ing his sweet fruit.

; brought me to his chamber  
'joy,  
g over with love.  
n me with raisins,  
me with apples,  
[ swoon with love.  
s left hand caress my head,  
is right hand embrace me.  
dens of Jerusalem, I charge  
ou,  
he roe-deer and the hinds,  
rouse lovers, never stir them,  
they are satisfied.

, it is my darling,  
e he is, coming to me,  
g across the mountains,  
nding over the hills !  
he stands behind our wall,  
ng through the window,  
eing through the lattice !  
e calls to me, my darling,  
ome, dear, come, my  
auty !  
inter is over,  
rains are by,  
untry's a-flower,  
the season for pruning,  
gdove's note is heard,  
figs are ripening red,  
ines are all blossom and  
agrance—  
e dear, come away my

oh show me your form,  
let me hear your voice,  
your voice so sweet,  
your form so fair !”

(Catch us the foxes, 15  
the little foxes,  
that gnaw at our vines,  
when the vines are in bloom.)

My darling is mine, and I am his, 16  
he feeds among my lilies.  
Till the cool of the dawn, 17  
till the shadows depart,  
oh turn to me, darling,  
and play like a roe or a hart  
on my perfumed slopes !

Night after night in bed 3  
I dreamed I sought my beloved,  
and sought him in vain.  
“ I will rise and search the town,” 2  
said I,  
“ through street and square,  
in quest of my beloved ” ;  
but in vain.

The watchmen met me on their 3  
rounds ;  
I said, “ Have you seen my  
beloved ? ”  
Searce had I left them 4  
when I found my beloved ;  
I held him fast in my embrace  
and brought him to my mother's  
house.

What is this, coming up from the 6  
country,  
like columns of smoke,  
perfumed with myrrh and frankin-  
cense,  
with every scent to be bought ?  
’Tis the balnequin of Solomon 7

## THE SONG OF SOLOMON IV

ord on thigh  
arms by night.

g has made him a sedan  
od from Lebânon,  
ic feet of it,  
n the back of it,  
he seat of it,  
with ebony.  
; of Sion,  
look at my king,  
rown from his mother,  
y of his marriage,  
y of his rapture.

ou are fair, my dear, you  
fair,  
love-like eyes  
l your veil !  
reams your hair  
oats a-down the slopes of  
ad ;  
th like shorn ewes  
from the dipping,  
ogether in rows,  
ic a-wanting ;  
s like a scarlet thread,  
mouth so delicious ;  
ecks like slices of pome-  
nate  
d your veil ;  
ck like David's tower  
ed with trophies,  
and with a thousand targes,  
mour of heroes ;  
casts like a pair of fawns,  
of a roc-deer !  
l the cool of the dawn,  
ic shadows depart,  
hic me to your scented  
pes,  
frarant charms.

from the peak of Amana,  
the lair of the lions,  
from the peaks of Shenir and Her-  
mon,  
the hill-haunt of panthers.

My bride, my own, 9  
you have ravished my heart,  
you have ravished my heart  
with a glance from your eye,  
with a turn of your neck !  
How sweet your caresses, 10  
my bride, my own,  
far sweeter than wine.  
Your lips drop honey, my bride, 11  
your whispers are honey and  
milk ;  
the scent of your robes is as scent  
of Lebânon,  
no spice so sweet as your  
fragrance.  
My own, my bride, a garden en- 12  
closed,  
a spring of water scaled  
secure !  
Your charms are a pomegranate 13  
paradise—  
with henna and roses,  
and spikenard and saffron, 14  
with cassia and cinnamon,  
all sorts of frankincense,  
with myrrh and with eaglewood,  
all the best spices !  
You are the fountain of my 15  
garden,  
a well of fresh water,  
like streams from Lebânon.  
O north wind, waken, 16  
O south wind, blow,  
and breathe upon my garden  
to waft out the perfume !”

## THE SONG OF SOLOMON V, VI

5 " My own, my bride, I come into  
my garden,  
to gather me balsam and myrrh,  
to eat my honey in the comb,  
to drink my wine and milk."

(Eat away, dear ones,  
drink your fill of love !)

2 I slept, but my heart lay waking ;  
I dreamed—ah ! there is my  
darling knocking !

" Open to me, my own," he calls,  
" my dear, my dove, my  
paragon !

My head is drenched with dew,  
my hair with drops of the  
night."

3 But I have doffed my robe ;  
why should I don it ?

My feet are bathed ;  
why should I soil them ?

4 Then my darling put his hand in,  
his right hand at the door,  
and my heart yearned for him ;  
how my soul fainted when I  
heard him !

5 So I rose to let my darling in,  
my hands all moist with myrrh,  
my fingers wet with liquid myrrh,  
that dripped on the catch of the  
bolt.

6 I opened to my darling,  
but my darling, he had gone ;  
I sought him, but I could not find  
him,  
I called, he never answered.

7 The watchmen met me on their  
rounds,  
struck me and wounded me ;  
they robbed me of my mantle,  
these warders of the walls.

8 O maidens of Jerusalem, I charge  
you,  
if you find my darling,  
tell my darling this,  
that I am lovesick.

" And what is your darling more 9  
than another,  
O fairest of women ?  
What is your darling above all  
others,  
that you charge us thus ? "

Fresh and ruddy is my darling, 10  
the pick of ten thousand ;

his head is a crown of gold, 11  
his curls black as the raven,

his eyes like doves upon the 12  
water,

bathed in milk, limpid and  
swimming,

his cheeks are beds of balsam-13  
flower,

banks of perfume,

his lips are lilies red,

breathing liquid myrrh,

his fingers are golden tapers 14  
tipped with topaz pink,

his body is wrought of ivory  
blue-veined with sapphire,

his limbs are marble columns 15  
resting on sockets of gold,

he towers to the eye like Lebânon,  
as lordly as a cedar,

his kisses are utterly sweet— 16  
he is all a delight !

And that is my darling, my dear,  
O maidens of Jerusalem !

" And where has your darling 6  
gone,

O fairest of women,

where has your darling wandered,  
that we may look for him too ? "

My darling goes to his garden, 2  
to flower-beds of balsam,

to feed within his garden,  
and to gather lilies.

For I am my darling's, my darling 3  
is mine,

he feeds among my lilies.

## THE SONG OF SOLOMON VII

- |  |   |
|--|---|
| <p>4 You are fair as a crocus, my dear,<br/>             lovely as a lily of the valley ;<br/>             you overawe me like an army with<br/>             banners—</p> <p>5 ah, turn aside those eyes of yours<br/>             that daunt me !<br/>             Dark streams your hair like goats<br/>             a-down the slopes of Gilead ;</p> <p>6 your teeth like shorn ewes<br/>             fresh from the dipping,<br/>             paired together in rows,<br/>             not one a-wanting ;</p> <p>7 your cheeks like slices of pomegranate<br/>             behind your veil.</p> <p>8 Sixty queens had Solomon,<br/>             eighty concubines,<br/>             maidens without number ;</p> <p>9 but one alone is my dove, my spotless one,<br/>             her mother's own darling.<br/>             Women eye and honour her,<br/>             queens, concubines, sing in<br/>             praise of her :</p> <p>10 " Who is this, glowing like the dawn,<br/>             fair as the moon,<br/>             clear as the sun,<br/>             overawing like an army with<br/>             banners ? "</p> <p>11 Down I went to the walnut-bower,<br/>             to see the green plants of the dale,<br/>             to see if the vines were a-budding,<br/>             and the pomegranates in flower.</p> <p>12 . . . . .</p> <p>13 " Maid of Shulem, turn, ah turn,<br/>             turn, ah turn, that we may see<br/>             you."<br/>             And what would you see in the<br/>             maid of Shulem ?</p> | <p>" We would see her in the sword-dance."</p> <p>How neatly you trip it, <span style="float: right;">7</span><br/>             O princess mine,<br/>             your thighs are swaying like links<br/>             of a chain<br/>             that a master-hand has<br/>             moulded ;<br/>             your waist is round as a goblet <span style="float: right;">2</span><br/>             ( ever be it filled ! ) ;<br/>             your body a bundle of wheat<br/>             encircled by lilies ;<br/>             your breasts like a pair of fawns, <span style="float: right;">3</span><br/>             twins of a roc-deer ;<br/>             your neck like an ivory tower, <span style="float: right;">4</span><br/>             your head on it lofty as Karmel ;<br/>             your eyes like the pools at<br/>             Heshbon,<br/>             by the gate of that populous<br/>             town ;<br/>             your nose like the tower at<br/>             Lebānon<br/>             that faces Damascus ;<br/>             your hair as glossy as purple— <span style="float: right;">5</span><br/>             its tresses hold captive your<br/>             lord ;<br/>             " How fair, O my love ! " he <span style="float: right;">6</span><br/>             cries,<br/>             " how delicious for love's<br/>             delight !<br/>             You stand there straight as a palm, <span style="float: right;">7</span><br/>             with breasts like clusters of<br/>             fruit ;<br/>             methinks I will climb that palm, <span style="float: right;">8</span><br/>             taking hold of the boughs !<br/>             Oh may your breasts be clusters<br/>             of fruit,<br/>             and your breath sweet as an<br/>             apple !<br/>             May your kisses be exquisite wine <span style="float: right;">9</span><br/>             that slips so smoothly down,<br/>             gliding over the lips and the<br/>             teeth ! "</p> <p>I am my darling's, and he— <span style="float: right;">10</span><br/>             he is longing for me.</p> |
|--|---|

## THE SONG OF SOLOMON VIII

- 11 Come away to the fields, O my  
darling,  
let us sleep among blossoms of  
henna,  
12 and start at dawn for the vine-  
yards,  
to see if the vines are a-budding,  
if their blossoms are open,  
if pomegranates bloom ;  
and there I will give you caresses  
of love,  
13 love's apples yielding their  
scent,  
and the fruitage of all my  
charms—  
choice fruit, old and new,  
I have kept them, my darling,  
for you.
- 8 Ah, were you only my brother,  
nursed at the breasts of my  
mother,  
I would kiss you wherever I met  
you,  
with none to despise me ;  
2 to my mother's house would I  
bring you,  
to the chamber of her who bore  
me,  
spiced wine would I give you to  
drink,  
a draught of my pomegranate  
wine.
- 5 (Who is this, coming up from the  
country,  
leaning on her darling ?)  
\* \* \*
- I woke you there, under the  
apple-tree,  
just where you were swaddled,  
a babe, just there, by your  
mother.
- 6 Wear me as a seal close to your  
heart,  
wear me like a ring upon your  
hand ;  
for love is strong as death itself,  
and passion masters like the  
grave,  
its flashes burn like flame,  
true lightning-flashes.  
No floods can ever quench this love, 7  
no rivers drown it.  
If a man offered all he has for love,  
he would be laughed aside.
- " We have a young sister, 8  
and she has no breasts yet ;  
but what shall we do with our  
sister,  
when the wooers come ?  
If she holds out like a wall, 9  
we will adorn her with silver for  
dowry ;  
if she yields to lovers like a door,  
we will plank her up."
- Now I was a wall, 10  
with breasts like towers ;  
when my darling looked at me,  
I won his heart.
- " Solomon had once a vineyard 11  
at Baal-Hermon,  
and he leased it out to keepers,  
for a thousand silver pieces, for  
its fruit.  
I keep my vineyard to myself : 12  
you are welcome to your silver,  
Solomon,  
welcome to your fruit, you  
keepers."
- My comrades hear your voice, 13  
girl in the garden haunt :  
ah, let me hear it too !—  
" Hasten, O my darling, 14  
play like a roe or a hart  
upon my scented slopes."



## ISAIAH

- 1 The revelations about Judah and Jerusalem which were made to Isaiah the son of Amoz during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
- 2 "Hear, O heavens, and listen, O earth"—  
it is the Eternal speaking—  
"I have reared, have brought up sons,  
and they have rebelled against me ;
- 3 a bullock knows its owner,  
an ass its master's manger,  
but Israel does not care,  
my people never heeds me."
- 4 Ah sinful nation,  
folk whose guilt is heavy,  
ah race of wrongdoers,  
sons degenerate—  
they have abandoned the Eternal,  
and spurned the Majesty of Israel !
- 5 Why will you earn fresh strokes,  
for holding on in your revolt ?  
Your whole head is sick,  
your whole heart is diseased ;
- 6 from the sole of the foot to the head  
no part is sound ;  
nothing but bruises and gashes,  
and raw, bleeding wounds,  
unsqueezed, unbandaged,  
unsoftened with oil.
- 7 Your land lies desolate,  
your towns are burned,  
and foreigners ravage your soil  
under your very eyes :  
Maiden Sion is left all alone 8  
like a booth inside a vineyard,  
a shed in a cucumber field,  
a city beleaguered.
- Had not the Lord of hosts 9  
left us some to survive,  
we should have fared like Sodom,  
no better than Gomorrah.
- Listen to the Eternal's word, 10  
you 'Sodom' of authorities !  
Listen to our God's orders,  
you 'Gomorrah' of citizens !  
"What care I for all your lavish 11  
sacrifices ?"  
the Eternal asks ;  
"I am sick of slaughtered rams,  
of fat from fatted beasts ;  
the blood of bullocks and of goats  
is no delight to me.
- Who asked that from you, 12  
when you gather in my  
presence ?  
Crowd my courts no more,  
bring offerings no more ; 13  
the smoke of sacrifice is vain,  
I loathe it ;  
your gatherings at the new moon 14  
and on sabbath,  
I cannot abide them ;  
your fasts and festivals,  
my soul abhors them,  
they are a weariness to me,  
I am tired of them.
- You may stretch out your hands, 15  
but I will never look at you,

## ISAIAH II

- and though you offer many a prayer,  
I will not listen.
- 16 Your hands are full of bloodshed ;  
wash yourselves clean,  
banish your evil doings  
from my sight,  
cease to do wrong,
- 17 learn to do right,  
make justice all your aim,  
and put a check on violence,  
let orphans have their rights,  
uphold the widow's cause.
- 18 Come, let me put it thus,  
the Eternal argues :  
scarlet your sins may be,  
but they can become white as snow,  
they may be red as crimson,  
and yet turn white as wool.
- 19 If only you are willing to obey,  
you shall feed on the best of the land ;
- 20 but if you decline and defy me,  
then husks shall be your food—  
so the Eternal himself decrees.”
- 21 How unfaithful she has turned,  
the city once so true and trusty !  
Sion once so full of justice,  
once the seat of right,  
and now a haunt of murderers !
- 22 Your silver, it has turned to dross,  
your wine is spoiled with water ;
- 23 your rulers are unruly men,  
hand in hand with thieves,  
every one fond of his bribe,  
keen upon fees,  
but careless of the orphan's rights,  
and of the widow's cause.
- 24 This therefore is the sentence of the Lord,  
the Lord of hosts, Hero of Israel :
- “ Ha ! I will have the comfort  
of vengeance on my foes,
- on folk who dare resist me !  
I will turn my hand against you, 25  
smelt your dross out in a furnace,  
and clear out all your alloy ;  
I will give you governors as at 26  
first,  
and councillors as at the start,  
and then a ‘citadel of justice’  
shall you be,  
a true and trusty City.  
Justice will be the saving of Sion, 27  
an honest life will save ;  
but rebels and sinners shall be 28  
crushed together,  
those who abandon the Eternal  
shall be doomed.  
The sacred trees you love shall 29  
disappoint you,  
you will blush for groves so dear  
now to your rites ;  
for you shall wither like a tree, 30  
like a garden without water.  
Strong men shall become like tow, 31  
their idols like a spark,  
and they shall burn together  
in a blaze that none can  
quench.”
- The word of Isaiah the son of 2  
Amoz—his vision of Judah, of  
Jerusalem.  
In after days it shall be 2  
that the Eternal's hill shall rise,  
towering over every hill,  
and higher than the heights.  
To it shall all the nations stream,  
and many a folk exclaim, 3  
“ Come, let us go to the Eternal's  
hill,  
to the house of Jacob's God,  
that he may instruct us in his  
ways,  
to walk upon his paths.”  
For instruction comes from Sion,  
and from Jerusalem the Eternal's  
word.

## ISAIAH III

- |  |   |
|--|---|
| <p>4 He will decide the disputes of the nations,<br/>and settle many a people's case,<br/>till swords are beaten into ploughshares,<br/>spears into pruning hooks ;<br/>no nation draws the sword against another,<br/>no longer shall men learn to fight.</p> | <p>on all cedars of Lebànon, 18<br/>on all oaks of Bashan,<br/>on all lofty mountains, 14<br/>on all towering hills,<br/>on every high tower, 15<br/>on every rampart of a fort,<br/>on all the deep-sea ships, 16<br/>on every gallant craft ;<br/>then human pride shall be laid low, 17<br/>man's haughtiness shall be humbled,<br/>the Eternal shall alone be exalted,<br/>but idols one and all shall 18<br/>vanish.</p> |
| * * *  |   |
| <p>10 Get into the caves of the rocks,<br/>hide in the holes of the ground,<br/>away from the terror of the Eternal,<br/>from his dread majesty.</p>   | <p>Get into caves of the rocks, 19<br/>hide in holes of the ground,<br/>away from the terror of the Eternal,<br/>from his dread majesty<br/>when he rises to overawe the earth.</p>   |
| <p>6 For he has abandoned his people,<br/>the household of Jacob :<br/>their land so full of traders,<br/>of bargains with the foreigner,</p>  | <p>Then man shall fling 20<br/>to rats and bats<br/>his silver and his golden idols,<br/>that he made for worship,<br/>and get into caves of the rocks, 21<br/>into crevices of cliffs,<br/>to hide from the terror of the Eternal,<br/>from his dread majesty<br/>when he rises to overawe the earth.</p>  |
| <p>7 Their land so full of silver and gold,<br/>no end to their stores,<br/>their land so full of horses,<br/>no end to their war-chariots,</p>  |   |
| <p>8 Their land so full of idols,<br/>no end to their images—<br/>they worship what their own hands make,<br/>things their own fingers fashion.</p>  |   |
| <p>9 But human pride shall be laid low,<br/>man's haughtiness shall be humbled ;</p>   |   |
| <p>11 the Eternal shall alone be exalted,<br/>when he rises to overawe the earth.</p>  | <p>[[Put no more trust in man, with 22<br/>his mere breath of life :<br/>of what account is he ?]]<br/>* * *</p>  |
| <p>10 Get into caves of the rocks,<br/>hide in holes of the ground,<br/>away from the terror of the Eternal,<br/>from his dread majesty.</p>   | <p>Here is the Lord, 3<br/>the Lord of hosts,<br/>removing every prop and stay<br/>from Judah and Jerusalem,<br/>soldier and warrior, 2<br/>governor and prophet,<br/>seer, sheikh, and official, 3<br/>authorities and councillors,<br/>expert magicians and enchanter.</p>  |
| <p>12 For the Lord of hosts has a day of doom<br/>on all that is proud and haughty,<br/>on all that is lofty and soaring,</p>  |   |

## ISALAH IV

4 " I will make mere lads their  
 leaders,  
 and leave them to be swayed by  
 whims ;

5 tyranny between man and man,  
 between very neighbours,  
 insolence from young to old,  
 from low to high ;

6 men shall seize a clansman, crying,  
 ' Your house has a robe of office ;  
 come, be our chieftain, then,  
 master this chaos ! '

7 But he will make protest,  
 ' No, I can be no good to you ;  
 my own house has no food,  
 no robe of office ;  
 you shall not put me up to be  
 a headman of the people. '

8 No, ruined is Jerusalem  
 and Judah is to fall ;  
 they challenge the Eternal with  
 their words and deeds,  
 defying his glorious eyes ;

9 their insolence condemns them,  
 they flaunt their sin like Sodom.  
 Woe, woe to them, for they have  
 wrought  
 their own undoing !

10 Well for the just man, he fares  
 well,  
 he reaps the good of all that he  
 has done !

11 Woe to the villain, he fares ill,  
 undone by all that he has done !

12 My people's ruler is a wilful child,  
 they are controlled by women ;  
 your leaders are misleading you,  
 my people,  
 they are effacing the true path  
 for you. "

13 Now the Eternal holds assizes,  
 to arraign his people the Eternal  
 rises,

14 summoning before him to the bar  
 the sheikhs and rulers of his  
 people :

" So you have stripped my vine-  
 yard ?  
 You hoard what you have plun-  
 dered from the poor ?  
 What mean you by crushing my 15  
 people,  
 and grinding the face of the  
 poor ? "

So the Lord asks, the Lord of  
 hosts.

The Eternal also said : 16  
 Since they are so haughty,  
 the daughters of Sion,  
 holding their heads high as they  
 walk,  
 and ogling with their eyes,  
 walking with their mincing steps,  
 their anklets jingling,  
 the Lord will strike their heads 17  
 with scabs,  
 the Eternal will strip them  
 bare.

[[On that day the Lord will 18  
 deprive them of their finery, of  
 anklets, tiaras, necklaces, ear-  
 rings, bracelets and veils, head-19  
 bands, armlets, and sashes, scent- 20  
 bottles, charms, signet-rings and  
 nose-rings, robes of state, mantles, 22  
 shawls and purses, gauze, linen 23  
 turbans, and wrappers.]]

For scent they shall have stenches, 24  
 ropes for girdles,  
 baldness in place of curls,  
 sackcloth instead of silk,  
 the brand of slavery instead of  
 beauty.

[[The sword shall cut your liege- 25  
 men down,  
 your heroes in the fray ;  
 the city-gates shall wail, all woe- 26  
 begone,  
 the city sit forlorn.]]

Seven women on that day 4  
 shall seize a single man,

## ISAIAH V

crying, " We will earn our living,  
we will clothe ourselves,  
but only let us bear your name,  
to save us from disgrace ! "

\* \* \*

2 Then fair and fine shall the green  
growth be,  
and a proud crown shall the field-  
crops be,  
for the Israelites who are  
spared ;

3 the survivors in Sion,  
and those left in Jerusalem,  
all who are entered in the book of  
Life,

they shall be held sacred,

4 when the Lord has washed away  
the filth from Sion,  
and rinsed Jerusalem  
from bloodstains,  
by a blast of doom,

a devastating blast.

5 Then shading all mount Sion  
the Eternal himself will form  
a cloud during the daytime,  
and spread o'er all the gatherings  
there

a canopy of brilliant light,

a fire within the night,

6 to shade them from the scorching  
heat,

and safely shelter them from  
storm and sleet.

\* \* \*

5 Let me sing of my Friend,  
sing a love-song of his vine-  
yard :

My Friend, he had a vineyard,  
on a fruitful slope :

2 he dug it, cleared the stones away,  
he planted the pick of the vines,  
in it he built a watch-tower,  
and had a winepress hewn ;  
then he looked for good grapes,  
and it bore him—wild grapes !

3 " Now, dwellers in Jerusalem,  
now, men of Judah,

pray judge between me  
and my vineyard.

What more could have been done 4  
for it ?

What have I left undone ?

And when I looked for good grapes,  
why did it bear wild grapes ?

Let me tell you now 5  
what I will do to this my vine-  
yard—

tear it down till it is ruined,  
break its wall down till it lies  
trampled.

I'll make an end of it ; 6  
unpruned, unweeded,

it shall be overgrown with thorns  
and thistles,  
and I will bid the clouds drop  
no rain on it."

The Eternal's vineyard is the 7  
house of Israel,  
the men of Judah are his dear  
plantation :

he looked for justice—and lo  
bloodshed !

for right—and lo shrieks from  
the wronged !

\* \* \*

Woe to the men who add house 8  
to house,

who join one field to another,  
till there is room for none but  
them

in all the land !

The Lord of hosts has sworn 9  
to me,

" Many a mansion is to lie for-  
lorn,  
splendid and spacious and—  
empty !

For ten acres of vineyard shall 10  
yield but eight gallons,  
and the harvest shall only be a  
tenth of what is sown."

## ISAIAH VI

11 Woe to those who get up early  
 for a drinking bout,  
 who sit far into the night,  
 heated by their wine,  
 12 revellers with lyre and lute,  
 with tambourine and flute!  
 They heed not what the Eternal  
 has in hand,  
 they never see what he is  
 doing.

13 So shall my people suddenly  
 pass into exile,  
 their leaders famishing with  
 hunger,  
 the masses parched with thirst.

.....

14 So the underworld gapes greedily,  
 opening its jaws ever so wide,  
 and down go Sion's pomp and  
 throng,  
 down go all her madding crowd.

17 Lambs graze in the deserted  
 scenes,  
 kids feed among the ruins

15 [[and man is abased,  
 mortals are brought low,  
 the haughty eyes are down-  
 cast,

16 but the Lord of hosts is exalted  
 by his judgment,  
 God's sentence shows His  
 Majesty is living]].

18 Woe to those who draw guilt on  
 themselves  
 by stout ungodliness, as with  
 a rope,  
 and drag the penalty of sin upon  
 them,  
 harnessing themselves to it!—

19 who sneer, "Pray let us see what  
 he will do!  
 Let him make haste!  
 We'd like to know what Israel's  
 Majesty  
 can have in mind!"

Woe to those who call good evil, 20  
 and call evil good,  
 who make out darkness to be light,  
 light to be darkness,  
 who make out bitter to be sweet,  
 sweet to be bitter!

Woe to those who think them- 21  
 selves so wise,  
 and fancy themselves shrewd!

Woe to those who are brave—at 22  
 drinking!  
 mighty at—mixing a bowl!  
 who let off guilty men for a bribe, 23  
 and deprive the innocent of his  
 rights!

As a tongue of fire licks up the 24  
 stubble,  
 as hay is shrivelled in the  
 flames,  
 their root shall rot,  
 their blossoms moulder,  
 for scorning orders from the Lord  
 of hosts,  
 for spurning what Israel's  
 Majesty decreed.

\* \* \*

In the year that king Uzziah 6  
 died, I saw the Lord seated on a  
 high and lofty throne; his trailing  
 robes spread over the temple-floor,  
 and seraphs hovered round him, 2  
 each with six wings—two covering  
 the face, two covering the body,  
 and two to fly with. They kept 3  
 calling to one another,  
 "Holy, holy, holy, is the Lord of  
 hosts,  
 his majestic splendour fills the  
 whole earth!"

At the sound of the chant, the 4  
 foundations of the threshold shook,  
 and the temple began to fill with  
 smoke. Then I said, "Alas! I 5  
 am undone! man of unclean lips  
 that I am, living among a people  
 of unclean lips! I am undone!"

## ISAIAH VII

for mine eyes have seen the King,  
6 the Lord of hosts." But one of  
the seraphs flew towards me with  
a live coal in his hand, which he  
had lifted with tongs from the  
7 altar; he touched my mouth  
with it, saying,  
"Now that this has touched your  
lips,  
your guilt is gone, your sin for-  
given."

8 Then I heard the voice of the  
Lord saying,

"Whom shall I send ?

Who will go for us ?"

I answered, "Here am I; send  
9 me." Then he said, "Go and tell  
this people :

'Listen and listen—but never  
understand !

Look and look—but never see !'

10 Make the mind of this people dull,  
make their ears heavy and close  
up their eyes,  
lest their eyes see, lest their ears  
hear,

lest their minds understand, and  
their health be restored."

11 "Lord," I asked, "for how long ?"  
He answered,

"Till they are ruined,  
till their towns are empty,  
and their houses uninhabited,  
and the land left desolate,

12 till the Eternal banishes the folk  
 afar,  
and wide tracts of the land lie  
bare :

13 even if a tenth of them be spared,  
they too must be burned up,  
like stumps of oak and terebinth  
that have been felled

[[these stumps are the sacred  
race]]."

7 During the reign of Ahaz the  
son of Jotham, son of Uzziah,

king of Judah, Rezin the king of  
Aram and Pekah the son of Rema-  
liah, king of Israel, marched up to  
attack Jerusalem (though they  
could not deliver their attack).  
When news came to the royal 2  
court that the Aramæans had  
occupied Ephraim, the heart of  
Ahaz and of his people quivered  
like trees quivering before the  
wind in the jungle. But the 3  
Eternal said to Isaiah, "Go out,  
with your son Shear-yashub, to  
meet Ahaz at the top of the  
conduit from the upper reservoir,  
on the road to Fuller's Field.  
Tell him to see and be calm, 4  
never quail, never be afraid of  
these two fag-ends of flickering  
torches, of Rezin and the son of  
Remaliah with their blazing fury.  
Aram and Ephraim and the son 5  
of Remaliah have planned mis-  
chief against you, thinking to  
invade Judah and reduce it to  
straits, to break in and seize it 6  
and set Tabeal's son upon the  
throne ; but this is what the Lord 7  
the Eternal says :

'Their plan shall fail,  
this shall not be ;

Damascus is but the capital of 8  
Aram,  
and only in Damascus Rezin  
rules

[[within sixty-five years Ephraim  
shall be so shattered that it ceases  
to be a nation]],

Samaria is but the capital of 9  
Ephraim,  
and only in Samaria rules Rema-  
liah's son.

If your faith does not hold,  
you will never hold out.'"

I also said to Ahaz, "Ask the 10  
Eternal your God for an omen— 11  
from the deep underworld or from

## ISAIAH VIII

12 high heaven." "No," said Ahaz,  
 "I will not put the Eternal to any  
 13 test." Then I said, "Listen, you  
 royalties, I am tired of you! And  
 will you insist on tiring my God  
 as well as a man like myself?  
 An omen you shall have, and  
 that from the Eternal himself.

14 There is a young woman with  
 child, who shall bear a son and call  
 his name 'Immanuel' (God is  
 15 with us); [[he shall enjoy curds  
 and honey, whenever he knows  
 16 good food from bad]] for before  
 ever the child knows good food  
 from bad, the land whose two kings  
 are your terror shall be desolate."

\* \* \*

17 The Eternal will bring upon you,  
 on your people and your family,  
 a time such as never has been  
 since Ephraim broke with  
 Judah.

18 For then it shall be  
 that the Eternal whistles for  
 fly and bee,  
 19 for foes that swarm and settle all  
 in the steep ravines and crevices  
 of cliffs,  
 on every bush and pasture-land.

20 Then, with a razor hired [[the  
 Assyrian king]]  
 from west of the Euphrates,  
 will the Eternal shave your  
 country bare,  
 shaving off every hair,  
 lopping the very beard away.

21 Then a man can only keep  
 a single cow and a couple of  
 sheep,  
 22 though the ample milk  
 will supply him with curds:  
 for any survivors in the land  
 shall only fare on curds and  
 honey.

23 Then it shall be that every spot,  
 once rich with a thousand vines,

worth a thousand silver pieces,  
 shall be all thorns and thistles;  
 and men will go hunting with 24  
 arrow and bow,  
 for all the country is thorns and  
 thistles;  
 and if you went to slopes once 25  
 hoed,  
 you would see only thorns and  
 thistles,  
 a cattle-run and a sheep-walk.

\* \* \*

The Eternal said to me, "Take 8  
 a large board and write on it  
 plainly, 'Spoilsoonpreyquick,' and  
 have it attested by two re-2  
 liable witnesses, by Uriah the  
 priest and Zechariah the son of  
 Jeberechiah." Then I the pro-3  
 phet went to my wife, and, when  
 she had conceived and borne  
 a son, the Eternal said to  
 me, "Name him 'Spoilsoonprey-4  
 quick.' For before the boy knows 4  
 how to say, 'my father' and  
 'my mother,' the wealth of  
 Damascus and the spoils of  
 Samaria shall be carried off to the  
 king of Assyria."

Once again the Eternal said to 5  
 me:

Since this people has rejected 6  
 the soft flow from Shiloah,  
 and since they are dejected  
 over Rezin and Remaliah's  
 son,  
 therefore the Lord lets loose on 7  
 them  
 the strong, full surge of the  
 Euphrates  
 [[the king of Assyria and all  
 his array]],  
 overflowing all its channels,  
 brimming over all its banks,  
 swirling onwards, flooding Judah, 8  
 flooding it up to the neck.



## ISAIAH IX

- But his wings outstretched  
shall cover the country from  
side to side ;  
for " God is with us."
- 9 Rage away, you nations—  
only to be shattered !  
(listen to this, all lands afar !)  
Arm for the fray,  
and you shall be shattered !  
Arm for the fray,  
and you shall be shattered !
- 10 Form your plot,  
and it shall fail ;  
lay your plan,  
it shall not prevail :  
for " God is with us."
- 11 Here is what the Eternal said  
to me, with overwhelming force,  
as he warned me not to take the  
line of this people :
- 12 " Do not call out ' Danger ! '   
when this people calls out  
' Danger ! '   
Have no fear of what they fear,  
never dread it.
- 13 The danger lies with the Lord of  
hosts ;  
' tis he whom you should fear,  
' tis he whom you should dread !
- 14 Over him, like a stone in the road,  
both houses of Israel shall trip  
and tumble ;  
to the Jerusalemites he is a  
trap and snare—
- 15 many shall trip and fall with a  
crash,  
many shall be caught and cap-  
tured."
- 16 I will seal up my message, and  
commit my counsel to the safe  
17 keeping of my pupils ; then I will  
wait on for the Eternal who now  
hides his face from the house of  
18 Israel, I will hope for him. I and  
the two children whom the Eternal  
has given me are omens and  
portents set in Israel by the
- Lord of hosts, who dwells on  
Sion hill.
- When they tell you to consult 19  
mediums and ghosts that cheep  
and gibber in low murmurs, ask  
them if a nation should not rather  
consult its God. Say, " Why  
consult the dead on behalf of the  
living ? Consult the Message and 20  
the Counsel of God ! " But that will  
only be their cry when there is no  
dawn of hope for them any more.  
They shall roam through the 21  
land, hard pressed and hungry,  
hunger driving them to rage,  
till they curse their King and  
God ;  
they shall look up to heaven,  
and look round upon earth, 22  
only to see distress and darkness,  
anguish and utter gloom,  
poor waifs of men !  
Formerly he humiliated the 9  
land of Zebulun and the land of  
Naphtali, but now he has hon-  
oured the region of Galilee's sea,  
the district that the nations hold  
west of the Jordan.  
The people who were dwelling in 2  
the dark  
have now seen a great light,  
those who were living in a land of  
shadows,  
upon them light has shone.  
Thou hast richly given them glad- 3  
ness,  
and an ample joy ;  
in thy presence they rejoice like  
harvesters,  
as men rejoice dividing plunder.  
For thou hast broken their heavy 4  
yoke,  
the bar that bent their shoulders,  
and the whip of their oppressors,  
as at the triumph over Midian ;  
the stamping warrior's boot, 5  
the bloodstained war-attire,

shall all of them be burnt,  
 as fuel for the fire.  
 7 For a child has been born to us,  
 a son has been given to us ;  
 the royal dignity he wears,  
 and this the title that he  
 bears --  
 " A wonder of a counsellor,  
 a divine hero,  
 a father for all time,  
 a peaceful prince ! "

7 Great is his authority,  
 endless is his peace,  
 over David's throne  
 and his dominion,  
 to base it firm and stable  
 on justice and good order,  
 from henceforth and for ever --  
 thanks to the jealous care of the  
 Eternal.

\* \* \*

8 The Lord's word, sent for Jacob,  
 shall drop on Israel,  
 9 till all the people feel its weight  
 in Ephraim and Samaria.  
 For in their pride and arrogance,  
 they vaunt aloud,  
 10 " The bricks have broken down,  
 but we will build up masonry ;  
 the sycomore-work is done,  
 but in its place we will put  
 cedar-work. "

11 So the Eternal stirs their foes  
 against them,  
 he has spurred on their enemies ;  
 12 Arameans cast and Philistines  
 west  
 gulp Israel down.  
 And yet his wrath is not abated,  
 his arm is stretched out still to  
 strike.

13 The people would not turn to him  
 who struck them,  
 they would not seek the Lord of  
 hosts ;

so he lopped off head and tail, 14  
 palm-branch and rush in a  
 single day  
 [[the sheikhs and authorities are 15  
 the " head,"  
 the prophets with false oracles  
 are the " tail " ;  
 the leaders of this people mislead 16  
 them,  
 and those who are led are lost]].  
 So the Lord spares not their 17  
 soldiers,  
 pitiless even to orphans and  
 widows ;  
 for they are all profane and wicked,  
 impiety is on every lip.  
 And yet his wrath is not abated,  
 his arm is stretched out still to  
 strike.

Ungodliness blazed like a fire, 18  
 consuming thorns and briars,  
 and firing thickets in the forest,  
 till the smoke rolled up in clouds.  
 The fury of the Eternal burned the 19  
 land,  
 till the folk preyed upon each  
 other ;  
 they snatched to right and still 20  
 were hungry,  
 they munched to left and were  
 not satisfied ;  
 none had pity for his fellow,  
 each gnawed at his neighbour ;  
 Manasseh tore at Ephraim and 21  
 Ephraim at Manasseh,  
 and both together tore at Judah,  
 And yet his wrath is not abated,  
 his arm is stretched out still to  
 strike.

Woe to those who issue harsh 10  
 decrees,  
 penning orders that oppress,  
 robbing the weak of their rights, 2  
 and defrauding the poor of their  
 dues,

## ISAIAH X

- |   |  |
|---|--|
| <p>till widows fall to them as<br/>         spoil,<br/>         and orphans as their prey.</p> <p>3 What will you do at the great<br/>         Assize,<br/>         when the storm blows from<br/>         abroad ?</p> <p>To whom will you run then for<br/>         help,<br/>         and where will you put your<br/>         plunder ?</p> <p>4 Yours only to crouch low among<br/>         the captives,<br/>         or fall under the corpses of the<br/>         slain.</p> <p>And yet his wrath is not abated,<br/>         his arm is stretched out still to<br/>         strike.</p> <p>5 So the Eternal's anger blazes<br/>         25 against his people,<br/>         he stretches out his arm against<br/>         them,<br/>         striking them till the mountains<br/>         tremble,<br/>         and corpses lie like dung upon<br/>         the streets.</p> <p>And yet his wrath is not abated,<br/>         his arm is stretched out still to<br/>         strike.</p> <p>26 He signals to a foreign power,<br/>         whistling for them from the end<br/>         of the earth ;<br/>         swiftly they come, speedily,<br/>         : 27 none tired, none tripping,<br/>         not a belt slack,<br/>         not a shoe-string broken,<br/>         : 28 arrows sharpened,<br/>         bows all bent,<br/>         horses' hoofs as hard as flint,<br/>         chariot wheels like whirlwinds—<br/>         : 29 growling like a lion,<br/>         growling like young lions,<br/>         gripping their victim with a growl,<br/>         bearing it off, with none to<br/>         rescue.</p> | <p>Woe betide Assyria ! <span style="float: right;">10, 5</span><br/>         He is my club in anger,<br/>         the rod I wield in wrath ;<br/>         I speed him against an impious 6<br/>         nation,<br/>         a people with whom I am wroth,<br/>         bidding him plunder and spoil<br/>         them,<br/>         trample them down like mud in<br/>         the street.</p> <p>But other plans has he, <span style="float: right;">7</span><br/>         and other aims !<br/>         His thought is to exterminate<br/>         the nations far and wide.</p> <p>“ Are not my very captains as 8<br/>         good as kings ? ” says he ;<br/>         “ Has not Kalno fared like 9<br/>         Karkēmish,<br/>         Hamath like Arpad,<br/>         Samaria like Damascus ?<br/>         [[As I have gripped these empires 10<br/>         of idols,<br/>         idols more than Jerusalem's,<br/>         can I not treat Jerusalem and its 11<br/>         images<br/>         even as Samaria and its idols ? ”<br/>         So when the Eternal has com- 12<br/>         pleted what he has to do on Sion<br/>         hill and in Jerusalem, he will<br/>         punish the audacious vaunting of<br/>         the king of Assyria and the arro-<br/>         gance of his pride for saying]] 13<br/>         My strong hand did it all,<br/>         my clever strategy ;<br/>         I shifted the boundaries of nations,<br/>         I plundered their treasures,<br/>         I reduced them to ashes,<br/>         and felled their folk like a<br/>         bullock ;<br/>         the wealth of nations, I rifled it all, 14<br/>         like the nest of a bird,<br/>         I ransacked the wide world<br/>         as a man who gathers eggs,<br/>         till no wing fluttered,<br/>         none dared cheep or chirp.”<br/>         Is the axe to boast over the wood- 15<br/>         man ?</p> |
|---|--|

## ISAIAH XI

- Is the saw to deary the saw-  
yer ?
- "Twould be like a club swinging  
him who lifted it,  
a staff brandishing a man !
- 16 So the Lord, the Lord of hosts,  
will send  
a wasting disease on his flourish-  
ing frame,  
and under his glitter a burning  
heat  
that glows like a flame,  
18 consuming him soul and body,  
till he pines away like a man  
diseased.
- 17 He who is light to Israel shall be a  
fire,  
His Majesty shall blaze like  
flame,  
devouring thorns and briars,  
the splendid woods and gardens ;  
19 and any trees left there shall be so  
few  
that a mere child can count  
them.
- 24 This then, is what the Lord,  
the Lord of hosts, declares :  
O my people, who reside in Sion,  
never fear Assyria, though he  
strikes you with his club, and  
lifts the rod against you as did  
25 Egypt long ago ; for very soon my  
fierce anger against you shall be  
spent, and my wrath shall come  
26 to an end. The Lord of hosts will  
swing the lash over Assyria as  
when Midian was crushed at  
Ravensrock ; he will raise the rod  
again that once he raised over the  
Red Sea against Egypt long ago.
- 27 Then from your shoulders shall  
Assyria's load be shifted,  
and from your neck his yoke  
shall then be lifted.  
Assyria is on the march from  
Rimmon,  
28 he has reached Ai,
- he has passed through Migron,  
and stored his baggage at Mich-  
mash,  
he is through the pass, 29  
he bivouacs at Geba.  
Raniah is in a panic,  
Saul's Gibeah is in flight ;  
shriek, O folk of Gallim ! 30  
Listen, Laishah !  
Answer them, Anâthoth !  
Madmenah runs away, 31  
the natives of Gibbim scurry for  
safety.  
To-day he is halting at Nob, 32  
and shaking his fist at the hill  
of maiden Sion,  
at the hill of Jerusalem.  
But lo ! the Lord, the Lord of 33  
hosts,  
is lopping Assyria's boughs with  
his axe :  
the towering trees are felled,  
and the lofty are laid low ;  
he cuts away the woodland  
thickets, 34  
fells the mighty cedars.
- From the stump of Jesse a shoot 11  
shall rise,  
and a scion from his roots shall  
flourish ;  
on him shall rest the spirit of the 2  
Eternal,  
the spirit of wisdom and insight,  
the spirit of counsel and strength,  
the spirit that knows and rever-  
ences the Eternal.
- He will not judge by appearances, 3  
nor decide by hearsay,  
but act with justice to the helpless 4  
and decide fairly for the humble ;  
he will strike down the ruthless  
with his verdicts,  
and slay the unjust with his  
sentences.  
Justice shall gird him up for 5  
action,

## ISAIAH XII, XIII

he shall be belted with trust-worthiness.

6a The wolf shall couch then with the lamb,  
the leopard's lair shall be the kid's ;

7b the lion shall eat straw like any ox,  
6b wolf and lion shall graze side by side,  
herded by a little child ;

7a the cow and the bear shall be friends,  
and their young lie down together ;

8 the infant shall play at the hole of an asp,  
and the baby's feet at the nest of a viper.

9 None shall injure, none shall kill, anywhere on my sacred hill ; for the land shall be as full of the knowledge of the Eternal as the ocean-bed is full of water. And the Scion of Jesse who is to rally the peoples,  
him shall the nations then consult, and his seat shall be famous.

11 And then will the Lord put out his hand again to recover any of his people who are left over, in Assyria and Egypt and Pathros and Kush and Elam and Shinar and Hamath and the sea-coasts.

12 He will give the signal to the nations,  
and gather the outcasts of Israel, collecting the scattered of Judah from the four corners of the earth.

13 No more envy against Ephraim !— the foes of Judah shall be cut off ;  
no longer shall Ephraim be jealous of Judah,  
or Judah oppose Ephraim ;

14 but side by side they'll swoop down west

on the slopes of the Philistines, and plunder the tribes of the east ;  
Edom and Moab they shall seize, and rule over the Ammonites.  
And the Eternal will dry up the 15 tongue of Egypt's sea,  
with his hot breath,  
and swing his hand over the Euphrates,  
striking it into seven wadies that men can walk dry-shod ;  
so shall there be a highroad for 16 the survivors of his people to come back from Assyria, as there was for Israel on the day when it came up from the land of Egypt.

On that day you shall sing : 12  
" O Eternal, I adore thee ;  
though thou wast angry with me,  
thine anger has abated,  
thou consolest me.  
Yes, God is my deliverance, 2  
I trust him unafraid ;  
the Eternal is my strength, of him I sing,  
he has delivered me indeed." 3  
Joyfully then shall you draw 3 upon the fountains of deliverance, and sing upon that day : 4  
" Adore the Eternal,  
celebrate his name,  
tell the nations all that he has done,  
record his mighty fame.  
Chant the Eternal's praise, his 5 glorious feats ;  
let the whole world know of it !  
Ring it out, dwellers in Sion, aloud, 6  
for great is Israel's Majesty among you."

\* \* \*

• The oracle on Babylon—a 13 vision of Isaiah the son of Amoz. On a bare hill, up with the signal ! 2 shout to them loud,

## ISAIAH XIII

- |  |   |
|--|---|
| <p>beckon them to enter<br/>the gates of the proud.</p> <p>3 For I have charged my chosen<br/>host<br/>to execute my wrath,<br/>my heroes I have summoned,<br/>my men of martial pride.</p> <p>4 Hark ! a din among the mountains<br/>as of a mighty host.<br/>Hark ! 'tis the uproar of empires,<br/>nations gathering ;<br/>for the Lord of hosts is mustering<br/>a battle array.</p> <p>5 From a far land they are coming,<br/>from the ends of the world—<br/>'tis the Eternal and the forces of<br/>his fury,<br/>to ruin all the earth !</p> <p>6 Shriek away ! 'tis close, 'tis the<br/>Eternal's day,<br/>as a mighty blow from the<br/>Almighty ;</p> <p>7 then shall all hands grow limp,<br/>all hearts shall melt,</p> <p>8 and mortals be dismayed ;<br/>seized with pangs and throes,<br/>they writhe<br/>like a woman in labour,<br/>staring each at the other aghast,<br/>their faces aflame.</p> <p>9 Here is the Eternal coming, piti-<br/>less,<br/>in anger and in blazing wrath,<br/>to lay earth desolate<br/>and destroy sinful men.</p> <p>10 The skies and their stars<br/>shall shed no light,<br/>the sun shall be dark at its rising,<br/>the moon shall never be bright.</p> <p>11 " I will punish the world for its<br/>evil,<br/>the wicked for their vice,<br/>the arrogance of proud men I will<br/>still,<br/>and lay the haughtiness of<br/>tyrants low,</p> | <p>till man becomes more rare than 12<br/>finest gold,<br/>men scarcer than gold ore from<br/>Ophir."</p> <p>So shall the skies be trembling 13<br/>and earth be overturned,<br/>at the fury of the Lord of hosts<br/>on the day his anger blazes.</p> <p>Then, like hunted gazelles, 14<br/>like sheep unshepherded,<br/>shall men be hurrying home,<br/>each off to his own land ;<br/>anyone captured is cut down, 15<br/>anyone caught is stabbed ;<br/>their babes are dashed in pieces 16<br/>under their very eyes,<br/>their houses are despoiled,<br/>their wives are ravished.</p> <p>Against them I raise up 17<br/>the Medes and Elamites,<br/>who care not for silver,<br/>nor gloat over gold ;<br/>but, bow and spear in hand, 18<br/>fearful, ferocious,<br/>young men they cut to pieces,<br/>maids they massacre,<br/>a child they never spare,<br/>on babes they have no mercy.<br/>So shall Babylon, the splendour of 19<br/>empires,<br/>the proud glory of the Chal-<br/>dæans,<br/>fare as Sodom and Gomorrah fared<br/>when God overthrew them.</p> <p>Never shall it be tenanted, 20<br/>forlorn from age to age ;<br/>there no nomads pitch their tents,<br/>no shepherds fold their flocks ;<br/>wild cats shall litter there, 21<br/>and jackals fill the houses,<br/>ostriches shall live there,<br/>and wild goats shall leap,<br/>hyenas howl within the castles, 22<br/>wolves inside the lordly halls.</p> |
|--|---|

## ISAIAH XIV

- And this, her doom, is near,  
her days shall not be long.
- 14 [[For the Eternal will have pity upon Jacob and once more take Israel as his own, settling them in their own country, where foreigners shall join them and attach themselves to the household of
- 2 Jacob. The household of Israel shall be conducted home by outside nations, and then Israel shall hold them as slaves in the land of the Eternal, thus making captives of their former captors, and ruling
- 3 over their oppressors. Then shall it be that after the Eternal grants you relief from your agony and misery and the slavery you have
- 4 had to suffer, you shall raise this taunt-song against the king of Babylon, crying :]]
- How the tyrant is hushed,  
his mad rage hushed !
- 5 The club of the godless has the Eternal crushed,  
the rod of oppression,
- 6 that beat the nations in a passion,  
blow after blow,  
that enslaved races in a fury  
and never let them go.
- 7 Now the whole earth lies at peace,  
bursting into song ;
- 8 the very cypresses exult,  
the cedars of Lebânon cry,  
“ Since you are fallen,  
no man seeks to fell us.”
- 9 The underworld is astir to greet you,  
astir to meet you,  
rousing all the ghosts for you,  
that on earth were chieftains,  
moving monarchs of the world  
from their thrones,
- 10 to hail you, one and all of them,  
to cry to you,
- “ So you are weak now as we are ?  
So you fare as we fare ?  
Your pomp has passed down to 11  
the world below,  
you and your peals of music ?  
Maggots are spread under you,  
around your coverlet !”
- What a fall from heaven on high, 12  
O shining star of the dawn !  
How low and limp you lie,  
who once swayed all the nations !  
You, who once said to yourself, 13  
“ I will scale the sky,  
I will set my throne supreme  
above the stars on high,  
I will sit on the hill of the gods  
in the far, far north ;  
I will scale the cloud-banks, 14  
and rival the Most High !”  
And down you drop, to the world 15  
below,  
down to death’s abyss you go !
- Those who see you scan you, 16  
mark you and then muse,  
“ Is this the man who made earth  
tremble,  
who shook empires,  
who made a desert of the world, 17  
demolishing its cities,  
who never let a prisoner go,  
to return home ?”
- The kings of nations sleep in 18  
honour,  
each within his tomb ;  
but you are flung down where 19  
dead bodies lie,  
of men the sword has slain,  
unburied like a corpse trod under  
foot,  
like a scion disowned. . .
- You shall sleep not with your 20  
fathers  
in the grave ;  
for your country you have wasted,  
your people you have killed.

## ISAIAH XV

- Never be the wicked's race  
mentioned upon earth !
- 21 His sons be slaughtered,  
for their father's guilt,  
lest they go on to seize the world  
and multiply on all the earth !
- 22 I will rise against Babylon, the  
Lord of hosts declares, stripping  
it of its renown and of its remnant,  
of citizen and scion, the Eternal
- 23 declares ; I will turn it into pools  
of water and make it a mere haunt  
of bitterns ; I will sweep it with  
a broom of bale, the Lord of hosts  
declares.
- . . . . .
- 24 The Lord of hosts has sworn :  
" As I have planned, so shall it  
stand,  
as I have purposed, so shall it be ;
- 25 the Assyrians I crush within my  
land,  
and on my hills I trample them,  
till from my people's shoulders  
shall their load be shifted,  
and from their neck the Assyrian  
yoke be lifted.
- 26 So is it in my purpose for the  
world,  
so I stretched out my arm  
against all nations.
- 27 The Eternal's purpose who can  
disannul ?  
His outstretched arm, who  
turns it back ? "
- \* \* \*
- 28 This oracle was in the year  
before king Ahaz died :
- 29 " Rejoice not, all ye Philistines,  
at the breaking of the club that  
beat you,  
for from the snake a viper springs,  
a flying serpent issues.
- 30 The very poorest shall find pasture  
in my meadows,  
there the needy shall be safe ;
- but I will slay your folk with  
famine,  
I will kill off your survivors.  
Shriek at your gates, scream in 31  
your towns,  
faint in your terror, all ye  
Philistines !  
For smoke is rising from the north,  
and yon invader's ranks are close.  
What answer shall my people give 32  
the envoys of Philistia ?  
This, that Sion is founded by the  
Eternal,  
and there shall his forlorn folk  
shelter."
- \* \* \*
- The oracle on Moab : 15  
" Ah, in the night Ar-Moab was  
stormed,  
was wrecked !  
Ah, in a night Kir-Moab was  
stormed,  
was wrecked !  
The Dibonites climb to their 2  
shrines  
to wail ;  
on Nebo and Medēba  
Moabites howl ;  
all their heads are shaven,  
every beard is clipped ;  
all wear sackcloth in the streets, 3  
bathed in tears,  
on the housetops, in the squares  
they howl.  
Heshbon and Elcaleh shriek— 4  
'tis heard as far as Jahaz ;  
a shudder runs through Moab,  
all hearts quiver.
- My soul cries for poor Moab, 5  
as they fly to Zoar,  
winding their way weeping  
up to Luhith,  
wailing, " We are ruined,"  
on the road to Horonaim.  
For the waters of Nimrim 6  
are dry and waste,



## ISALAH XVI

- the herbage withered, the grass  
gone,  
no green thing there ;  
7 so on they must carry,  
on past the Wady of Willows,  
what they have saved,  
what they have saved.
- 8 The wailing sounds  
from end to end of Moab ;  
'tis heard as far as Eglaim,  
as far as Beêr-elim.
- 9 Even Dibon's streams run blood ;  
yet I have more calamities for  
Dibon,  
I will let lions loose on those who  
flee,  
on those who make their way  
from Moab.
- 16 And then at the fords of Arnon  
2 the folk of Moab shall flutter  
like birds that scatter  
from a rifled nest.
- 1 From Sela they sent tribute  
by the desert road  
to the ruler of the land of Judah,  
to mount Sion,
- 3 crying, " Help us with your  
counsel,  
act for us ;  
shelter us with your strong shade  
at the hot noon,  
take in our outcasts,  
betray not our fugitives ;
- 4 let our outcasts  
live within your land,  
shelter Moab  
from the ravagers.
- For when oppression ends,  
when ravaging is over,  
when the tyrant's heel has  
vanished  
from the land,
- 5 then shall your throne be based on  
kindness,  
and in trustworthiness
- shall David's dynasty sit there to  
rule,  
bent upon justice and in-  
tegrity."
- " No, we have heard of Moab's 6  
pride ;  
they are so proud,  
so insolent, so haughty,  
so hollow and so loud ! "
- Moab then is left to wail for Moab, 7  
all Moab wails ;  
in misery they moan that rites  
have ceased  
at Kir-heres.
- For the vineyards of Heshbon 8  
wither,  
with Sibmah's vines,  
that once o'erpowered the rulers  
of the world  
with their rare wines,  
that once stretched north to Jazer,  
and spread south to the desert,  
their tendrils pushing far,  
to the Dead Sea on the west.
- So I join Jazer in bewailing 9  
Sibmah's vines ;  
O Heshbon, Elealeh,  
I drench you with my tears :  
for the war-cry has sounded  
over your gathered grapes,  
and now the land of gardens is 10  
bereft  
of joy and gladness ;  
no singing in the vineyards now,  
no merriment,  
no wine is trodden out from  
grapes,  
no liting at the vintage !
- I thrill with pity for poor Moab, 11  
my heart is stirred for Kir-  
heres.
- Ah, when weary Moab mounts 12  
the hill,  
praying within the shrine to no  
avail,

## ISAIAH XVII, XVIII

Moab shall then be ashamed of  
 Kemôsh,  
 and turn to the Eternal.

13 Such was the word of the Eter-  
 nal upon Moab in former days.

14 But now his message is : " Within  
 three years, no more, no less,  
 shall Moab's glory be a mockery,  
 for all her mighty throng of people;  
 and few and feeble shall be any  
 who survive."

\* \* \*

17 An oracle on Damascus :  
 Soon shall Damascus be no more  
 a city,  
 2 but lie for ever desolate in  
 ruins,  
 her townships a sheep-run,  
 where flocks lie unafraid ;

3 Ephraim shall lose its ramparts,  
 Damascus lose its royal power,  
 and Aram's survivors shall  
 perish—  
 so the Lord of hosts decrees.

4 Then shall Jacob's strength be  
 sapped,  
 his lusty vigour shall languish ;

5 'twill be as when the standing corn  
 is reaped,  
 the ears in armfuls,  
 6 or as when olive-trees are shaken,  
 and there is little left to glean,  
 two or three berries on the top-  
 most bough,  
 four or five berries on the  
 twigs.

9 Your towns shall be deserted,  
 like Amorite and Hivite ruins ;

10 for you forgot the God who was  
 your help,  
 you heeded not the Stronghold  
 of your strength.

Therefore, though you plant  
 gardens of Adonis,  
 and stock them for a foreign god,

forcing the growth, the very day 11  
 you plant them,  
 till they bloom for you next  
 morning,  
 all you get from them shall vanish  
 on your day of dole and des-  
 perate pain.

Then shall men look to their 7  
 Maker,  
 and turn to Israel's Majesty,  
 looking to nothing that their 8  
 hands have made,  
 turning to nothing fashioned by  
 their fingers.

\* \* \*

Ah, the booming of many a 12  
 people,  
 booming like sea breakers !  
 Ah, the thunder of great nations,  
 thundering like the surge of  
 ocean !

But the Eternal checks them, 13  
 and they are chased afar,  
 driven like chaff before the wind,  
 like dust whirled by the hurri-  
 cane,  
 at evening a terror, 14  
 and gone by the morning !

Such is the fate of those who  
 ravage us,  
 such is the lot of those who  
 rifle us.

Ah, land of wingèd fleets, 18  
 where the great Nile flows  
 through,  
 that sends its envoys overseas 2  
 in light skiffs down the stream !  
 Swift messengers, return  
 to your people tall and bronzed,  
 a terror far and near,  
 a sturdy race of conquerors ;  
 tell them, " Let all on earth, 3  
 let all men in the world,  
 watch when the signal is raised,  
 hark when the bugle is blown ! "

## ISAIAH XIX

- 4 For this is the Eternal's word to me,  
 " I will be on the watch from my abode,  
 calm as the clear heat in sunshine,  
 still as dew in harvest-tide."
- 5 For ere the harvest, when the blossom's over,  
 when berries ripen into grapes,  
 he shall lop off the branches with a knife,  
 and cut away the tendrils ;
- 6 the foe shall be left to vultures in the hills,  
 and wild beasts of the land ;  
 all summer vultures shall devour them,  
 and all winter the wild beasts batten on them.
- 7 [[Then shall a present be brought to the Lord of hosts at the place where he is revealed, at mount Sion, from a tall, bronzed people, a race that is a terror far and near, a sturdy race of conquerors, through whose land the great Nile flows.]]
- 19 An oracle on Egypt :  
 Riding on a swift cloud the Eternal reaches Egypt ;  
 and Egypt's idols shake before him,  
 Egypt's courage melts away.
- 2 " I will spur on Egypt against Egypt,  
 every man to fight his neighbour, fight his fellow,  
 city against city, province against province.
- 3 No spirit shall be left in Egypt ;  
 I will confound their plans,  
 till they resort to ghosts and idols,  
 wizards and mediums.
- 4 I will hand Egypt over to a tyrant,  
 a despot shall reign over them,"  
 so the Lord, the Lord of hosts, decrees.
- The Nile shall be dried up, 5  
 the river-bed shall be drained and bare,  
 its branches shrivel and stink, 6  
 the canals of Egypt dry up,  
 reeds and rushes wither,  
 the meadow grass all moulders, 7  
 the green growth by the Nile is parched,  
 it droops and disappears.  
 The fishermen shall be woebegone, 8  
 all who cast hooks in the Nile,  
 all who spread nets in the stream ;  
 dressers of flax shall be at their 9  
 wits' end,  
 the weavers shall be daunted, 10  
 and all the workers downcast.
- Poor fools are the princes of Zoan, 11  
 and witless the Pharaoh's wisest councillors.  
 How dare you tell the Pharaoh,  
 " I am a wise man's son, a son of ancient kings ? "
- Where are your sages, pray ? 12  
 Can they tell you, can they show you,  
 what plans the Lord of hosts has against Egypt ?
- Why, Zoan's princes are befooled, 13  
 the princes of Memphis are beguiled,  
 the leaders of her provinces lead Egypt astray ;  
 the Eternal has so warped their 14  
 judgment  
 that they lead Egypt all astray,  
 as a drunkard staggers vomiting ;  
 high or low, palm or rush, 15  
 none can do anything for Egypt.

## ISAIAH XX, XXI

- 16 [[Then shall Egypt tremble in terror like a woman, as the Lord of hosts swings his hand over it ;
- 17 the land of Judah shall be a terror to Egypt, the very mention of Judah will make the Egyptians dread what the Lord of hosts has planned against Egypt.
- 18 Then shall there be as many as five cities in the land of Egypt speaking the language of Canaan and loyal to the Lord of hosts, one of them called the City of the Sun.
- 19 Then shall there be an altar to the Eternal in the heart of the land of Egypt, and a pillar to the
- 20 Eternal on the frontier. This shall serve as a reminder and as a witness to the Lord of hosts within the land of Egypt ; so that, when any who are oppressed cry to the Eternal to send a champion, he will intervene and
- 21 rescue them. The Eternal will make himself known to the Egyptians, and the Egyptians shall acknowledge the Eternal then, worshipping him with sacrifices and offerings, making vows to the Eternal and performing
- 22 them. So the Eternal strikes Egypt, striking them and healing them ; whenever they turn to the Eternal, he will heal them, in answer to their entreaty.
- 23 Then shall there be a highroad between Egypt and Assyria, Assyrians passing to Egypt and Egyptians to Assyria ; Egyptians and Assyrians alike shall worship the Eternal.
- 24 Then shall Israel form a triple alliance with Egypt and Assyria—
- 25 a blessing to the world around, and blessed by the Lord of hosts, who said, "Blessed be my people

Egypt, Assyria whom I have made, and Israel my own possession !"]]

Now the Eternal had bidden 20  
Isaiah the son of Amoz, "Go and 2  
strip the sackcloth off your waist and the shoes from your feet." He did so, going about without either robe or shoe. And in the 1  
year when the commander-in-chief, sent by Sargon king of Assyria, came to Ashdod and attacked Ashdod, capturing it, the Eternal said, "As my servant 3  
Isaiah has gone for three years without robe or shoe, by way of omen and portent against Egypt and Ethiopia, so shall the king of 4  
Assyria drive away the captives of Egypt and the exiles of Ethiopia young and old, without robe or shoe, and with bare buttocks ; those who had hopes of Ethiopia 5  
and boasted of what Egypt would accomplish, shall be dismayed and abashed, and people on the 6  
coast will cry, 'If this be the fate of those to whom we turned, hoping that they would rescue us from the king of Assyria, then how can we ourselves escape ?'"

A "Desert" oracle : 21  
Like a hurricane hurtling  
over the south-land,  
there it is driving from the desert,  
from the land of terror !  
A grim revelation, this for me : 2  
"Since the crafty still are crafty,  
since the plunderers still plunder,  
at them, O ye Elamites !  
Medians, lay siege to them !  
silence all their arrogance !"

It makes me writhe with anguish, 3  
with pangs like a woman in  
travail ;

## ISAIAH XXII

- I cannot hear for pain,  
I cannot see for the shock ;  
4 my brain is reeling,  
    the horror appals me ;  
the twilight I love  
    is turned to shuddering.
- 5 There's banqueting in Babylon,  
    with tables spread,  
    and carpets laid !—  
    Up, princes ! up, to arms !
- 6 For this is the Eternal's word to me,  
    " Set your spirit on the watch,  
    to tell what it can see ;
- 7 if a cavalcade it be,  
    horsemen riding two by two,  
    men on asses, men on camels,  
    let it mark them heedfully."
- 8 Then my spirit called to me,  
    " Here on the watch, my lord,  
    all through the day I stand,  
    here at my post  
    night after night."
- 9 Just then a cavalcade rode by,  
    with horsemen two and two ;  
    and my spirit called to me,  
    " Babylon has fallen, fallen,  
    and her idols one and all  
    are shattered to the ground ! "
- 10 My poor crushed countrymen,  
    down-trodden folk,  
    this is my message to you  
    from the Lord of hosts,  
    from Israel's God.
- 11 An oracle on Edom :  
    A voice is calling out of Seir to me,  
    " How far has the night gone,  
    watchman ?  
    How far has the night gone,  
    watchman ? "
- 12 The watchman answers,  
    " Morning comes, morning—  
    and night ;  
    would you know more,  
    come back again."
- An oracle on Arabia : 13  
In the bush at even you must  
    camp,  
    you caravans of Dedanites.  
Bring them water for their thirst, 14  
    O natives of Tema,  
set before these fugitives  
    the bread they need ;  
for they are flying from the 15  
    sword,  
    from swords so sharp,  
from the bent bows,  
    from the press of battle.  
[[For this is the Eternal's word 16  
to me : " Within a year, no more,  
no less, shall Kedar's glory be all  
over, and few shall be left of the 17  
archers that are Kedar's army—  
for so the Eternal, Israel's God,  
decrees." ]]
- An oracle on the glen of Hinnom. **22**  
Now why are you all swarming  
    to your house-tops,  
O shouting citizens, O surging 2  
    city,  
    merry-making ?  
No sword your dead shall slay,  
    they fall not in the fight,  
but all your chieftains run away 3  
    and take to flight.  
So let me alone, I pray, 4  
    I would lament bitterly ;  
ply me not with consolation,  
    for my country is undone.  
For the Lord, the Lord of hosts, 5  
    holds a day  
    of panic and riot and rout ;  
Kirites in the glen of Hinnom  
    undermine the walls,  
Shoites scale the heights ;  
archers from Elam, 6  
    cavalry from Aram,  
Kirites ready for the fray,  
    fill all your fairest glens 7  
with chariots and horsemen  
    to assault your gates.

## ISAIAH XXIII

8 Then to your armoury in Forest  
hall you look ;  
9 you see the great gaps made in  
Davidsburg  
[[you confine your water in the  
10 lower reservoirs, you number off  
the houses in Jerusalem and pull  
some down in order to repair the  
11 wall, and you construct a tank  
between the two walls for the  
water of the old reservoir]] ;  
you never look to him who brings  
all this about,  
you never see who planned it  
long ago !

12 The Lord, the Lord of hosts, is  
calling you  
to tears and grief,  
to shave your heads and gird on  
sackcloth ;

13 and here is mirth and merry-  
making,  
men slaughtering sheep and  
slaying kine,  
men eating flesh and drinking wine,  
feasting because " to-morrow  
we may die ! "

14 The Lord of hosts has sworn to me,  
you cannot expiate this evil ere  
you die.

\* \* \*

15 Against Shebna the governor of  
the palace.  
The orders of the Lord the Eter-  
nal are : Come, go to yonder  
16 comptroller, who is hewing out  
for himself a tomb high in the  
rock, and erecting a place of  
rest for himself ; ask him, " What  
right have you here, what rela-  
tives have you here, that you are  
hewing out a tomb here ? "

17 The Eternal will grip you tight  
and wind you round and wrap  
you up

and hurl you hurtling, man of 18  
might,  
like a ball into a broad, far  
land ;  
and there your glorious tomb  
shall be,  
there shall you die,  
you disgrace to the house of  
your lord !  
I will depose you from your 19  
post,  
and pull you from your dignity.  
Then I will summon my servant 20  
Eliakim the son of Hilkiah and 21  
robe him in your vestment, bind-  
ing your sash of office round him  
and handing over your authority  
to him ; he shall prove a father  
to the citizens of Jerusalem and  
the household of Judah ; I will 22  
lay on his shoulders the duties of  
the Davidic palace, so that none  
may shut out when he opens, nor  
open when he shuts the door.  
I will fix him fast in his position, 23  
like a peg in a firm wall, and  
through him shall his family rise  
to honour ; his whole family shall 24  
depend on his support, both the  
members and the hangers-on, the  
very meanest vessels of them, be  
they bowls or pitchers, hanging  
on him as a peg. And then—so 25  
the Lord of hosts declares—the  
peg driven in so firmly shall be  
wrenched out and give way, till  
everything that hung upon it  
shall come down—for so the  
Eternal decrees."

An oracle on Tyre : 23  
Shriek for sorrow, ships of Tar-  
tessus,  
for your haven is no more !  
You heard the tidings when you  
touched  
at Cyprus' shore.

## ISAIAH XXIV

- 2 The folk on the coast have  
perished,  
the traders of Sidon,  
who traversed the sea, with their  
sailors  
on many an ocean,  
3 who harvested wheat from the  
Nile,  
who trafficked with many a  
nation.
- 4 O sea-power Sidon,  
mother of cities,  
lament in your shame :  
“ The youths and maidens whom  
in pain I bore  
and brought up are no more.”
- 5 [[When the tidings reach Egypt,  
the people are distressed at the  
tidings about Tyre.]]
- 6 Cross to Tartessus, wailing,  
O folk of the coast !
- 7 Is yon your merry city,  
that rose in days of yore,  
that spread so far afield  
in days gone by ?
- 8 Whoever planned this doom for  
Tyre,  
the crownèd queen,  
whose merchants were very  
princes,  
honoured in all the world ?
- 9 'Twas the Lord of hosts who  
planned it,  
to abase man's pride,  
to humble human splendour  
and whate'er earth honours.
- 10 Shriek for sorrow, ships of Tar-  
tessus,  
for your haven is no more !
- 11 The Eternal's blow, struck at the  
sea,  
has shaken realms on land ;  
his order against Canaan runs,  
that her strong forts shall fall.
- 12 No merry-making now for you,  
O Sidon, a maiden deflowered !

No rest for you, even although  
you cross to Cyprus ! . . .  
[[Look at the country of the 13  
Chaldæans, no longer a nation ;  
the Assyrians have laid its capital  
in ruins, a place for wild creatures  
of the desert ; they erected their  
siege-works and overthrew its  
fortifications.]]  
Shriek for sorrow, ships of Tar-14  
tessus,  
for your haven is no more !

[[Then shall Tyre pass into 15  
oblivion for seventy years, for as  
long as a dynasty lasts ; Tyre will  
be like the harlot in the song—  
“ Lift your lyre 16  
to roam the city,  
harlot whom all men forget !  
Play it with fire,  
sing many a ditty,  
that they may remember yet ! ”

At the end of the seventy years 17  
the Eternal will restore Tyre, till  
she regains her trade, trafficking  
with all the realms of the world  
over the wide earth ; what she 18  
makes by her trade shall be sacred  
to the Eternal, her profits are not  
to be stored or stowed away, but  
what she makes shall go to the  
Eternal's devotees, to provide  
them with abundant food and  
choice attire.]]

\* \* \*

Lo, the Eternal soon shall lay 24  
the earth bare and wild, rendering  
it shapeless and scattering its in-  
habitants ; the priest shall fare 2  
no better than the plain man, the  
master shall fare like the slave,  
mistress like maid, seller like  
buyer, borrower like lender, and  
creditor like debtor ; the earth 3  
shall be laid all bare, the world

## ISAIAH XXV

- shall be stripped empty : such is  
the sentence of the Eternal.
- 4 The earth is drooping, withering,  
the world is waning, withering,  
and the sky wanes with the  
earth ;
- 5 for earth has been polluted  
by the dwellers on its face,  
loose to laws and scorning statutes,  
breaking the eternal Compact.
- 6 Therefore a curse is crushing the  
earth,  
alighting on its guilty folk ;  
mortals are dying off,  
till few are left.
- 7 The vine-juice fails,  
the vines are dry,
- 11 the land cries out for wine,  
and merrymakers sigh ;
- 8 no tilting now of tambourines,  
no tilting now of lutes,  
no sounds of revelry ;
- 9 no singing as the wine is drunk,  
for any liquor has a bitter taste ;
- 10 towns fall to pieces,  
each man bolts his door ;
- 11 gladness has gone from the earth,  
and pleasure is no more ;
- 12 the cities are left desolate,  
their gates are battered down,  
13 and few are left on earth, as few  
as berries, once the olive boughs  
are shaken,  
as grapes, when once the vintage  
has been taken.
- 14 Some at this raise shouts of joy,  
acclaiming overseas the Eter-  
nal's might,
- 15 bidding the East own the Eternal's  
might,  
and the western shores ac-  
knowledge Israel's God ;
- 16 from earth's far bounds the  
chorus sounds,  
" Now glory dawns for upright  
men ! "
- But ah I am in misery,  
in utter misery !  
For the plunderers plunder on,  
they are plundering still.  
Panic and pitfall and snares await 17  
you,  
O dwellers upon earth ;  
he who scurries from the panic 18  
steps into the pit,  
he creeps out and is caught  
within a snare.
- For the sluices in high heaven are  
opened,  
and earth shakes to its founda-  
tions ;  
earth breaks to pieces, 19  
earth is split in pieces,  
earth shakes to pieces,  
earth reels like a drunken man, 20  
earth rocks like a hammock ;  
under the weight of its wrong-doing  
earth falls down, to rise no more.
- And then shall the Eternal punish 21  
the hosts of the high heaven  
above  
and kings on earth below,  
bundling them into a dungeon, 22  
penning them inside a prison,  
till their day of doom arrives ;  
the moon shall move under a veil, 23  
the sun shall pale,  
when the Eternal is enthroned on  
Sion,  
revealed in radiant splendour  
to his sheikhs.
- Then on this hill of Sion for all 25  
nations 6  
the Lord of hosts will spread  
a banquet of rich food and of rare  
wines,  
of marrowy dainties and of  
choice old wines ;  
and on this mountain shall he strip 7  
away  
the mourning shroud from all  
mankind,



## ISAIAH XXVI, XXVII

the veil of sorrow from all nations,  
 8 displacing death for evermore.  
 So shall he wipe the tears from  
 every face,  
 and free his own folk from  
 taunts everywhere  
 ('tis the Eternal's own decree).

**26** Pass into your chamber, O my  
 20 people,

shut the door behind you ;  
 hide yourself inside, a moment,  
 till his wrath blows by ;

**21** for here is the Eternal issuing forth  
 to punish mortals for their  
 guilt !

Earth shall reveal the blood shed  
 on her face,  
 and make all murders plain.

**27** Then with his great, grim, sweep-  
 1 ing sword,

shall the Eternal punish on that  
 day  
 the Snake in its flight,  
 the Snake in its coils,  
 and the Nile Dragon shall he  
 slay ;

**12** that day the Eternal shall be  
 threshing grain  
 from the Euphrates even to  
 Egypt,  
 and glean you one by one, O  
 Israel ;

**13** that day, when the great trumpet  
 sounds,  
 men once forlorn in far Assyria,  
 men outcasts within Egypt's  
 land,  
 shall wend their way back to  
 Jerusalem  
 to worship the Eternal on the  
 sacred hill.

**25** " Thou art my God, O Eternal,  
 I adore thee, I extol thee,  
 for wonders planned of old  
 and brought to pass.

Cities thou hast laid in heaps,    **2**  
 citadels in ruins ;  
 proud castles are no more,  
 none shall rebuild them.

At this shall tyrants own thy **3**  
 might,  
 and pagan capitals hold thee in  
 awe,  
 for haughty pride thou layest **5a**  
 low ;

to hapless men thou art a strength, **4**  
 a strength to the forlorn in woe ;  
 a shelter from the storm, a shade  
 in heat,

silencing proud men as they shout, **5b**  
 and humbling tyrants."

On that day men shall say,           **9**  
 " Here is our God, at last,  
 for whose aid we have waited !  
 Here is the Eternal for whom we  
 waited !

O joy, O rapture—he has aided  
 us ! "

For here upon this hill               **10**  
 shall the Eternal grant us rest ;  
 but Moab yonder shall be tram-  
 pled down,  
 like straw among the dung ;  
 though Moab stretches out his **11**  
 hands,

as swimmers spread their hands  
 to swim,  
 his pride shall be abased,  
 and all his craft with him.

On that day this shall be the song **26**  
 for Judah's land :

" Ours is a strong, sure city,  
 safe with walls and ramparts  
 set by Him ;

open its gates for the upright,    **2**  
 for folk who keep the faith.  
 Thou dost protect and prosper **3**  
 steadfast souls,  
 for they rely on thee.

## ISAIAH XXVII

- 4 Always rely on the Eternal,  
for the Eternal's strength en-  
dures ;
- 5 he has thrown down the dwellers  
on high,  
the towering city,  
levelling it to the earth,  
laying it low in the dust,
- 6 till the oppressed can tread on it,  
and the forlorn walk over it.
- 7 For upright men the course is  
smooth,  
for honest men thou makest the  
way straight.
- 8 And we have been waiting for  
thee, O Eternal,  
yearning for a sign of thee ;
- 9 we have been yearning for thee in  
the night,  
our spirits eagerly in search of  
thee.  
For thy judgments bring men  
light,  
till very pagans learn the right.
- 10 But evil men who even in a good  
land  
will not learn to be good,  
shall cease to be ;  
the wicked shall be swept away,  
and the Eternal's majesty  
they shall not see.
- 11 Thou art in action,  
and they see nothing ;  
let them see, to their confusion,  
see thy jealous care for thine own  
folk !  
Let the fire kept for thy foes,  
extinguish them, O thou Eter-  
nal !
- 12 But oh maintain our welfare ;  
for whatsoever we achieve  
is all thy doing.
- 18 O thou Eternal, our own God,  
others have been ruling us ;
- but thine authority alone  
to-day we own.  
These lords are dead and gone, 14  
ghosts that return no more ;  
thou hast demolished them,  
and made their memory fade.
- Thou hast added to our nation, 15  
extending its frontiers afar,  
and winning thyself honour.
- We sought thee in our straits, 16  
we cried when we were crushed,  
when thou didst chasten us.
- Thou didst make us, O Eternal, 17  
like a woman in her labour,  
near her time of travail,  
writhing in her pangs ;  
for we were labouring, writhing, 18  
and nothing came of it ;  
we could not make our country  
safe,  
or overcome the world.
- O thou Eternal, thy dead shall 19  
live again,  
awaking from the dust  
with songs of joy ;  
for thy dew falls with light and  
life,  
till dead spirits arise."
- The lay of the lovesome vine- 27  
yard. 2  
" I, the Eternal, I am tending it, 3  
I water it alway ;  
lest any harm befall it,  
I guard it night and day.  
I need no walls for it, 4  
I war on any foes,  
I burn them in the flames,  
these thorns and thistles,  
unless they cling to my strength, 5  
and make their peace with me  
[[Then shall Jacob run its roots 6  
down,  
Israel shall bud and blossom,  
covering the whole world with  
fruit]]."

## ISAIAH XXVIII

7 . . . He has struck the foe that  
 struck them  
 harder than the foe struck ;  
 he has cut up their destroyers  
 worse than they hurt Israel.

9 Yet only when they grind to dust  
 their pagan altar-stones,  
 and never raise again  
 their sacred poles and pillars,  
 shall Israel have their guilt for-  
 given—  
 for so their penitence must work.

10 . . . For the fortified town lies all  
 forlorn,  
 forsaken, abandoned, a waste,  
 a place where calves go browsing,  
 where the bushes grow to  
 branches,

11 where women break off the dry  
 boughs  
 to kindle fires.

For the nation heed not God ;  
 so win no mercy from their  
 Maker,  
 no favour from their Creator.

8 He has expelled them into exile,  
 taking issue with them,  
 sweeping them off with a blast  
 that blows hard from himself.

\* \* \*

28 Woe to the lordly crown of  
 Ephraim and his drunkards !  
 Woe to their wreaths, so fair  
 and rare,  
 flowers fading upon men o'er-  
 come with wine !

2 The Eternal has a stalwart foe for  
 them,  
 that beats and batters men to  
 earth,  
 like a blast of hail, a hurricane,  
 like a storm of a surging flood ;

8 and they shall be trampled down,  
 Ephraim and his drunkards  
 with their lordly crown,

4 their fading flowers, so fair and  
 rare,

at the head of the rich valley ;  
 they shall be swallowed like a fig  
 in early summer,  
 no sooner seen, no sooner seized,  
 than swallowed.

[[On that day the Lord of hosts 5  
 will be  
 the proud crown and the peer-  
 less diadem  
 of his surviving folk,  
 inspiring the judge with justice 6  
 and brave champions with  
 courage.]]

Yet here too men are reeling drunk 7  
 and staggering in their cups ;  
 prophets and priests are reeling  
 drunk,  
 fuddled with liquor ;  
 they reel amid their revelations,  
 they stumble as they give their  
 charges ;  
 they vomit foully over the sacred 8  
 tables,  
 till not a place is clean.

“ Whom is he going to in- 9  
 struct ? ” they say of me ; “ to  
 whom does he mean to impart his  
 oracles ? Is it to babies newly  
 weaned, just taken from the  
 breast ? For he does nothing 10  
 but stammer about ‘ law upon  
 law, law upon law, line upon line,  
 line upon line, a little here, a little  
 there ! ’ ” “ Yes, and through 11  
 stammering lips and in a foreign  
 tongue will God talk to this people,  
 the God who told them once where 12  
 true rest lay, rest for worn souls,  
 refreshing rest, and yet they  
 would not listen. So ‘ law upon 13  
 law, ’ it shall be, ‘ law upon law,  
 line upon line, line upon line, a  
 little here, a little there, ’ ”—that  
 will be all the Eternal has to say  
 to them—to make them trip and  
 tumble backwards, till they are  
 caught and captured.

## ISAIAH XXVIII

14 You scoffers, ruling in Jerusalem here,  
 hear this word from the Eternal :  
 15 you think you have struck terms with death,  
 and made your compact with the powers of doom,  
 so that the surging flood can never reach you,  
 since you are safe behind a lie and sheltered by a falsehood !  
 16 Well, this is the Lord Eternal's word :  
 " Here I lay Zion's foundation, a rare and tested stone, secure and solid  
 (he who has faith in me will never flinch) ;  
 17 I will build Zion up with justice, and mould it upon equity.  
 But your safe place the hail shall sweep away,  
 and floods shall whelm your shelter ;  
 18 your terms with death shall be revoked,  
 and your compact with doom shall never hold ;  
 when the flood rushes over, down you go,  
 under its surge you sink ;  
 19 every morning it surges—by day and by night—  
 and then you learn your lesson, to your terror !  
 20 (Your bed is too short, you cannot stretch yourself ;  
 your rug is too narrow to cover you.)  
 21 For the Eternal shall arise, as at mount Perazim,  
 rise in wrath as in the glen of Gibeon,  
 to deal as though he dealt with foreigners,  
 to do his task, a task so strange to him.

Now, cease your scoffing, 22  
 lest your ties be drawn the tighter ;  
 for I have heard the Lord of hosts decree  
 doom fixed and final for the world.  
 On that day any Israelites who 10  
 are left, 20  
 any survivors of the house of Jacob,  
 no longer shall rely on him who proved their ruin,  
 but rely steadily on the Eternal, Israel's Majesty.  
 A remnant, a mere remnant of 21  
 Jacob,  
 shall come back to the Mighty God ;  
 for though your folk, O Israel, are 22  
 like sea-sands in number, .  
 only a remnant of them shall return ;  
 destruction is decreed, a flood of retribution,  
 for the Lord of hosts will carry 23  
 out  
 doom fixed and final over all the world.  
 Listen to me, hearken, 28, 23  
 hear my message, mark it.  
 Is a ploughman always ploughing, 24  
 always harrowing up the soil ?  
 Once the field is smooth and level, 25  
 does he not scatter fennel seed  
 and cummin,  
 planting wheat and barley.  
 and vetches on the border,  
 guided aright by the Eternal 26  
 and prompted by his God ?  
 Then, fennel is not threshed with 27  
 sledges,  
 cummin never needs a cart-wheel ;

## ISAIAH XXIX

men thresh fennel with a stick,  
and cummin with a flail ;  
28 bread-corn is not ground to  
pieces,  
no one threshes it for ever,  
but, once the cart-wheel passes  
o'er it,  
we spread it out, instead of  
crushing.  
29 'Tis the Eternal who this lore  
supplies,  
so great a Guide, so wonderfully  
wise.

\* \* \*

29 " Woe to you, God's own hearth  
and altar,  
O City where David camped !  
Let a year or two pass,  
and the feasts go round,  
2 then I will press upon this hearth  
and altar,  
till moaning and bemoaning  
rise ;  
I will sacrifice the altar,  
3 I will beleaguer you,  
I will besiege you close,  
and set up forts against you.  
4 Then shall you lie and whisper on  
the ground,  
murmuring humbly from the  
very dust,  
thin as a ghost's your voice shall  
sound,  
a faint low twitter from the  
dust."  
5c Then swiftly, suddenly,  
6 the Lord of hosts will punish  
you  
with thunder, earthquake, and a  
dreadful din,  
with storm, with whirlwind, and  
devouring flames.  
5a [[But the horde of your foes  
like dust shall be shattered,  
5b the horde of the tyrants  
like chaff shall be scattered ;

the horde of all nations 7  
pressing on God's altar,  
they and all their array  
shall vanish away,  
like a dream in the night.  
As a hungry man dreams he is 8  
eating  
and wakens still hungry,  
as a thirsty man dreams he is  
drinking  
and wakens still faint with his  
craving,  
so shall the horde of all nations  
fare  
that war upon mount Sion.]]  
Dazed shall you be, and amazed, 9  
blind shall you be, blind,  
fuddled—not with wine,  
reeling—not with liquor ;  
for the Eternal has drenched you 10  
with stupor,  
closing your eyes and covering  
up your heads,  
till the sight of all this is to you 11  
no more than words in a sealed  
scroll." [[When men place it  
in the hands of a scholar, asking  
him to read it, he answers, " I  
cannot ; the scroll is sealed."  
When it is handed to an illiterate 12  
person, to be read, he answers,  
" But I cannot read.']]  
" Since this people draw near me 13  
with their mouth,"  
says the Eternal,  
" honouring me with their lips,  
while their hearts are far re-  
mote ;  
since their religion is a mockery,  
a mere tradition learned by  
rote ;  
I will now deal with them to their 14  
amazement,  
bewildering, surprising them,  
till their wise men lose their wits,  
and their clever men are fooled."

## ISAIAH XXX

- |  |  |
|--|--|
| <p>15 Woe to the men who hide<br/> their plans from the Eternal,<br/> working in the dark, and thinking,<br/> “ No one sees or knows ! ”</p> <p>16 Perverse creatures that you are !<br/> Is a potter no more than his<br/> clay ?<br/> Dare anything deny its maker ?<br/> Dare a pot hold the potter has<br/> no mind ?</p> <p>30 “ O self-willed sons,” says the<br/> Eternal,<br/> “ bent on no plan of mine,<br/> weaving a treaty that I never<br/> sanctioned,<br/> and adding sin to sin ;</p> <p>2 who move away to Egypt<br/> without consulting me,<br/> to shelter beside the Pharaoh<br/> and get Egypt to protect<br/> them !</p> <p>3 Your shelter shall bring shame to<br/> you,<br/> your protector shall confound<br/> you.</p> <p>4 Your princes camp at Zoan,<br/> and your envoys reach Hanes,</p> <p>5 all bearing gifts<br/> to a nation of no use to you,<br/> a people that will bring no help<br/> or profit,<br/> but only shame, disgrace.</p> <p>6 Through the desert to the south,<br/> over a toilsome, trying land,<br/> land of the lion and fierce lion-<br/> ess,<br/> land of the viper and the winged<br/> snake,<br/> they bear their wealth upon the<br/> backs of asses,<br/> their treasures on the camels’<br/> humps,<br/> to a nation of no use to them,</p> <p>7 whose aid is vain and idle<br/> [[hence my name for it, ‘ Dragon<br/> Do-nothing ’]] !</p> | <p>Now, go in and write this down, 8<br/> write it on a scroll,<br/> to serve in after-days<br/> as a witness for all time.</p> <p>It is a race rebellious, 9<br/> a faithless brood,<br/> children who will not listen<br/> to any of the Eternal’s laws,<br/> who refuse visions from their seers 10<br/> and true words from their<br/> prophets,<br/> who would have only smooth<br/> things told them,<br/> only illusions prophesied.</p> <p>‘ Out of our way,’ they cry, 11<br/> ‘ clear out from us,<br/> and trouble us no more with talk<br/> of Israel’s Majesty.’</p> <p>Well, here is the reply 12<br/> of Israel’s Majesty :<br/> Since you despise my warning<br/> and trust in wile and guile,<br/> and lean on your own policy,<br/> this guilt of yours shall split you, 13<br/> like a high wall bulging to break,<br/> till swiftly, suddenly,<br/> down it crashes ;</p> <p>as a man smashes 14<br/> a pitcher in pieces,<br/> so wantonly that not a shred re-<br/> mains<br/> to fetch fire from the hearth<br/> or water from the well.”</p> <p>The Lord, the Eternal, Israel’s 15<br/> Majesty,<br/> he had declared,<br/> “ Your safety lies in ceasing to<br/> make leagues,<br/> your strength is quiet faith.”</p> <p>But this you would not have, 16<br/> you answered, “ No,<br/> “ we must have cavalry to make<br/> a charge ! ”—<br/> your charge shall be a flight ;<br/> “ we need swift horses ”—<br/> swift shall be your pursuers ;</p> |
|--|--|

## ISAIAH XXXI

17 let but five threaten, you shall fly,  
till few are left of you,  
lonely like any pole upon the hills,  
like any signal on a mountain-top.

31 Woe to those who make their way  
for help to Egypt,  
relying on her horse,  
and on her force of chariots,  
relying on her cavalry  
(they are so strong !)  
and never heeding Israel's Majesty,  
never consulting the Eternal !

2 Yet the Eternal has his own plans  
—doom  
and threats that may not be recalled ;  
he will attack these schemers,  
and their evil allies.

3 Egyptians are but men, not God,  
their cavalry are only mortal ;  
let the Eternal only strike,  
then shall supporter and supported both  
collapse and crumble.

4 For this is the Eternal's word to me :

As a lion or young lion  
growls over his prey,  
when the shepherds are all summoned  
to attack him ;  
as their shouting never scares him,  
as their din never daunts him,  
so shall the Lord of hosts  
hold fast mount Zion.

5 Like a bird fluttering above its nest,  
shall the Eternal ward Jerusalem,  
shielding her and saving her,  
sparing and preserving her.

O men of Israel, come back to him 6  
whom you have deeply wronged ;  
for on that day must men disdain 7  
the gold and silver idols  
each has made.

Then falls Assyria, by no hero's 8  
sword,  
destroyed, but by no mortal  
blade ;

Assyrians fly before the Sword,  
their very god flies in a panic, 9  
their princes scatter in sheer terror,  
their soldiers are made serfs—  
by order of the Eternal, whose  
hearth is in Zion,  
whose home-fires are within  
Jerusalem.

Soon, very soon, 29, 17  
shall forests turn to orchards,  
and orchards be like woods.

Then even the deaf shall hear the 18  
word,  
and blind souls see out of their  
gloom ;

then humble folk shall find 19  
new joy in the Eternal,  
the poorest shall exult  
in Israel's Majesty.

For tyrant foes will vanish, 20  
and scoffers be no more,  
and all men keen on crime  
shall be wiped out,  
men who gave false evidence, 21  
deceiving judges on the bench,  
defrauding good men with a  
quibble.

This therefore is the word of the 22  
Eternal,  
the God of Jacob's house,  
who rescued Abraham :  
“ Never again shall Jacob be dis-  
mayed,  
never again disgraced ;  
for once they see all that I do 23  
among them,  
they will revere me,

## ISAIAH XXX

- they will revere the Majesty of  
 Jacob,  
 they will hold Israel's God in  
 awe ;
- 24 the erring will gain insight,  
 and murmurers will accept the  
 truth."
- 30 So the Eternal longs to favour  
 18 you,  
 and moves to show you pity ;  
 for the Eternal is a loyal God ;  
 happy are all who long for him !
- 19 No more tears for you,  
 O folk of Sion in Jerusalem !  
 For he will show you favour when  
 you sigh,  
 and answer you, soon as he hears  
 your cry.
- 20 Though scant and scarce may be  
 your bread and water from the  
 Lord,  
 yet he your Teacher never leaves  
 you now ;  
 you see your Teacher for your-  
 selves,
- 21 and when you swerve to right or  
 left,  
 you hear a Voice behind you  
 whispering,  
 " This is the way, walk here."
- 22 Then all your idols shall you  
 desecrate,  
 metal or wood, plated with gold  
 or silver,  
 flinging them from you in disgust,  
 and bidding them begone.
- 23 Rain shall be sent you for the seed  
 you sow upon the field,  
 and heavy crops of wheat the earth  
 shall amply yield.  
 Your cattle shall go grazing  
 over pastures broad ;
- 24 oxen and asses for the plough  
 shall eat their fodder, mixed  
 with salt,  
 and winnowed well.
- Even on the upper slopes and all 25  
 high hills  
 streams shall be flowing,  
 upon that Day of doom and  
 slaughter,  
 when the foe's forts are falling ;  
 and moonlight glows like sunlight, 26  
 and the sun shines sevenfold  
 strong,  
 on that Day when the Eternal  
 heals his folk,  
 when he binds up their wounds.
- Here comes the Eternal from afar 27  
 in blazing wrath, with heavy  
 thunder-clouds,  
 with angry foam upon his lips  
 and a tongue like a devouring  
 fire,  
 breathing fury like a flood 28  
 that reaches to a man's neck,  
 to sift the nations till they are  
 undone,  
 to drive men with a halter to  
 their doom !  
 Then shall a song be yours like the 29  
 song  
 on a festival night,  
 as joyous as men who with music  
 are moving  
 to Israel's great God, to the  
 Eternal's hill.
- And the Eternal will thunder in 30  
 triumph,  
 and swing his arm down plain,  
 in a fury of anger, with flames  
 that devour,  
 storming with hail and with  
 rain.
- At the Eternal's voice of thunder, 31  
 the Assyrians are appalled ;  
 he fights them to the death and 32  
 clubs them down,  
 to peals of music ;  
 the pyre to burn them is prepared, 33  
 both deep and wide,



ISAIAH XXXII, XXXIII

- piled high with logs set blazing by  
the breath  
of the Eternal like a fiery tide.
- 32** One day a King shall reign in  
justice,  
with princes that rule uprightly,  
**2** each like a shelter from a storm,  
a refuge from sore rain,  
like streams of water in a parchèd  
waste,  
like the shade of a cliff in a dry  
plain.
- 3** Then eyes that see shall not be  
closed,  
and ears that hear shall listen ;
- 4** the hasty shall learn how to  
judge,  
and stammerers shall speak  
clearly ;
- 5** the impious shall be called no more  
“ your honour,”  
and knaves no more be ranked  
as noblemen.
- 6** For the impious talks impiously,  
his mind is bent on evil,  
to do ungodly deeds  
and to malign the Eternal ;  
he leaves hungry folk to starve,  
and stints the thirsty of their  
drink.
- 7** The knave has knavish ways,  
the villain plans  
to ruin poor folk with his lies,  
though they are in the right ;
- 8** but noble are the noble’s plans,  
and nobly does he make them  
good.
- 9** O women lolling at your ease,  
hear what I say !  
O daughters in your careless con-  
fidence,  
mark this my word !
- In little more than a year, **10**  
you shall be shuddering, despite  
your confidence ;  
for the vintage shall fail,  
and no fruit be gathered.  
Then tremble, women at your **11**  
ease,  
shudder, you careless creatures,  
strip yourselves bare,  
with sackcloth round your waist,  
and beat your breasts in mourning **12**  
for fair fields and fruitful vines,  
for the country of my people **13**  
overgrown with weeds,  
for all the country-houses,  
and the festive capital,  
the citadels forsaken, **14**  
the busy towns abandoned,  
their high ground for all time  
an empty waste,  
where the wild ass shall roam,  
where flocks shall graze ;  
for the forests shall be felled, **19**  
and the capital laid low.
- Yet one day from the heights of **15**  
heaven  
a spirit shall breathe into us,  
till the downs grow like an orchard,  
and the orchard like a forest ;  
justice fills the very downs, **16**  
and honesty the orchards,  
and justice brings us peace and **17**  
quiet,  
honesty renders us secure ;  
my people shall have homes of **18**  
peace  
and rest in houses undisturbed.  
Ah, happy folk, to sow land **20**  
watered everywhere,  
and let your ass and ox range  
free !  
\* \* \*
- Woe to you, O ravager, whom **33**  
none has ever ravaged !  
Woe to you, O plunderer, whom  
none has ever plundered !

## ISAIAH XXXIII

- Once your ravaging is over,  
ravaged shall you be,  
once your plundering is past,  
plundered shall you be.
- 2 O thou Eternal, show us favour,  
we have been waiting for thee ;  
be our strong arm, morn after  
morn,  
deliver us, all forlorn.
- 3 At the sound of thy storm the  
nations flee,  
men scatter once thou stirrest,  
4 till we loot them like locusts,  
and swarm like grasshoppers  
over their spoil.
- 5 The Eternal is supreme, he dwells  
on high ;  
justice and equity he pours on  
Sion,  
6 a saving wealth of knowledge and  
of wisdom,  
and godly reverence as our  
treasure.
- 7 When warriors wail in the open,  
and the envoys of peace weep  
sore,  
8 at treaties broken by the ruthless  
foe,  
reckless of any pledge ;
- 9 when the land laments and lan-  
guishes,  
when Lebânon withers in shame,  
and Sharon sinks to a desert,  
and Bashan and Karmel are  
leafless ;
- 10 the Eternal cries, " Now I arise,  
I will exalt myself ;  
11 foes of my folk, your plans are all  
futile,  
your fury shall consume your-  
selves ;
- nations shall be burned to ashes, 12  
like thorn-bushes cut and  
kindled ;  
till lands afar hear all that I have 13  
done,  
and the near lands own my  
might."
- In Sion sinful men are terrified, 14  
the impious are seized with  
shuddering,  
crying, "Oh who can live with such  
a Fire ?  
Who can live on, with such a  
lasting Flame ? "
- He who scorns to profit by oppres- 15  
sion,  
he who will not clutch at any  
bribe,  
he who listens to no plans of  
murder,  
he who will not look at crime,  
he who lives uprightly, just in  
word and deed,  
he shall dwell far out of reach  
of harm,  
as in a stronghold on the cliff, 16  
secure,  
his bread provided, and his  
water sure.
- Your eyes shall see the King in 17  
all his splendour,  
and gaze upon his broad  
domain ;  
till, musing on the terror that has 18  
vanished,  
you ask, " Where are the  
tyrant's officers,  
who taxed us, charged us, took  
our tribute ? "  
These insolent creatures you 19  
shall see no more,

## ISAIAH XXXIV

- that folk with foreign tongue  
mysterious,  
who chattered in a jargon mean-  
ingless.
- 20 No, you shall see your quiet home,  
Jerusalem immovable, a tent  
whose pegs are never to be pulled  
up,  
whose ropes are never to be rent.
- 21 And there instead of broad streams  
circling round  
we have the glorious Eternal as  
our river,  
a river never raided by a galley,  
sailed by no ships of war ;
- 22 the Eternal himself rules us,  
the Eternal is our captain,  
the Eternal is our king,  
he, he alone, defends us ;
- 23 even blind folk then shall share  
rich plunder,  
even lame folk loot at large ;
- 24 none in the land shall say then :  
" I am sick,"  
for all who live there have their  
sins forgiven.
- \* \* \*
- 34 Draw near, O nations,  
hear, O peoples,  
listen, O earth and all earth holds,  
O world of men !
- 2 For the Eternal is wroth against  
all nations,  
furious with the host of them ;  
he has doomed them to destruc-  
tion,  
left them to be massacred ;
- 8 their slain shall be flung out,  
and a stench rise from their  
corpses ;
- the mountains shall be running  
with their blood,  
the hills are drenched and all 4  
dissolve ;
- the very sky shall roll up like a  
scroll,  
and all the stars shall fade,  
as leaves fade from a vine,  
and foliage from a fig-tree.
- For the Eternal's sword in heaven 5  
is tempered keen with fury ;  
and there it flashes down on Edom,  
dooming that accursed race !
- The Eternal's sword is gorged 6  
with blood,  
greased with the fat of its  
victims,  
with blood of common human folk,  
with fat of the low crowd ;
- and leaders shall be struck down 7  
too,  
nobles and notables ;  
for the Eternal holds a sacrifice at  
Busaireh,  
and slaughters victims in the  
land of Edom ;
- their blood shall soak the country,  
and their fat shall smear the  
dust ;  
'tis the Eternal's hour of vengeance 8  
on them,  
to repay them for all their  
wrongs to Sion.
- All streams turn into pitch, 9  
the very dust turns brimstone ;  
the land is a mass of pitch  
that burns on, night and day,  
that never shall be quenched— 10  
age after age its smoke goes up—  
it lies waste for all time,  
and no man crosses it ;

## ISALAH XXXV

- 11 a haunt of pelicans and bitterns,  
 a place for owls and ravens,  
 marked out for wreck and wrack  
 by the Eternal,  
 measured for abolition.
- 12 Demons haunt the spot,  
 for the nobles now are gone ;  
 there no kingdom is proclaimed,  
 the princes are no more ;
- 13 thorns thrive, where once were  
 palaces,  
 nettles and thistles fill the forts ;  
 there jackals prowl,  
 there quarter ostriches,
- 14 wild cats hunt with hyenas,  
 and demon calls to demon ;  
 there vampires settle  
 and make themselves a home ;
- 15 there nest the arrow-snakes and  
 lay their eggs,  
 brooding and hatching them  
 out ;  
 there vultures gather,  
 none without its mate ;
- 16 these creatures are all called by  
 the Eternal,  
 and not one fails to come ;  
 the Eternal has himself com-  
 manded them,  
 and at his impulse have they  
 gathered ;
- 17 he has allotted them the land,  
 he has assigned it as their home,  
 theirs for all time,  
 their haunt from age to age.
- 35** Let desert and dry land be glad,  
 let steppes rejoice and flower,  
 flowering like narcissus blooms,  
 and ringing with delight,
- sharing Lebânon's lavish growth, 2  
 Sharon and Karmel's splendour,  
 and seeing thus the Eternal's living  
 power,  
 the splendour of our God !
- Put heart into the listless, 3  
 and brace all weak-kneed souls,  
 tell men with fluttering hearts, 4  
 " Have courage, never fear ;
- here comes your God,  
 he will avenge his folk,  
 here comes God's retribution,  
 he comes himself to save you ! "
- And then the blind shall see, 5  
 the deaf shall hear ;  
 then shall the lame leap like a 6  
 deer,  
 and dumb tongues sing for joy.
- For in the desert brooks break out,  
 streams in the very steppes ;  
 parched land becomes a pool, 7  
 dry ground gushes with water ;
- the jackals' and hyenas' lair  
 shall turn to pasture for your  
 flocks,  
 and reeds and rushes shall be  
 flourishing  
 where once the ostrich quar-  
 tered ;
- a stainless highroad shall appear, 8  
 its name " The Sacred Way " ;  
 no soul unclean shall tread it,  
 no impious foot shall wander  
 o'er it ;
- no lions shall ever haunt it, 9  
 no wild beast shall leap on it ;  
 but on it the redeemed shall walk,  
 those whom the Eternal has set  
 free ;

## ISAIAH XXXVIII

10 they come home to Sion singing,  
 crowned with an unending joy ;  
 joy and gladness overtake them,  
 sorrow and sighs forsake them.

\* \* \*

38 Now Hezekiah fell ill and was  
 at the point of death ; the prophet  
 Isaiah the son of Amoz went and  
 gave him this message from the  
 Eternal, " Put your affairs in  
 order, for you are to die, not to  
 2 recover." Then Hezekiah turned  
 his face to the wall and prayed to  
 3 the Eternal, " O Eternal, pray  
 remember how I have lived ever  
 mindful of thee, honestly and  
 heartily, and how I have done  
 what was right in thy sight !"  
 4 Hezekiah wept aloud. Then this  
 word came from the Eternal to  
 5 Isaiah : " Go and give Hezekiah  
 this message from the Eternal, the  
 God of his father David, ' I have  
 heard your prayers, I have seen  
 your tears, and I now add fifteen  
 6 years to your life ; also I will  
 rescue both you and this city from  
 the king of Assyria, I will defend  
 21 this city.' " Then Isaiah ordered  
 a poultice of figs to be applied  
 to the eruption, that he might  
 22 recover. And when Hezekiah  
 asked, " What is the sign that I  
 shall go up to the temple of the  
 7 Eternal ? " he answered, " This  
 shall be a sign to you from the  
 Eternal that he will do as he has  
 8 promised ; he will put back the  
 shadow of the sun for ten steps on  
 yonder dial of Ahaz." And the  
 shadow of the sun did move back  
 for ten steps on the dial.

9 A piece composed by Hezekiah  
 king of Judah, after he had been  
 ill and had recovered from his ill-  
 ness :

Methought I must depart 10  
 when life was at its noon,  
 and pass within death's portals  
 for my remaining years ;  
 methought I was no more to see 11  
 the Eternal  
 in the land of the living,  
 and never to behold a man again  
 within this world.

" My home is broken up," I 12  
 wailed,  
 " pulled up like a shepherd's  
 tent ;  
 my life is rolled up like a web,  
 cut from the thrum ;  
 in one day I am doomed,  
 and all the night I moan, 13  
 for my agony is like a lion,  
 breaking every bone."

Murmuring like a swallow, 14  
 moaning like a dove,  
 I lifted longing eyes to heaven,  
 crying, " Remember me, release  
 me, O Eternal !  
 And yet what can I say to him, 15  
 who himself does this to me ?  
 I toss on through the hours of  
 sleep  
 in bitterness of soul.

O Lord, my heart in hope 16  
 relies on thee ;  
 refresh me and revive me,  
 grant me recovery ;  
 Oh keep my life from dropping 17  
 down to the pit of doom !  
 Oh cast behind thy back  
 all my iniquities ! "

For death-land cannot thank 18  
 thee,  
 death cannot sing thy praise,  
 and those who pass down to the  
 pit  
 have no hope of thy love ;

## ISAIAH XXXIX, XXXVI

19 'tis living men who praise thee,  
as I praise thee to-day—  
the father telling to his sons  
how true thou art.

20 [[Be pleased, O thou Eternal, to  
deliver us ;  
then all our days  
we shall make music at thy house  
unto thy praise.]]

39 It was then that Merodach-bala-  
dan, son of Baladan, king of Baby-  
lon, sent eunuchs with a present to  
Hezekiah, for he heard that Heze-  
2 kiah had been ill. Hezekiah was  
delighted, and displayed all his  
treasures, the silver, the gold, the  
spices, and the precious oil in his  
stores, besides his armoury ; there  
was nothing in his palace or indeed  
in all his realm that he did not  
3 display to them. But the prophet  
Isaiah went to king Hezekiah and  
asked him, "What did these men  
say ? Where may they have  
come from ?" Hezekiah replied,  
"They have come from a far  
4 country, from Babylon." "And  
what did they see in your palace ?"  
Hezekiah answered, "They saw  
everything in my palace ; there is  
nothing of all my treasure that I  
5 did not show to them." Then said  
Isaiah to Hezekiah, "Listen to  
this word from the Lord of hosts :  
6 'The day is coming when all in  
your palace, with all that your  
fathers have ever stored up, shall  
be carried off to Babylon ; nothing  
shall be left,' says the Eternal.  
7 'The sons born to you, born of  
your body, shall be taken away to  
be eunuchs in the palace of the  
8 king of  $\frac{1}{2}$  Babylon.'" "Very  
good," said Hezekiah to Isaiah ;  
"so the Eternal has spoken by

you" (thinking to himself that  
there would be no trouble or  
change at least so long as he was  
alive).

It was in the fourteenth year of 36  
king Hezekiah that Sanchërib king  
of Assyria marched against all the  
fortified towns of Judah and cap-  
tured them. The king of Assyria 2  
sent his staff-commander with a  
large army from Lakhish to king  
Hezekiah at Jerusalem ; he took  
up a position beside the conduit  
of the upper pool on the way to  
Fuller's Field, and when Eliakim 3  
the son of Hilkiah, who was pre-  
fect of the palace, with Shebna the  
secretary and Joab the son of  
Asaph the chancellor, came for-  
ward, the staff-commander gave 4  
them this message for Hezekiah :  
"The great monarch, the king of  
Assyria, asks Hezekiah, 'On what  
are you resting your confidence ?  
You think mere talk will do as 5  
policy and power in war ? Who  
are you trusting to, that you rebel  
against me ? You trust to this 6  
broken reed of a staff, Egypt,  
that will pierce the hand of any  
man who leans upon it ! That  
is all the Pharaoh king of Egypt  
does for anyone who trusts to  
him. If you tell me that you 7  
trust to the Eternal your God, is  
this not the very Eternal whose  
shrines and altars Hezekiah has  
removed, telling Judah and Jeru-  
salem that they are to worship at  
this altar here ?' Come," added 8  
the staff-commander, "make this  
wager with my master the king of  
Assyria : I will give you two  
thousand horses, if you can put  
as many riders on their backs !  
How, then, can you repulse even 9  
the weakest of my master's officers,

trusting to Egypt for chariots  
 10 and cavalry? Have I marched  
 against this country to destroy it,  
 without the sanction of the Eter-  
 nal? No, the Eternal told me to  
 march against this country and  
 11 destroy it." Eliakim the son of  
 Hilkiah and Shebna and Joab  
 said to the staff-commander,  
 "Pray speak to your servants in  
 Aramaic, for we understand it;  
 do not speak to us in the Jews'  
 language, with the people listen-  
 12 ing on the wall." But the staff-  
 commander replied, "Did my  
 master send me with this menace  
 for your master and for you, and  
 not for the men sitting on the  
 wall—doomed along with you to  
 eat their own dung and drink  
 13 their own urine?" And the  
 staff-commander stepped for-  
 ward, shouting aloud in the Jews'  
 language, "Listen to this word  
 from the great monarch, the king  
 14 of Assyria! The king warns  
 you not to let Hezekiah delude  
 you; he will never be able to  
 15 save you. Nor let Hezekiah in-  
 duce you to trust in the Eternal  
 by telling you that the Eternal  
 will be sure to save you and pre-  
 vent this town from falling into  
 the hands of the king of Assyria.  
 16 Never heed Hezekiah. The king  
 of Assyria's advice to you is,  
 'Make your peace with me, sur-  
 render to me, and then you can  
 each eat the fruit of your vine  
 and your fig-tree and drink from  
 17 your own water-supply, until I  
 come to deport you to a land like  
 your own land, a land of corn  
 and wine, a land of bread and  
 18 vineyards. Beware of letting  
 Hezekiah persuade you that the  
 Eternal will save you. Has any

god of any nation ever yet saved  
 his land from the hands of the  
 king of Assyria? Where are the 19  
 gods of Hamath and Arpad?  
 Where are the gods of Sepharvaim?  
 And have the gods of Samaria  
 saved Samaria from me? What 20  
 gods, of all the gods of these lands,  
 have saved their lands from me,  
 that the Eternal should now save  
 Jerusalem from me?" The 21  
 men said nothing, they made no  
 reply, for the king had ordered  
 them to make no answer.

Eliakim the son of Hilkiah, who 22  
 was prefect of the palace, Shebna  
 the secretary, and Joab the son of  
 Asaph the chancellor, then went,  
 tearing their clothes, to Hezekiah,  
 to report what the staff-com- 37  
 mander had said. When Hez-  
 kiah heard it, he tore his clothes,  
 put on sackcloth, and went into  
 the temple of the Eternal; Elia- 2  
 kim the prefect of the palace,  
 Shebna the secretary, and the  
 senior priests he sent, robed in  
 sackcloth, to the prophet Isaiah  
 the son of Amoz, with this message 3  
 from Hezekiah: "This is a day  
 of distress, of disruption, and of  
 disgrace: 'children come to birth,  
 and no strength in the mother!' 4  
 It may be that the Eternal your  
 God will hear all that the staff-  
 commander has said, whom his  
 master the king of Assyria has  
 sent to insult the living God; it  
 may be that the Eternal your God  
 will have some retort for the words  
 he has heard. Pray, then, for this  
 remnant of the people." When 5  
 the deputation from king Heze-  
 kiah came to Isaiah, he gave them 6  
 this message from the Eternal for  
 their master: "Fear not what

you have heard from these officers of the king of Assyria who blasphemes me. I will dispirit him by making him hear a rumour, so that he will go back to his own country and fall by the sword in his own country."

8 The staff-commander, hearing that the king of Assyria had left Lakhish, went to find him besieging Libnah. But as news came that Tirhakah king of Ethiopia had suddenly marched to attack him, Sanchêrib king of Assyria went away back to Nineveh, where he lived. One day, as he was worshipping in the temple of Nisroch his god, his sons Adrammelek and Sharezer cut him down with their swords and then escaped to the land of Armenia. Esarhaddon his son reigned instead of him.

9b [[. . . And he sent messengers to Hezekiah with this message for Hezekiah king of Judah. "Let not your God in whom you trust delude you by promising that Jerusalem shall not fall into the hands of the king of Assyria. You have heard what the kings of Assyria have done to all lands by way of utter destruction; and are you to escape? Were the nations whom my fathers destroyed saved by their gods—Gozan, Haran, Rezeph, and the Edenites of Telassar? Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?" On receiving this letter from the messengers, Hezekiah read it and went up into the temple of the Eternal, where he spread it out before the Eternal and prayed to the Eternal,

crying, "O Lord of hosts, the God of Israel, enthroned upon the kherubs, thou art the God, thou only, of all realms on earth; thou hast made heaven and earth. Bend thine ear, O Eternal, listen! Open thine eyes, O Eternal, look! Listen to this message sent by Sanchêrib to insult the living God. The kings of Assyria have indeed utterly destroyed all countries, O Eternal, burning up their gods—gods that were no gods at all, mere things of wood and stone that men had made; so they were destroyed! But save us, O thou Eternal our God, oh save us from his power, that all realms upon earth may know that thou alone, O Eternal, thou art God!"

Then Isaiah the son of Amoz sent Hezekiah this message from the Eternal the God of Israel: "As you have prayed to me against Sanchêrib the king of Assyria, so the Eternal declares that the king of Assyria shall never reach this town, never shoot an arrow at it, never appear in front of it with a shield, never throw up a mound against it; by the way he came shall he return, he shall never reach this town, the Eternal declares, for I will defend this town, to rescue it for my own sake and for my servant David's sake."

That very night the angel of the Eternal went out and killed a hundred and eighty-five thousand men in the Assyrian camp; they were all found to be dead corpses in the morning.]]

[[This is the word of the Eternal about him:



## ISAIAH XL

"She scorns you, she laughs at you,  
 Sion the maiden,  
 she tosses her head at you,  
 Jerusalem the maid.  
**23** Whom have you reviled and blasphemed?  
 At whom have you dared raise your voice?  
**24** You have reviled the Lord through your messengers,  
 vaunting, 'With my host of chariots  
 I have scaled high mountains,  
 and reached the ravines of Lebânon;  
 I fell its tallest cedars,  
 and its rare cypresses,  
 I push right into its recesses,  
 where its rich woods are dense.  
**25** I dig wells abroad  
 and drink of them,  
 I put my foot down and dry up all Egypt's streams.'  
**26** But have you never learned, the Eternal asks,  
 I did all this, I planned this long ago?  
 'Twas I who from the first conceived it,  
 'tis I who make it now your task

to lay strong fortresses in ruins,  
 till helpless citizens collapse dismayed;  
 like grass in fields or on the downs,  
 like grass on the house-top they fade.  
 Every move you make, I know it; **28**  
 I hear you raging recklessly at **29**  
 me;  
 so through your nose I run my ring,  
 and run my bridle between your lips,  
 and drive you back again  
 by the very road you came."

You shall have proof of this: **30**  
 for while you feed this year on casual grains,  
 and next year on what springs from casual grains,  
 in the third year you can sow and reap a crop,  
 you can plant vineyards and enjoy their fruit.  
 And **31** what survives of the house of Judah,  
 the remnant, shall once more strike down its roots  
 and then rise to be fruitful; for a **32**  
 remnant of survivors shall spread out from Jerusalem  
 and from mount Sion—thanks to the jealous care of the Eternal.]]

**40** Console my people, console them—it is the voice of your God—  
**2** speak to Jerusalem tenderly,  
 proclaim to her  
 that her hard days are ended,  
 her guilt paid off,  
 that she has received from the Eternal's hand  
 full punishment for all her sins.  
**3** Hark! there is one calling, "Clear the way  
 for the Eternal through the waste,

level a highroad for our God  
 across the desert:  
 every valley must be filled up, **4**  
 every mountain and hill lowered,  
 rough places smoothed,  
 and ridges turned into a plain  
 [[and the Eternal's glory shall be **5**  
 revealed  
 before the eyes of all:  
 such are the orders of the Eternal]].

Up to the high hills, **9**  
 O herald of happiness to Sion!

## ISAIAH XL

Raise your voice loudly,  
 O herald of happiness to Jeru-  
 salem,  
 raise it fearlessly,  
 and tell the towns of Judah,  
 'Here is your God !'  
 10 Here is the Eternal coming in  
 power,  
 maintaining mightily his cause !

Here he is bringing what he has  
 won,  
 bringing what he has gained !  
 11 For he feeds his flock like a  
 shepherd,  
 and gathers them in his arms,  
 he is carrying the lambs in his  
 bosom,  
 and leading the ewes gently.' "

6 Hark, there is one calling, " Cry ! "  
 I ask, " What shall I cry ? "  
 This : that all men are grass,  
 and all their glory like a flower  
 in the field ;

7 grass withers and flowers fade,  
 because the breath of the  
 Eternal blows upon them ;

8 grass withers and flowers fade,  
 but the promise of our God  
 stands evermore.

12 Who ever measured the waters in  
 the hollow of his hand,  
 or ruled the skies off with a span,  
 or held the dust of earth inside a  
 measure,  
 or weighed the mountains in a  
 pair of scales,  
 the hills within a balance ?

13 Who ever moved the mind of the  
 Eternal,  
 or gave him lessons and advice ?

14 Who ever was called in to give  
 him counsel ?  
 Who ever taught him how to act,  
 or showed him what to do ?

Why, the nations are a mere drop 15  
 in the bucket,  
 no more to him than dust upon  
 a balance !

He lifts lands like a straw !  
 Even Lebânôn is not fuel enough 16  
 for him,  
 nor its cattle a sufficient sacrifice.

Before him all the nations are as 17  
 nothing ;  
 to him they are but empty and  
 inane.

Then whom can you compare with 18  
 God ?

What can you put beside him ?  
 A metal image !—that the work- 19  
 man casts,  
 and the goldsmith gilds,  
 everyone helping the other, 41  
 and cheering his comrade on, 6  
 the workman encouraging the 7  
 goldsmith,  
 the carpenter the blacksmith,  
 the solderer plating his work,  
 and fastening it tight with  
 nails !

While he who carves an idol out 40  
 of wood, 20  
 chooses a tree that will not rot,  
 then gets a clever carpenter  
 to set him up an idol that will  
 stand !

Can you not understand, cannot 21  
 you see ?

Have you not been told this  
 from the first,  
 have you not grasped this, since  
 the world began ?—  
 that he sits over the round earth, 22  
 so high

that its inhabitants look like  
 grasshoppers ;  
 he spreads the skies out like a  
 curtain,  
 and stretches them like a tent ;

## ISAIAH XLI

23 he brings nobles down to nothing,  
 he ruins rulers of the world—  
 24 scarcely planted, scarcely sown,  
 scarcely rooted in the earth,  
 at a puff from him they wither,  
 the storm sweeps them off like  
 straw.  
 25 “To whom will you compare me,  
 then,  
 and equal me?” asks the  
 Majestic One.  
 26 Lift your eyes, look up ;  
 who made these stars ?  
 he who marshals them in order,  
 summoning each one by name.  
 For fear of him, so mighty and so  
 strong,  
 not one fails to appear.  
 27 Why do you complain, O Jacob,  
 why do you cry, O Israel,  
 “My fate the Eternal never  
 notices,  
 my rights are unregarded by my  
 God ?”  
 28 Come now ! Do you not under-  
 stand,  
 have you not heard,  
 that the Eternal is an everlasting  
 God,  
 the maker of the world from  
 end to end ?  
 He never faints, never is weary,  
 his insight is unsearchable ;  
 29 he puts power into the weary,  
 and adds new strength to the  
 weak.  
 30 Young men may faint and weary,  
 the strong youths may give way,  
 31 but those who wait for the Eternal  
 renew their strength,  
 they put out wings like eagles,  
 they run and never weary,  
 they walk and never faint.  
 41 Come to me, O lands, in silence,  
 wait until I speak, O nations ;

come hither—you can speak  
 later on—  
 let us meet in argument.  
 Who roused up from the east 2  
 the man whom victory ever  
 attends ?  
 Who lets him have nations as a  
 gift  
 and lays kings low before him ?  
 His sword drives them like dust,  
 his bow like chaff before the  
 wind ;  
 he chases them, and passes for- 3  
 ward safely,  
 swiftly with feet that never  
 touch the ground.  
 Who brought this about, who 4  
 did it ?  
 ’Twas he who summons the  
 generations from the begin-  
 ning,  
 ’twas I the Eternal, I who am the  
 first  
 and at the last the same.  
 But, O Israel my servant, 8  
 O my chosen Jacob,  
 O race of Abraham my friend,  
 whom I fetched from afar 9  
 and called from earth’s far  
 end,  
 to whom I said, “You are my  
 servant,  
 I have not rejected, I have  
 chosen you,”  
 fear not, for I am with you, 10  
 I am your God, be not dis-  
 mayed ;  
 I will strengthen, I will support  
 you,  
 I will uphold you with my  
 trusty hand.  
 All who are enraged at you 11  
 shall be defeated and con-  
 founded,  
 those who quarrel with you  
 shall vanish into nothing ;

## ISALAH XLI

- 12 you will not find them when you  
 look for them,  
 those men who strove with you :  
 they shall turn to a mere nothing,  
 those who war against you.
- 13 For I the Eternal your God hold  
 you by the hand,  
 whispering, "Fear not, I will  
 help you."
- 14 Fear not, puny Jacob, petty Israel,  
 I will help you,  
 your champion is the Majestic  
 One of Israel—  
 it is the Eternal's promise.
- 15 Lo, I will make you a new thresh-  
 ing sledge  
 furnished with sharp teeth,  
 threshing mountains and beating  
 them small,  
 turning the very hills to chaff ;  
 16 you shall fan them till the wind  
 whirls them off,  
 and the blast scatters them,  
 while you exult in the Eternal  
 and glory in His Majesty of  
 Israel.
- 17 When poor, forlorn folk vainly  
 seek for water,  
 with tongues that are parched  
 by thirst,  
 I the Eternal will answer them,  
 I Israel's God will not forsake  
 them ;
- 18 on the bare heights I will open  
 rivers,  
 and in the valleys fountains,  
 I will make deserts into lakes,  
 and dry land into springs of  
 water ;
- 19 I will plant cedars in the desert,  
 acacias, myrtles, olive-trees ;  
 I will put fir-trees in the wilder-  
 ness,  
 and planes and cypresses ;  
 20 that men may see and understand,  
 consider and agree
- that the Eternal's hand has  
 done it,  
 that Israel's Majesty has made  
 it all.
- \* \* \*
- Now, the Eternal cries, bring your 21  
 case forward,  
 now, Jacob's King cries, state  
 your proofs.
- Let us hear what happened in the 22  
 past,  
 that we may ponder it,  
 or show me what is yet to be,  
 that we may watch how it turns  
 out ;  
 yes, let us hear what is coming, 23  
 that we may be sure you are  
 gods ;  
 do something or other  
 that we may marvel at the  
 sight !—  
 why, you are things of nought, 24  
 you can do nothing at all !
- Here is one I have raised from the 25  
 north,  
 I have called him by name from  
 the east ;  
 he shall trample rulers down like  
 mortar,  
 like a potter treading clay.
- Now, who predicted this before- 26  
 hand,  
 who foretold it, that we might  
 hail it true ?  
 No one predicted it, no one an-  
 nounced it,  
 not a word ever fell from you.
- 'Twas I who first sent word of it 27  
 to Sion,  
 'twas I who sent the good news  
 to Jerusalem.
- As for your idols, I see no one, 28  
 not a prophet in their midst,  
 to answer my inquiries !  
 They are all an empty nothing, 29  
 all they do is utterly inane,

## ISAIAH XLII

their metal images are futile  
and vain.

\* \* \*

42 Here is my servant whom I uphold,  
my chosen one, my heart's delight,

I have endowed him with my spirit,  
to carry true religion to the nations.

2 He shall not be loud and noisy,  
he shall not shout in public ;  
3 he shall not crush a broken reed,  
nor quench a wick that dimly burns ;

loyally shall he set forth true religion,

4 he shall not be broken nor grow dim,  
till he has settled true religion upon earth,  
till far lands long for instruction from him.

5 Here is the message of the Eternal,  
the true God,  
who spread and stretched the heavens,  
who made the earth and all it bears,  
who gives breath to its people  
and life to those who walk on it :

6 " I the Eternal have called you of set purpose,  
I have taken you by the hand,  
I have formed you for the rescuing  
of my people,  
for a light to nations,

7 to open eyes that are blind,  
to free captives from their bondage,  
darkened lives from prison.

8 I am the Eternal, the true God :  
that is my name ;  
I yield my glory to none other,  
my praise to no idol.

My former predictions have now 9  
come to pass,  
and now I foretell new things ;  
ere ever they spring up,  
I tell you of them."

\* \* \*

Sing a new song to the Eternal, 10  
sing his praise from end to end  
of earth ;

let the sea and all within it shout,  
far lands and all their folk ;  
let the wolds and their townships 11  
rejoice,

villagers in their settlements ;  
let dwellers in the rock exult,  
with shouts from the hill-tops !  
The Eternal sallies out like a hero, 13  
stirring his fury like a man of war ;

he lifts aloud his battle-cry,  
he proves his prowess on his foes.

" For long I have said not a word, 14  
I have restrained myself,  
but now will I break out, like a woman in labour,  
panting and gasping ;  
mountains and hills I will lay 15  
waste,

drying up all their herbage,  
rivers I will turn to dry land,  
pools of water I will empty ;  
and I will bring the blind upon 16  
their way,

guiding them by paths they never knew,  
I will turn darkness into light  
before them,  
and the rough places into a plain.

This will I do, I promise,  
I will not leave it undone.  
Shame shall cover all who trust in 17  
carved idols,  
who say to metal images, ' You  
are our gods.'

## ISAIAH XLII, XLIII

- 43 Ah, here is a people with eyes—  
 8 and blind,  
 with ears—and deaf !
- 42 Listen, O ye deaf,  
 18 look up and see, ye blind !  
 19 [[Who is as blind as my servant,  
 as deaf as my messenger ?  
 Who is as blind as my devotee,  
 as blind as the Eternal's ser-  
 vant ?]]
- 20 You have marked nothing, for all  
 you have seen,  
 you have not heard, although  
 your ears were open.
- 21 [[The Eternal was pleased, for his  
 own purposes,  
 to render his law great and  
 glorious.]]
- 22 Though the people are all snared  
 in holes,  
 hidden away in prison,  
 with none to rescue as they are  
 ravaged,  
 with none to deliver as they are  
 despoiled,
- 23 which of you has an ear for what  
 I say,  
 and who will listen in future,  
 when I cry,
- 24 ' Who let Jacob be plundered,  
 and Israel be robbed,
- 25 who vented on them his burning  
 anger  
 and fierceness like a flame,  
 scorching them, though they  
 knew not why,  
 burning them, though they  
 heeded not ? "
- 43 But now, the Eternal promises,  
 he who created you, O Jacob,  
 he who made you, O Israel,  
 " Fear not, for I redeem you,  
 I claim you, you are mine.
- 2 I will be with you when you pass  
 through the waters,  
 no rivers shall overflow you ;
- when you pass through fire, you  
 shall not be scorched,  
 no flames shall burn you.  
 For I the Eternal am your God, 3  
 Israel's Majestic One is your  
 deliverer ;  
 I will sacrifice Egypt for you,  
 Ethiopia and Sabæa for your  
 sake ;  
 so precious are you to me, 4  
 so honoured, so beloved,  
 I will sacrifice lands for you,  
 and nations instead of you.  
 From the far east will I bring your 5  
 offspring,  
 and from the far west I will  
 gather you,  
 I will bid the north lands give 6  
 them up,  
 and bid the south let go,  
 bringing my sons from afar,  
 and my daughters from the end  
 of the earth,  
 all whom I claim as mine, 7  
 whom I have formed and  
 fashioned for my glory.
- Muster all the nations, 9  
 assemble every race !  
 Which of them can offer such a  
 promise,  
 such predictions ?  
 Let them bring their witnesses to  
 prove them right,  
 that we may hear and answer,  
 ' It is true.'
- You are my trusty witnesses, 10  
 the servants I have chosen,  
 to own me, to believe me,  
 to see that I am ever the same ;  
 no god was formed before me,  
 nor shall be after me,  
 I, I am the Eternal, 11  
 there is no saviour besides me.  
 'Twas I who promised to save, 12  
 I who fulfilled what I foretold,  
 I and no foreign god among you—

## ISAIAH XLIV

- you are my trusty witnesses to that.
- 13 From of old I am God,  
and from henceforth the same ;  
no one can snatch out of my hand,  
and what I do none can reverse."
- 14 The Eternal, your deliverer,  
Israel's Majestic One, declares :  
" For your sake I send an army  
against Babylon,  
and hustle the Chaldeans down  
the stream,  
all flying in their pleasure-boats—
- 15 I the Eternal, your Majestic One,  
Israel's Maker, your own King,
- 16 who opens a road through the sea,  
a path amid the mighty waters,
- 17 who leads out chariots and horses,  
an army and its warriors together,  
till they drop down and never rise,  
till they are stamped out like a spark.
- 18 Yet think not of the far past,  
dwell not on the deeds of old ;
- 19 here is a new deed of mine  
springing to light—have you no eyes for it ?  
I open a road through the desert,  
and rivers in a dry place,
- 20 till the very wild beasts drink to my honour,  
jackals and ostriches !  
[[For I grant water in the desert,  
and rivers in a dry place,  
to let my chosen people drink,
- 21 to let them sound my praise,  
the people I have formed for myself.]]
- 22 And yet, O Jacob, you have not invoked me,  
you have not troubled about me,  
O Israel ;
- you have not brought me lambs 23  
to burn,  
nor honoured me with sacrifice ;  
for I never burdened you with offerings,  
I never wearied you for incense.  
You have not brought sweet cane 24  
for me,  
you have not filled me with rich meat of sacrifice.  
No, you have burdened me with sins,  
and wearied me with your iniquities.  
[[Yet it is I who (for my own sake) 25  
blot out your ill deeds,  
I put your sins out of my mind ;  
recall to me, in your defence, 26  
a single item proving you innocent !]]  
Your first father Jacob sinned, 27  
your prophets turned against me,  
your princes profaned my sanctuary ;  
so I abandoned Jacob to destruction,  
Israel to be reviled.
- But now, my servant Jacob, 44  
my chosen Israel, listen :  
here is the promise of the Eternal 2  
who made you,  
your helper from your birth.
- Fear not, O my servant Jacob,  
O Jeshurun, whom I chose,  
for I pour water on the thirsty 3  
land  
and streams on the dry ground,  
I pour my spirit on your children,  
and my blessing on your offspring,  
till they spring like grass among 4  
the waters,  
like willows by a watercourse.

- 5 One shall say, 'I am the Eternal's,'  
 another shall call himself  
 'Jacob,'  
 another shall mark his hand 'The  
 Eternal's,'  
 and be honoured with 'Israel'  
 as a surname."
- 6 Here is the word of the Eternal,  
 King of Israel,  
 Israel's deliverer, the Lord of  
 hosts:  
 "I am the first and I am the last,  
 there is no god besides me.
- 7 Who is like me? Let him come  
 forward with his claim,  
 let him state his case before me.  
 Who foretold the future long ago?  
 Pray let us hear what is still  
 to be!
- 8 Fear nothing, dread not in the  
 days to come;  
 have I not foretold it and an-  
 nounced it long ago?  
 You are my witnesses whether  
 there is any god,  
 any Power at all besides me.
- 21 Remember this, O Jacob,  
 O Israel, my witness;  
 you are my servant, I made you—  
 O Israel, you will not renounce  
 me?
- 22 I have swept aside your ill deeds  
 like a mist,  
 and your sins like a cloud,  
 I have redeemed you; oh return  
 to me!"
- 23 Sing, O heavens, for the Eternal  
 has done it,  
 shout aloud, O earth below,  
 burst into song, ye mountains,  
 ye forests and all your trees!  
 For the Eternal has redeemed  
 Jacob,  
 gaining honour to himself by  
 Israel.

[[Makers of idols are all inane, 9  
 and their adored images are  
 futile; an idol's devotees are  
 blind and dull, their end is shame.  
 Who would carve a god or cast 10  
 an idol?—mere futilities! The 11  
 spells put on it make a sorry show,  
 and its magic charms are only  
 man-made; let its adherents  
 gather, let them come forward,  
 and they shall quake, they shall  
 at once be disconcerted. The 12  
 blacksmith works with the coals  
 and hammers the idol into shape,  
 plying his brawny arms, losing  
 strength as he grows hungry and  
 weary for a drink of water. The 13  
 worker in wood draws lines on  
 the block, marking them with a  
 pencil; then he shapes the idol  
 with his plane into a human  
 figure, comely as a man, to occupy  
 a shrine. In cutting timber for 14  
 this purpose a man will fix upon  
 some plane or oak, which God  
 planted and the rain nourished to  
 serve as fuel; men kindle a fire 15  
 with it to warm themselves, they  
 start a blaze in order to bake bread.  
 But he turns it into a god for  
 worship; he makes it into an idol  
 and bows down to it! Half of 16  
 it he burns in the fire, roasting  
 flesh upon the embers; he eats  
 the roast meat and he is satisfied,  
 warming himself and saying, "Ha,  
 I am warm now, I feel the glow!"  
 The other half he turns into a god, 17  
 into an idol, and bows down to it,  
 worshipping it, praying to it,  
 crying, "Save me, for you are my  
 god!" Such men are ignorant 18  
 and senseless, their eyes are be-  
 daubed till they cannot see, and  
 their minds closed to knowledge;  
 none of them calls to mind—none 19  
 has sense and wit enough to say to



- himself, "Half of it I burned in the fire, baking bread upon its embers and roasting meat for food; and am I to make the other half a horrid idol? Am I to bow down to a wooden image?"
- 20 Ashes will satisfy a man who is so duped by a delusion that he cannot pull himself up by asking, "Am I not holding to something false and vain?"
- 24 The word of the Eternal your redeemer,  
he who formed you from your birth:  
"I am the Eternal, maker of all things,  
I alone stretched out the heavens,  
I spread out the earth;  
who aided me?"
- 25 I confound soothsayers and their omens,  
I make diviners mad,  
I foil the sages,  
turning their wisdom into folly;
- 26 but I am he who carries out his servants' words,  
his messengers' predictions,  
whosays to Jerusalem, Be peopled,  
to the temple, Be founded,  
to Judah's towns, Be built—  
(for I will raise their ruins);
- 27 who says to the flood, Be dry—  
I will parch up your streams;
- 28 who says of Cyrus, 'He is my friend,  
he executes my purpose!'
- 45 Thus the Eternal, the true God,  
hails Cyrus, whom he consecrates—  
whose right hand I have grasped,  
to terrify nations,  
to open doors before him,  
to keep gates from being closed.
- I myself will go before you, 2  
levelling the mountains,  
I will shatter doors of bronze,  
and cut through iron bars;  
I will give you hidden treasures, 3  
secret hoards;  
for 'tis I the Eternal who call you  
by name,  
I the God of Israel.  
For the sake of my servant 4  
Jacob  
and of my chosen Israel  
I called you by your name;  
you know me not, but I delight  
in you.  
I am the Eternal; there is no one 5  
else,  
no God besides me.  
Kings I disarm,  
but you I arm,  
that, east and west, 6  
men may confess  
I the Eternal stand alone—  
no god besides me—  
I form the light and make the 7  
darkness,  
I bring bliss and calamity;  
I the Eternal, the true God,  
I do it all.
- Shower down victory, ye heavens, 8  
rain it from above, ye skies!  
Let earth's womb open  
for the birth of peace,  
and let her too bear victory—  
'tis I, the Eternal, who bring  
this about.
- Woe to the man who quarrels with 9  
his Maker—  
man a mere potsherd of the  
earth!  
Does the clay ask the potter what  
he is doing?  
does what he makes tell him he  
is powerless?  
[[Woe to him who asks his father 10  
what he is begetting,

## ISAIAH XLVI

- or his mother what she is bearing !]]
- 11 And would you question me about the future ?  
 Would you dictate to me about my work ?  
 says the Eternal, Israel's maker,  
 Israel's Majestic One,
- 12 I, I who made the earth,  
 I who created man on earth,  
 I who stretched out the heavens  
 with my own hands,  
 I who ordered all their host !
- 13 'Tis I who have raised Cyrus of set purpose,  
 smoothing the path for him ;  
 'tis he who shall rebuild my city,  
 and set free my exiles."
- 14 The Lord of hosts declares :  
 " Exiles from Egypt, captives  
 from Ethiopia,  
 tall Sabæans too,  
 shall pass before you, bowing  
 down to you,  
 in supplication, saying,  
 ' God is among you only, besides him  
 there is no god at all.
- 15 Yours is indeed the God of mystery,  
 a God who saves.
- 16 Shamed and disgraced  
 are all his rivals ;  
 and they depart disgraced,  
 who fashion idols ;
- 17 while Israel is saved by the  
 Eternal  
 in a lasting triumph.'  
 You never shall be shamed, never  
 disgraced,  
 world without end."
- 18 For this is the message of the  
 Eternal,  
 the true God,
- who formed the earth and fashioned it,  
 who fixed it firm,  
 made it no waste,  
 but for inhabitants—  
 " I am the Eternal,  
 there is no god besides me :  
 I never spoke in secret, 19  
 in dark corners,  
 I never bade the sons of Jacob  
 grope for me blindly ;  
 I the Eternal promise what is true,  
 I predict honestly.  
 Gather together and come hither, 20  
 ye who survive from the nations.  
 Senseless are all who carry  
 carved idols of wood,  
 praying to gods that cannot  
 save !  
 Let us hear your defence ; 21  
 consult what you can urge.  
 Who foretold all this of old ?  
 Who announced it long ago ?  
 Was it not I, the Eternal,  
 I God alone,  
 an upright God, a saviour ?—  
 besides me there is no god.  
 Turn to me and you are saved, 22  
 all ends of the earth !  
 As I am God and God alone, 23  
 I swear by myself,  
 I swear a true word,  
 never to be recalled,  
 that every knee shall bow to me,  
 and every tongue swear loyalty.  
 Jacob wins victory and power 24  
 by the Eternal only ;  
 all who were enraged at him  
 shall be defeated and disgraced,  
 but all the sons of Israel shall 25  
 triumph  
 and exult in the Eternal.  
 Bêl crouches, Nebo cowers ; 46  
 their idols become bales for  
 beasts,  
 lifted and laid on weary cattle !

## ISAIAH XLVII

- 2 They crouch and cower, these gods together.  
 Rescue their loads ?  
 They are themselves bundled into captivity !
- 3 Listen to me, O household of Jacob,  
 all who are left of Israel's household,  
 my load since ever you were borne,  
 whom I have carried since your mother bore you ;  
 4 even to your old age I will be the same,  
 when you are grey-haired, still I will sustain you ;  
 I have borne the burden, I will carry it,  
 yes, I will carry you and save you.
- 5 To whom then can you liken me and equal me,  
 and compare me as an equal ?  
 6 [[Those who empty bags of gold and weigh out silver,  
 hire a goldsmith to make a god of it,  
 then bow down and worship it ;  
 7 they shoulder it and put it in its place,  
 where it stands it never moves ;  
 it never answers any cry for help,  
 it never saves a man from trouble.
- 8 Remember that and own your guilt,  
 lay it to heart, you rebels !]]  
 9 Remember the far past  
 . . . . .  
 for I am God alone,  
 I am God and there is none like me,  
 10 I who foretell the end from the beginning,  
 and from of old what is to be,
- saying, ' My purpose shall stand,  
 I carry out whate'er I choose,'  
 summoning a bird of prey from 11 the east,  
 a man for my purpose from a land afar ;  
 I have said it, I will do it,  
 I will carry out my plan.  
 Listen, ye who are downcast, 12  
 who feel far from any triumph,  
 I bring my triumph near, right 13  
 near,  
 my victory is hastening ;  
 I will grant Sion victory,  
 and Israel the glory that is mine.
- \* \* \*
- Down with you, sit in the dust, **47**  
 O maiden Babylon !  
 No throne for you, sit on the ground,  
 lady Chaldæa !  
 Never shall you be again dainty and delicate.  
 Grind meal at the hand-mill, 2  
 off with your veil !  
 Strip your skirts, unbare your thighs,  
 wade through the streams.  
 For I am taking vengeance, I will 3  
 not relent,  
 says our Deliverer ; 4  
 the Lord of hosts is his name.  
 Sit silent in the dark, 5  
 lady Chaldæa !  
 Never again shall you be queen,  
 a mistress over realms.  
 When in anger with my people 6  
 I let my own land be defiled,  
 and put them into your power,  
 you had no pity on them ;  
 you pressed your heavy yoke  
 even on the aged ;  
 you thought that you would last 7  
 for ever,  
 mistress for all time,

you thought nothing of your  
 cruelty,  
 reckless of all it would bring.  
 8 So listen to this, you luxurious  
 creature,  
 lolling at your ease,  
 thinking to yourself,  
 'I am supreme,  
 never shall I be widowed,  
 never suffer loss of children';  
 9 both sorrows shall befall you  
 in a moment, on one day,  
 widowhood and loss of children,  
 they are on you suddenly,  
 in spite of all your spells,  
 and mighty magic,  
 10 though you feared nothing in your  
 tyranny,  
 thinking that no one saw you.  
 It was your magic craft and cunning  
 that misled you,  
 till you thought to yourself  
 'I am supreme.'  
 11 Therefore shall evil assail you,  
 that you know no spells to  
 avert,  
 and mischief shall befall you,  
 you cannot ward from you,  
 and a sudden crash of ruin,  
 you know not how to evade.  
 12 Go on with your spells!  
 Practise all your magic arts!  
 Perhaps you will make something  
 of them,  
 perhaps be able to scare off  
 your foes!  
 18 You have worn yourself out with  
 them all;  
 let the astrologers come for-  
 ward now,  
 let the star-gazers save you now,  
 who calculate the future, month  
 by month!  
 14 They fare no better than the straw  
 burned by a fire;  
 they cannot save their own lives  
 from the flames of war.

And that is all you find the men 15  
 for whom  
 you have spent yourself from  
 youth!

They stagger away, scatter, each  
 of them,  
 and there is none to save you.

Listen to this, O household of 48  
 Jacob

[[you who are called by the name  
 of Israel,  
 the issue of Jacob,  
 who swear by the name of the  
 Eternal,  
 and celebrate the God of Is-  
 rael,

but insincerely and dishonestly.  
 They call themselves members of 2  
 the sacred city,

relying on the God of Israel,  
 whose name is the Lord of  
 hosts!]],  
 what has occurred I foretold 3  
 long ago;

it fell from my lips, I predicted it,  
 then suddenly I acted, and it  
 was done.

[[Knowing you were obstinate, 4  
 stiff-necked as iron,  
 with a brazen brow,]]

I foretold it to you long ago, 5  
 I let you see it ere ever it  
 occurred

[[lest you should say, 'My idol  
 did it,  
 my carved image, my metal god  
 brought it about']].

You heard it all, you know it, 6  
 and will you not bear witness?

Now I am showing you new  
 things,  
 secrets that you never knew,  
 things created now, not long 7  
 ago,

things you never heard of till  
 this hour

## ISAIAH XLIX

- [[lest you should say, I knew them]].
- 8 You never heard of them nor knew them,  
I revealed nothing to you then  
[[knowing how faithless you are, utterly,  
how you have been rebellious from your birth.
- 9 For my own honour I defer my anger,  
I gain praise for my pity, sparing you ;
- 10 I purged you, nothing came of it,  
testing you in the furnace, all in vain]].
- 11 I do this for the sake of my own honour  
[[ah, how it is sullied !]],  
I will not yield my glory to another.
- 12 Listen to me, Jacob,  
Israel whom I have called :  
I am evermore the same,  
I am the first and I the last ;
- 13 my hand laid the foundations of the earth,  
my right hand spread the skies above ;  
whenever I call them,  
they answer to the summons.
- 14 Gather, all of you, and listen :  
which of your idols ever predicted this,  
that my friend Cyrus should work out my will  
on Babylon and the Chaldæan line ?
- 15 I foretold it, 'twas I called him,  
'twas I brought him, I have prospered him.
- 16 From the first I made no secret of it ;  
ever since it began, I have been in it.
- It is the word of the Eternal your 17  
deliverer,  
the Majestic One of Israel :  
I am the Eternal your God,  
training you for your good,  
leading you by the right way.  
If only you would listen to my 18  
orders,  
you would have bliss brimming  
like a river,  
and welfare ample as the ocean waves,  
your offspring would be like the 19  
sands in number,  
your children numberless as grains of dust,  
your name would never die,  
never be lost out of my land."
- Leave Babylon, oh come away, 20  
away from the Chaldæans !  
Sing this aloud, proclaim it,  
shout to the ends of the earth,  
that the Eternal now delivers  
Jacob his servant !  
Through deserts he led them, 21  
and they never thirsted ;  
for them he made water  
flow out of the rocks,  
he split up a boulder  
and water poured out.
- Listen to me, shores afar, 49  
distant races, harken !  
The Eternal called me from my  
birth,  
singled me out from my mother's  
lap.  
He put an edge upon my words, 2  
and covered me safe with his hand ;  
he made me a polished arrow,  
and stored me in his quiver,  
telling me, " You are my servant, 3  
by whom I will gain honour."

5b So I gained honour in the Eternal's eyes,  
and my God was my strength.

4 I thought I had been labouring in vain,  
spending my strength for nothing ;  
" But surely," I said, " the Eternal will do me justice,  
my God will see to my reward."

5a And the Eternal who had formed me from my birth  
to serve him in restoring Jacob,  
in gathering Israel back to him,  
6 the Eternal now says, " It is too slight a service  
to set the clans of Jacob up again,  
and restore Israel's survivors ;  
I now appoint you to bring light to the nations,  
that my salvation may reach the world's end."

7 A message from the Eternal,  
from Israel's deliverer, Israel's Majesty,  
to one scorned openly, whom nations loathe,  
whom tyrants hold in thrall :  
" Kings shall start up at the sight of you,  
kings and princes shall do homage,  
since the Eternal aids you loyally,  
and Israel's Majesty has chosen you.

8 For when the favouring hour comes I will answer you,  
and aid you when the day for rescue dawns,  
restoring the ruined land,  
re-peopling desolate places,

9 bidding exiles leave their prison  
and captives come forth to the light."

On the road home food shall never fail them,  
they shall find pasture even upon bare hills ;  
they shall not hunger, neither 10 shall they thirst,  
never shall sun or sirocco plague them ;  
for he who pities them shall lead them,  
guiding them to springs of water.

" I will make a highroad of the 11 hills,  
and level every height for them."

There they are coming, some from 12 afar,  
some from the north and the western sea,  
some from the south land of Sycenè !

Shout for joy, O heavens, rejoice, 13 O earth !

O hills, burst into song !  
For the Eternal has consoled his people  
and pitied his forlorn folk.

" The Eternal has forsaken me," 14 says Sion,

" my Lord has forgotten me." 15  
Can a woman forget her infant, 15  
forget to pity her babe ?

Yet even were a mother to forget,  
never will I forget you.  
Look, Sion, I have printed your 16  
walls plain  
on both my hands !—

your ruins are before me all the time.

Men are making haste to build 17  
you :

those who ravaged, those who ruined,  
now withdraw from you.

Look round you, look, your folk 18  
are flocking in,

## ISAIAH L

coming to you! I swear it by  
my life—

the Eternal promises,  
you shall have them to deck your-  
self,  
and girdle yourself like a  
bride.

19 As for your ruins and desolate  
places,  
your ravaged land,  
it shall be too small then to hold  
your citizens,  
once your invaders have been  
driven afar ;

20 your exiles shall one day  
call out to you,  
“ The land here is too small to  
hold us,  
give us more room ” ;

21 and you shall say to yourself,  
“ Now, who bore me all these  
children ?  
I am childless, I am barren ;  
who can have reared these for  
me ?

I have been left all alone ;  
can these be really mine ? ”

22 The Lord declares :  
“ I beckon to the nations,  
I signal to the peoples,  
to bring your sons clasped in their  
arms,  
to bear your daughters on their  
shoulders.

23 Kings shall be their guardians ;  
queens shall nurse them for  
you ;  
they shall do homage to you, faces  
on the ground,  
and grovel in the dust before  
your feet.

Then shall you learn that I am the  
Eternal,  
that none who look to me are  
disappointed.”

“ But can a strong man’s prey be 24  
snatched away ?  
Can prisoners of a tyrant ever  
escape ? ”

“ Yes, prisoners may be snatched 25  
even from a strong man,  
even the prey of tyrants may  
escape.

I will maintain your cause,  
and your sons I will rescue,  
forcing your foes to prey upon 26  
themselves,  
to drink their own blood and be  
drunk.

Then shall the world learn that it  
is I  
who saves you, I the Eternal.”

The Eternal, your deliverer, **50**  
the Eternal, Jacob’s Hero, asks,  
“ What writ of divorce did I ever  
hand

to your mother ?  
Whenever did I part with you and  
sell you  
to some creditor ?

’Twas for your evil doings you  
were sold,  
’twas for your sins your mother  
was divorced.

Why was there no one when I came, 2  
no one to answer, when I called ?  
Think you, my hand is too weak  
to deliver,  
that I have no power to release  
you ?

With one word of rebuke I dry the  
sea,  
I turn streams into desert land,  
till the fish shrivel for the lack of  
water,  
and the sea-creatures gasp and  
die for thirst ;

I shroud the skies in mourning, **3**  
and cover them with sackcloth.”

\* \* \*

## ISAIAH LI

- 4 The Lord, the Eternal, has given me  
a well-trained tongue,  
that I may rightly answer  
the ungodly ;  
morning by morning he awakens  
me  
to learn my lesson,  
5 and never have I disobeyed,  
or turned away.
- 6 I let them lash my back,  
and pluck my beard out ;  
I never hid my face  
from shame and insult.
- 7 The Lord, the Eternal, he will  
help me ;  
so I am not confounded,  
I set my face like a flint,  
knowing I shall not be put to  
shame.
- 8 He who will vindicate me is at  
hand ;  
who dare oppose me ?  
Side by side let us stand.  
Who dares to charge me ?  
Let him draw near.
- 9 The Lord, the Eternal, he will  
help me ;  
who then can worst me ?  
They shall all go to pieces like a  
robe,  
consumed by moths.
- 10 [[Whoever of you reveres the  
Eternal,  
listen to his servant's voice ;  
whoever is walking in the  
dark,  
without a ray of light,  
let him have confidence in the  
Eternal,  
and lean upon his God.
- But you who kindle strife, 11  
who set the world ablaze,  
begone to your flames, all of you,  
to the firebrands you have  
lighted !  
This is your fate from me,  
to lie in torments.]]
- “ Listen to me, all ye who seek 51  
redress,  
who long for the Eternal's aid ;  
look at the rock whence you were  
hewn,  
the quarry you were dug from ;  
look at your father Abraham, 2  
with Sarah your own mother !  
He was but one when I called him,  
and I blessed, I increased him.
- Even so the Eternal consoles Sion, 3  
consoles all her ruins,  
makes her desert like an Eden,  
makes her steppes like his own  
garden ;  
joy and gladness shall be found  
in her,  
thanksgiving and song.
- Listen to me, O my people, 4  
hearken, O my nation ;  
the rules of my religion I send  
forth  
to light up every nation.  
Swift and soon is my redress, 5  
my victory is dawning ;  
nine arms shall inflict judgment  
on the peoples,  
but the sea-coasts shall hope in  
me.
- Look up to the skies above, 6  
look down upon the earth ;  
for the skies like smoke shall  
vanish,  
and earth wear out like a robe,  
the world itself shall crumble,  
and its dwellers die like gnats ;



## ISAIAH LI

- but my deliverance endures for  
ever,  
my triumph knows no end.
- 7 Listen, all ye who care for the  
good cause,  
O people who lay my laws to  
heart !  
Fear not the taunts of men ;  
when they revile you, never be  
dismayed ;  
8 for they shall be moth-eaten like  
a robe,  
like wool consumed by worms,  
but my deliverance endures for  
ever,  
my triumph knows no end."
- 9 Bestir thyself, O arm of the  
Eternal,  
bestir thyself and don thy  
might !  
Bestir thyself as in days of old,  
in ages of the past !  
Didst thou not shatter the Rahab  
and pierce the Dragon through ?  
10 Didst thou not once dry up the  
sea,  
the waters of the mighty deep,  
and make the ocean-depths a path  
for ransomed men to pass  
across ?  
12 " Yes, I am he who comforts you ;  
how can you be afraid  
of mortal men, of men on earth  
who like the grass shall fade ?  
13 Why forget the Eternal One, who  
made you,  
who spread the skies and set  
the earth ?  
Why tremble all day long  
at your oppressor's wrath ?  
When he aims to destroy you,  
what comes of all his wrath ?  
14 Soon shall captives be set free,  
they shall not starve to death in  
prison ;
- for I am your God, the Eternal, 15  
who can stir the sea to storm :  
the Lord of hosts is my name.
- [[I put my words into your lips, 16  
and hid you in the shadow of  
my hand,  
when I spread out the skies and  
set the earth,  
when I told Sion that they  
were my people.]] "
- Bestir yourself, bestir yourself, 17  
rise up, Jerusalem !  
You have had to drink from the  
Eternal's  
cup of indignation,  
you have had to drain his bowl,  
that left you staggering.
- [[She has none to guide her, 18  
none of all her children ;  
none to take her by the hand,  
of all the sons she reared.]]  
Yours is a twofold trouble— 19  
and who has pity on you ?—  
wreck and ruin, want and war :  
whoever can console you ?  
Your sons lay swooning, 20  
like antelopes within a net,  
drunk full with the Eternal's  
fury,  
with your God's rebuke.
- Poor, prostrate one, o'ercome but 21  
not with wine,  
listen to this now,  
from your Husband the Eternal, 22  
from your God,  
who takes the part of his people :  
" I have removed from you the  
cup  
that leaves men staggering,  
and never shall you drain again  
my bowl of fury ;  
I hand it to your torturers, 23  
to those who harrowed you,

to men who ordered you to bow  
that they might pass,  
your very back bent for the feet  
of men  
to trample o'er."

**52** Bestir yourself, bestir yourself,  
O Zion,  
robe yourself with strength!  
O sacred city of Jerusalem,  
put on your rich apparel!

For pagans and profane men never  
more  
shall enter you.

**2** Rise, shake the dust from you,  
captive Jerusalem,  
loosen your shackles now,  
O captive Zion!

**3** [[For this is what the Eternal  
declares: "Once you were sold  
for nothing, and now you shall  
be freed without any payment.

**4** My people went down to Egypt  
at the outset, to live there, and  
Assyria oppressed them for  
**5** nothing. Now," says the Eternal,  
"my people have been carried off  
for nothing, and how does that  
profit me? Why, my temple is  
thrown down," says the Eternal,  
"my name is constantly reviled!

**6** So my people shall learn on that  
day who I am, that it is I who  
made the promise."]]

**7** Look! 'tis the feet of a herald,  
hastening over the hills,  
with glad, good news,  
with tidings of relief,  
calling aloud to Zion,  
"Your God reigns!"

**8** All your sentinels are shouting,  
in a triumph-song,  
for they see the Eternal face to  
face  
as he returns to Zion.

**9** Break into a song of praise,  
O ruins of Jerusalem;

the Eternal has consoled his  
people,  
he has freed Jerusalem.

All nations have seen the Eternal  
bare  
his sacred arm for action,  
and all ends of the earth shall see  
how our God gains the vic-  
tory . . .

Away, away from here; **11**  
of things unclean keep clear.  
Leave the place, purify yourselves,  
to carry the Eternal's sacred  
vessels.

Nor need you hurry forth, **12**  
flying like fugitives,  
for the Eternal goes in front of  
you,  
and your rear-guard is Israel's  
God.

\* \* \*

Behold, my servant Israel yet **13**  
shall rise,  
he shall be raised on high;  
as many were appalled once at **14a**  
his fate,  
kings shuddering at his doom,  
so many a nation shall yet do him **15**  
homage,  
with kings in silent awe,  
for they shall see what they were  
never told,  
a sight unheard of.

"Who could have believed," they **53**  
cry,  
"what we have heard?  
Who ever had the Eternal's power  
so revealed to them?"

Why, Israel of old grew like a sap-  
ling,  
like a shoot springing from dry  
soil;  
he had no beauty to attract our  
eyes,

## ISAIAH LIV

no charm to make us choose  
him—

**52** disfigured till he seemed a man no  
**14b** more,  
deformed out of the semblance  
of a man.

**53** He was despised and shunned by  
**3** men,  
a man of pain, who knew what  
sickness was ;  
like one from whom men turn with  
shuddering,  
he was despised, we took no  
heed of him.

**4** And yet ours was the pain he bore,  
the sorrow he endured !  
We thought him suffering from a  
stroke  
at God's own hand ;  
**5** yet he was wounded because we  
had sinned,  
'twas our misdeeds that crushed  
him ;  
'twas for our welfare that he was  
chastised,  
the blows that fell to him have  
brought us healing.

**6** Like sheep we had all gone astray,  
we had each taken his own way,  
and the Eternal laid on him  
the guilt of all of us.

**7** He was ill-treated, yet he bore it  
humbly,  
he never would complain,  
dumb as a sheep led to the  
slaughter,  
dumb as a ewe before the  
shearers.

**8** They did away with him unjustly ;  
and who heeded how he fell,  
torn from the land of the living,  
struck down for sins of ours ?

**9** They laid him in a felon's grave,  
and buried him with criminals,  
though he was guilty of no violence  
nor had he uttered a false  
word.

But the Eternal chose to vindicate **10**  
his servant,  
rescuing his life from anguish ;  
he let him prosper to the full,  
in a posterity with life pro-  
longed."

Yes, many shall hold my servant **11**  
blameless,  
since 'twas their guilt he bore.  
Therefore shall he win victory, **12**  
he shall succeed triumphantly,  
since he has shed his life-blood,  
and let himself be numbered  
among rebels,  
bearing the great world's sins,  
and interposing for rebellious  
men.

\* \* \*

O barren soul, who never bore, **54**  
sing songs !  
Break into song, O childless one !  
For when she is forlorn, she has  
more sons  
than when she was wedded.

Widen the place for your tent, **2**  
spare not your canvas, stretch it  
out ;  
lengthen your ropes,  
drive in your tent-pegs.

Widen the place for your tent, **3**  
for you shall spread to south  
and north ;  
your sons shall take possession of  
the nations,  
and people towns now desolate.

Fear not, you never shall be put **4**  
to shame ;  
be not confused, you shall not  
be confounded ;  
your early shame you shall forget,  
the taunts when you were cast  
aside ;

for your husband is your Maker, **5**  
the Lord of hosts his name ;

## ISAIAH LV

- your redeemer is His Majesty of  
Israel,  
the God of all the earth.
- 6 The Eternal recalls you like a wife  
broken-hearted by neglect ;  
“ But a young wife ”—your God  
asks—  
“ how can she be thrown aside ?
- 7 I did forsake you for a while,  
but I will take you back right  
tenderly ;
- 8 I did turn from you in a rush of  
wrath,  
but with a lasting love I pity  
you,  
says the Eternal your redeemer.
- 9 'Tis like the days of Noah ;  
for as then I swore  
that Noah's waters should flood  
earth no more,  
so now I swear that nevermore  
will I rebuke you in my wrath.
- 10 Though mountains be removed,  
and hills be shaken,  
my love shall never leave you,  
my compact for your welfare  
shall stand firm :  
so promises the Eternal in his pity.
- 11 Poor storm-tossed soul, discon-  
solate,  
I will build you up on jewels,  
and make sapphires your founda-  
tion ;
- 12 I will make ramparts out of rubies,  
gates for you of crystals,  
and all your walls of gems ;
- 13 the Eternal will train all your  
builders,  
and prosper your sons mightily ;
- 14 your triumph shall be stable.
- Oppression shall be far from you,  
and nothing need you fear ;  
ruin shall be far from you,  
it never shall come near.
- Should strife be stirred, 'tis not 15  
by me ;  
whoever falls on you shall fall  
to ruin.
- 'Tis I, I make the smith 16  
who heats his furnace,  
and fashions weapons by his craft ;  
'tis I who make destroyers to  
destroy.
- No weapon forged against you 17  
shall succeed,  
no tongue raised against you  
shall win its plea.
- Such is the lot of the Eternal's  
servants ;  
thus, the Eternal promises, do  
I maintain their cause.”
- “ Ah come, all ye that thirst, come 55  
to the waters,  
come and eat, O fainting souls !  
Buy food for nothing,  
wine and milk without money !  
Why spend your money on what 2  
is not food,  
your earnings on what never  
satisfies ?
- Listen to me, and you shall feed  
on good,  
and thrill over the finest fare.
- Hearken to me, come to me, 3  
listen and you shall revive ;  
by an eternal compact I grant you  
the favours promised faithfully  
to David ;  
for as I once made him a witness 4  
to the world,  
the leader and commander of  
the nations,  
so now shall you call foreign folk, 5  
and strangers shall come hurrying  
to you,

## ISAIAH LVI

all for the sake of your God the  
Eternal,  
of Israel's Majesty who has  
honoured you.

6 Seek the Eternal while he may be  
found,  
call to him while he is near.

7 [[Let guilty men give up their  
ways,  
and evil men their purposes ;  
let them turn back to the Eternal,  
who will pity them,  
turn back to our God, for he  
will pardon them abundantly.]]

8 For my plans are not like your  
plans,  
nor your ways like my ways—  
so the Eternal One declares ;

9 nay, as heaven is higher than the  
earth,  
so are my ways higher than your  
ways,  
and my plans than your plans.

10 As rain and snow from heaven  
fall not in vain,  
but water earth until it yields  
seed for the sower, food for  
hungry men,

11 so with the promise that has  
passed my lips :  
it falls not fruitless and in vain,  
but works out what I will,  
and carries out my purpose.

12 For you shall leave with joy,  
and be led off in blissful bands ;  
the hills shall burst before you  
into song,  
and all trees clap their hands ;

13 fir-trees shall grow instead of  
thorns,  
myrtles instead of nettles ;  
and all this shall redound to the  
Eternal's fame,  
a lasting monument that never  
ends."

\* \* \*

This is the word of the Eternal : **56**  
"Hold to religion and do what  
is right,  
for my deliverance is at hand,  
my triumph will be soon in  
sight.  
Happy the man who does my **2**  
bidding,  
happy the mortal who holds  
to it,  
who keeps the sabbath and pro-  
fanes it not,  
who keeps his hand off any evil  
deed !

Let not your foreigner say, **3**  
'The Eternal will excommuni-  
cate me ' ;  
let not your eunuchs say,  
' Ah, we are but a barren tree.'

For this is the Eternal's word : **4**  
eunuchs who keep my sabbaths,  
who choose what I approve,  
and hold fast to my compact,  
theirs is a monument within my **5**  
temple  
nobler than any sons or daugh-  
ters,  
a memorial from myself  
that never shall be moved.

Foreigners who join the Eternal, **6**  
to worship him and love him,  
serving him, men and women,  
keeping the sabbath unpro-  
faned,  
them will I bring to my sacred **7**  
hill,  
and make them joyful in my  
house of prayer ;  
their offerings and sacrifices  
shall be accepted on my altar  
there ;  
my temple shall be called a house  
of prayer  
for every nation.

This is what the Lord the Eternal **8**  
says,  
who gathers Israel's outcasts in :

## ISAIAH LVII

- I will yet gather others in,  
besides those I have gathered.
- \* \* \*
- 9 Wild beasts in field and forest, all  
of you,  
come hither and devour your  
prey !
- 10 My watchmen are all blind,  
they know not how to guard ;  
dumb dogs, every one of them,  
they cannot bark—  
there they lie, a-dreaming,  
in the sleep they love.
- 11 Yes, and greedy dogs are they,  
never satisfied,  
each bent on his own,  
each set on his gains ;
- 12 ' Come, fetch the wine,  
Let's swill our fill ! ' they say ;  
' And to-morrow will be a rare  
time too,  
a royal day ! '
- 57 Meanwhile the good man dies,  
and no one heeds it ;  
pious men perish,  
and no one cares.  
The evil of the day kills off good  
men ;
- 2 they enter peace,  
for only in the grave can upright  
men  
ever find rest.
- \* \* \*
- 3 Step forward, you,  
you sons of sorcery,  
brood born of whores and of adul-  
terers ;
- 4 at whom are you jeering,  
at whom are you sneering,  
putting your tongues out ?  
What are you but apostates,  
a disloyal brood,
- 5 inflaming your passions at an oak,  
under a green tree,
- and sacrificing children in the glen,  
between the rocky cliffs ?  
You choose the slippery gods of 6  
the glen,  
you settle to have them !  
To them you pour out your liba-  
tions  
and offer cereals !  
[[Am I to leave all that un-  
punished ?]]
- You spread your couch 7  
high on a lofty hill,  
and thither you went up  
to sacrifice.
- You set up your foul symbol too 8  
behind the door-posts and the  
door ;  
before it you would strip and lie,  
embraced in bed,  
buying embrace upon embrace,  
from men for hire,  
as the foul symbol stirred  
your foul desire.
- For Molek you perfumed yourself, 9  
with scent on scent ;  
you made your messengers go far,  
even to the gods below.
- You wearied yourselves out, 10  
but never would give up ;  
your strength revived,  
you would not cease,  
you went on fearlessly, 11  
in faithlessness,  
you gave no thought to me,  
in your indifference.
- Is it not so ? I said no word,  
I hid my face from you,  
and on you went,  
fearing me not.
- But I will expose your doings, 12  
this ' religion ' of yours !  
Your loathsome idols, when you 13  
cry,  
will bring you neither help nor  
gain ;  
the wind shall whirl them all away,  
a breath shall blow them off.

## ISAIAH LVIII

- But they who trust in me shall  
 hold the land  
 and own my sacred hills.”
- \* \* \*
- 14 Bank up a causeway, clear a path,  
 remove stones from my people’s  
 way.
- 15 For he who is high and uplifted,  
 the Majestic One,  
 he who sits enthroned for ever,  
 says:  
 “I sit on high, enthroned, the  
 Majestic One,  
 and I am with the crushed and  
 humble soul,  
 to revive the spirit of the humble,  
 and to put heart into the  
 crushed.
- 16 I will not afflict for ever,  
 I will not be always wroth,  
 for then man’s spirit would give  
 way before me,  
 the very souls that I had made.
- 17 Their sins have made me angry  
 for a while,  
 I struck them in my wrath and  
 turned away;  
 and they went on, wilful, re-  
 bellious.
- 18 I marked them,” the Eternal  
 says.  
 “But now I heal them, I will give  
 them rest,  
 and recompense them with all  
 consolation,
- 19 till I make their mourners loud in  
 thanks,  
 when far and near alike fare  
 prosperously.
- 20 Ungodly men are like the restless  
 sea,  
 that never can be still,  
 whose waters throw up dirt and  
 mire;
- 21 no prosperous peace for the un-  
 godly,” says my God.
- “Cry out, spare not your voice, **58**  
 raise it loud as a trumpet,  
 and let my people hear their sins,  
 let Jacob’s household hear their  
 guilt.
- Daily indeed they turn to me, **2**  
 it is their joy to learn my rites,  
 as any nation might that held  
 religion,  
 true to the orders of its God!
- They ask me to direct them, **3**  
 they delight in worship,  
 they ask me why I never mark  
 their fasts,  
 nor pay heed to their penances!
- Why, on fast days you find time  
 for your business,  
 you go collecting debts!
- Fasting makes you fretful, **4**  
 quarrelsome,  
 till you strike ungodly blows.
- Fasting like yours to-day **5**  
 will never bear your prayers on  
 high.
- Would I choose such a fast,  
 such penances?
- To droop your head like a bulrush,  
 to lie in sackcloth and ashes—  
 is that what you call ‘fasting,’  
 a day the Eternal would  
 approve?
- Is not this my chosen fast, **6**  
 the Lord, the Eternal, asks,  
 to loosen all that fetters men un-  
 fairly,  
 and to relax its grip,  
 to free poor debtors from their  
 bonds,  
 and break what binds them?  
 It is to share your food with **7**  
 hungry men,

## ISAIAH LIX

and take the homeless to your home,  
 to clothe the naked when you see them,  
 and never turn from any fellow-creature.

8 Then shall light dawn for you,  
 with healing for your wounds ;  
 you shall advance, your goodness  
 in the van,  
 and the Eternal's glory as your rear-guard ;

9 the Eternal will answer when you call,  
 and, when you cry, say, ' Here am I ! '

If you will do away with all oppression,  
 with open scorn and words of malice,

10 if you bestow your bread upon the hungry,  
 and relieve men in misery,  
 then light shall dawn for you in darkness,  
 your dull hour shall be bright as noon,

11 and evermore shall the Eternal guide you,  
 and guard you without fail ;  
 he will refresh you in dry places,  
 and renew your strength,  
 till you are like a watered garden,  
 like an oasis with a steadfast spring.

12 Your sons shall build once more the ancient ruins,  
 and old foundations you shall raise again ;

you shall be called the repairer of ruins,  
 the restorer of wrecked homes.

\* \* \*

If you refrain from doing your 13  
 own business  
 upon the sabbath, on my sacred day,  
 and hold the sabbath a delight,  
 and the Eternal's sacred day an honour,  
 not following your own wonted round,  
 not doing business, and not talking idly,  
 then you shall have delight in the 14  
 Eternal's favour,  
 for he will let you hold the land in triumph,  
 enjoying your father Jacob's heritage :  
 so the Eternal himself promises."

\* \* \*

The Eternal's hand is not too short 59  
 to save,  
 the Eternal's ear is not too dull to hear !  
 It is your own iniquities that interfere  
 between your God and you ;  
 your sins have made him veil his face from you,  
 until he will not listen.

For your hands are stained with 3  
 blood,  
 your fingers stained with crime ;  
 lies fall from your lips,  
 your tongues are muttering malice ;  
 in court no one sucs honestly, 4  
 no plea is just ;  
 pretence and falschood you rely on,  
 big with mischief, you bear mischief.



## ISAIAH LIX

- 5 Intriguers, they hatch basilisk's  
eggs,  
and weave a spider's web ;  
eat their eggs, and you die,  
crush one, out crawls a viper !
- 6 What they weave covers no one,  
what they concoct clothes no  
one ;  
'tis violence they have in hand.
- 7 Their feet run fast to crime,  
they hurry to murder innocent  
men ;  
their thoughts are thoughts of  
mischief,  
rapine and ruin are the track  
they follow ;
- 8 they care not for what leads to  
bliss,  
their paths are void of justice ;  
they take a crooked course,  
where bliss is all unknown.
- 9 So we are far from having our  
wrongs righted,  
we come by no redress ;  
we look for light, but all is dark,  
we look for gleams, and walk in  
gloom ;
- 10 We grope, like a blind man along  
the wall,  
we feel our way, like sightless  
men ;  
at noon we stumble, as in twilight,  
we live in darkness like the dead.
- 11 We are all moaning like a bear,  
mourning low like doves ;  
we long to be righted, all in vain,  
no rescue is in sight for us.
- 12 For our transgressions before thee  
are many,  
and our sins testify against us,  
transgressions we have ever in our  
minds,  
sins we know well—
- rebellions, treason against the 13  
Eternal,  
deserting from our God,  
talking perversely and defiantly,  
telling lies from our heart.
- Justice has to turn away defeated, 14  
right is forced to hold aloof,  
for truth in our assemblies has no  
footing,  
honesty cannot enter there ;  
truth is never to be seen, 15  
and moral sense has left the  
town.
- The Eternal saw this and was  
angry,  
that no justice could be seen.  
When he saw, and seeing won- 16  
dered,  
there was none to intervene,  
then he put forth his own power,  
sustained by his own passion ;  
he put on might as armour, 17  
and victory as a helmet,  
and vengeance as his clothing,  
and zeal to be his mantle.
- In strict requital he repays his foes 18  
with fury and his enemies with  
shame,  
till in the far west men have awe 19  
of the Eternal,  
and in the east they see his  
brilliant deeds ;  
for his vengeance pours out like a  
pent-up stream,  
driven by a blast of wind,  
but to Sion he comes for deliver- 20  
ance,  
to free Jacob from its rebels.  
[[As for me, the Eternal declares 21  
this is my compact with them :  
" My spirit which rests upon you,  
and the words I have put into your  
lips, shall never depart from your  
lips, nor from the lips of your des-

## ISAIAH LX

endants, nor from the lips of their descendants," the Eternal declares, "from henceforth and for ever."]]

\* \* \*

**60** Arise, be glad, your light is dawning,  
the Eternal's splendour rises upon you.

**2** Though darkness covers all the earth,  
and a black cloud shrouds the nations,  
yet the Eternal shines out upon you,  
his splendour on you gleams,  
**3** till nations gather to your light  
and kings to your bright beams.

**4** Look round you, look !  
How they are flocking in,  
your sons from far away,  
your daughters carried on the arm !

**5** With radiant face you see them,  
your heart a-thrill and throbbing ;  
for the rich sea-trade shall flow to you,  
and the wealth of nations shall be yours.

**6** Camels stream across your land,  
from Midian and Ephah,  
trains of camels all from Shēba—  
a testimony to the Eternal's fame !

**7** All Kedar's flocks gather to you,  
Nebaioth's rams shall serve your need—  
a sacrifice I welcome on my altar  
within my house of prayer so fair.

**8** Who are these flying like a cloud,  
like doves into their cotes ?

**9** 'Tis ships that gather here to me,  
ships of Tartessus in the van,

to bring your sons from far away,  
with all their silver and their gold,  
back to where the Eternal your God dwells,  
to Israel's Majesty who has honoured you.

Foreigners shall rebuild your walls,  
their kings shall do you service ;  
for though in wrath I struck you down,  
I show you pity now and favour.

Ever shall your gates lie open, 11  
never shut by day or night,  
to let the nations pour their wealth in,  
headed by their kings.  
[[For any nation or dynasty 12  
that will not serve you shall perish ; such nations shall be laid utterly waste.]]

Lebānon's glorious cedars shall be 13  
yours,  
with pines and planes and cypresses,  
that my sanctuary may be adorned,  
that my footstool may be splendid.

The sons of those who scorned and 14  
humbled you  
shall come to you, all bending low,  
and hail you as "The Eternal's own city,  
the Sion of Israel's Majesty."

As once you lay forsaken, 15  
shunned and hated,  
so now I make you an eternal pride,  
a joy to all ages.

## ISAIAH LXI

16 You shall suck milk from the nations,  
 suck even royal breasts ;  
 so shall you learn I the Eternal  
 am your saviour,  
 and Jacob's Hero your deliverer.

17 Instead of bronze I will bring gold to you,  
 silver instead of iron.

I will appoint Peace as your governor,  
 and Justice as your ruler ;

18 no sound of violence shall be in your land,  
 nor ruin nor rapine within your borders ;  
 your ramparts you shall name Protection,  
 and your gates Renown.

19 The sun shall no more be your light by day,  
 nor shall the moon shed light on you,  
 but the Eternal shall be your unending light,  
 your God shall be your splendour.

20 Your sun shall never set,  
 your moon shall never wane,  
 for the Eternal shall be your unending light,  
 and mourning days shall never come again.

21 All your people shall be pious,  
 they shall always hold the land,  
 planted there by the Eternal's hand,  
 his own work, for his own glory ;

22 the smallest sept becomes a clan,  
 the least grows to a mighty nation.

I, the Eternal, who have promised this,

will hasten its due consummation.

\* \* \*

The Lord Eternal, he inspires me, 61  
 for the Eternal has consecrated me,

and sent me with good news for wretched men,  
 to heal the broken-hearted,  
 to tell prisoners they are free,  
 to tell captives they are released,  
 to proclaim a year of the Eternal's 2  
 favour,  
 a day of our God's vengeance,  
 to console all mourners,  
 to give them coronals for 3  
 coronachs,

oil of joy for mourning robes,  
 praise for plaintiveness ;  
 they shall be sturdy oaks of goodness,  
 planted by the Eternal in his honour.

They shall rebuild ancient ruins, 4  
 restoring what has long lain desolate ;  
 repairing ruined towns,  
 that have lain waste for ages.

The foreigner shall serve you as a 5  
 herdsman,  
 the alien shall work your fields  
 and vineyards ;  
 but you shall be called the Eternal's 6  
 priests,  
 your sons shall be the ministers  
 of our God ;

you shall enjoy the wealth of nations,  
 and deck yourselves out in their splendour.

They suffered shame in double 7  
 measure,  
 abuse and insult were their lot ;  
 so now in their own land they shall  
 get double,  
 theirs is a lasting joy.

## ISAIAH LXII

- 8 For I am the Eternal, I love justice,  
 iniquitous harrying I hate ;  
 so I will recompense them duly,  
 and make with them a compact  
 that shall last ;
- 9 their sons shall be known in every  
 place,  
 their offspring famous among  
 nations,  
 till all who see them own they are  
 the race  
 that the Eternal blesses.
- 11 For as the earth brings forth its  
 growth,  
 as seed springs up in gardens,  
 so before all the world will the  
 Lord Eternal  
 bring forth their triumph and  
 renown.
- 62 For Sion's sake I will not hold my  
 peace,  
 for Jerusalem's sake I will  
 never rest,  
 till her triumph shines out bril-  
 liant,  
 and her deliverance like a blaz-  
 ing torch,
- 2 so that the very nations see your  
 triumph,  
 and every king beholds your  
 splendour.
- You shall be called by a name that  
 is new,  
 a name to be fixed by the  
 Eternal.
- 8 A fair crown shall you be, in the  
 Eternal's hand,  
 a royal diadem carried by your  
 God.
- 4 " Forsaken " shall no longer be  
 your name,  
 your land shall no more be  
 called " Desolate " ;  
 you shall be " my Delight,"
- your land shall be " my wedded  
 wife,"  
 for the Eternal takes delight in  
 you,  
 and your land shall again be  
 married.
- As a young man weds a maiden, 5  
 so your Founder marries you,  
 and as a bridegroom thrills to his  
 bride,  
 so shall your God thrill to you.
- I have set sentinels upon your 6  
 walls,  
 Jerusalem,  
 who never hold their peace  
 by day or night.  
 Remembrancers of the Eternal,  
 never rest,  
 never let the Eternal rest, 7  
 till it is done,  
 until he makes Jerusalem  
 renowned on earth.
- The Eternal has sworn by his right 8  
 hand,  
 by his strong arm,  
 " Never again will I allow your  
 foes  
 to eat your corn,  
 never again shall foreigners drink  
 the wine  
 that you have worked to grow ;  
 those who have harvested the crop 9  
 shall eat it,  
 praising the Eternal,  
 those who have gathered grapes  
 shall quaff the wine  
 within my sacred shrine."
- Pass through the gates, pass out to 10  
 make a path  
 for the returning exiles,  
 bank up a causeway,  
 clear out the stones ;  
 signal to the nations  
 to . . .

## ISAIAH LXIII

11 To the very ends of earth  
 the Eternal has proclaimed this :  
 " Tell the citizens of Sion  
 their deliverer is coming,  
 bringing his reward with him,  
 bringing his recompense ;  
 12 their name shall be ' The sacred  
 People,'  
 ' The Redeemed of the Eter-  
 nal.' "

You shall be then a city much  
 sought after,  
 no forsaken city.

61 " Loud shall be my joy in the  
 10 Eternal,  
 in my God will I rejoice ;  
 he has clothed me with victory,  
 arrayed me in a robe of triumph,  
 like a bridegroom he bestows a  
 tiara,  
 and gives me jewels like a  
 bride."

\* \* \*

63 Who comes here, all crimsoned,  
 his robes redder than the  
 vintage ?

Who is it, arrayed in splendour,  
 striding in his strength,  
 radiant with victory,  
 a mighty champion ?

2 Why so red your robes,  
 stained red like a vintager's ?

3 " All alone I trod the winepress,  
 for no nation lent me aid ;  
 so I trod the foe in fury,  
 trampled them down in my  
 anger ;  
 'twas their blood splashed my  
 robes,  
 till all my clothes are stained.

4 For I resolved upon a day of ven-  
 geance ;  
 the time to free my folk had  
 come.

I looked, but there was none to 5  
 help,

I was amazed that there was  
 none to aid ;  
 so my own power gained me the  
 victory,  
 it was my passion bore me on,  
 as I trampled the nations in my 6  
 wrath  
 and smashed them in my fury,  
 spilling their blood upon the earth,  
 and . . . "

\* \* \*

I would tell over the Eternal's 7  
 famous deeds,  
 praising his acts of love,  
 after all the Eternal has done for us,  
 the Eternal so rich in care  
 for us,  
 after all his wealth of love  
 and his compassion,  
 when he said, " Surely they are 8  
 my own people,  
 sons that will never play me  
 false " ;  
 and so he proved himself their  
 saviour  
 in all their adversity. 9

It was no envoy and no angel,  
 'twas his own Presence saved  
 them ;

he rescued them himself  
 in love and pity,  
 he lifted them and carried them  
 all through the days of old.  
 But they, they thwarted him, 10  
 they pained his sacred spirit,  
 and so he turned to be their foe,  
 he fought himself against them.  
 Then they recalled the days of old, 11  
 the years gone by,  
 " Ah, where is he," they cried,  
 " who at the sea  
 granted a shepherd to his flock,  
 inspiring him  
 with his own sacred spirit ?

## ISAIAH LXIV

- 12 Ah, where is he who with his  
glorious power  
gave strength to Moses,  
who parted the waters in front of  
his folk,  
to win himself renown,  
13 who led them through the ocean-  
depths  
with never a stumble,  
like horses on the plain,  
14 like cattle moving to an open  
dale ?  
He led his people safe like sheep,  
the Spirit of the Eternal guided  
them ;  
so was it thou didst lead thy  
people,  
to win thyself renown and glory."
- 15 Look down from heaven, look out  
from thy fair, sacred palace.  
Where are thy jealous care, thy  
prowess,  
thy yearning and thy pity ?  
16 Though Abraham may ignore us,  
though Israel regard us not,  
thou, O Eternal One, thou art our  
Father,  
our deliverer from of old.
- 17 Why leave us to wander from thy  
ways, O thou Eternal ?  
Why harden our hearts till they  
are godless ?  
Cease, for thy servants' sake,  
for the sake of thine own clans.
- 18 Why should ungodly men scoff at  
thy sanctuary ?  
Why should our foes profane  
thy shrine ?
- 19 We fare like those who never knew  
thy rule,  
whom thou hast never claimed  
as thine.
- 64 Oh for the heavens to rend, oh for  
thee to descend,
- till the very mountains shake  
before thee,  
like mere brushwood set ablaze, 2  
like water bubbling under fire,  
to let thy foes know what thou art,  
till the world trembles at thy  
presence,  
at thy dread actions, far beyond 3  
our dreams,  
far beyond all that men have 4  
heard of !
- No ear has ever heard,  
no eye has ever seen,  
the mighty deeds that thou wilt do  
for those who look to thee.  
Oh for thy favour to those who do 5  
right,  
who call to mind thine orders !  
But thou hast been wroth at our  
sins,  
wroth at our breach of faith.
- We have become like men unclean, 6  
our goodness is a filthy rag,  
we fade like leaves,  
and our guilt sweeps us off ;  
none calls to thee, 7  
none rouses himself to take hold  
of thee ;  
for thou hast turned thy face  
from us,  
and left us to our guilt.
- Ah now, thou art our Father, O 8  
Eternal,  
thine own hands have made us  
all ;  
we are but clay,  
thou art the potter.  
O thou Eternal, be not furious 9  
with us,  
remember not our guilt for  
ever ;  
oh look down on us, we beseech  
thee,  
for we are all thy people.

## ISAIAH LXV

10 Thy sacred towns are but a desert,  
 Jerusalem is accursed ;  
 11 our sacred house of God, so fair,  
 in which our fathers sang thy  
 praise,  
 the flames have burned it to the  
 ground,  
 and all we loved lies ruined.  
 12 Canst thou restrain thyself at this,  
 Eternal ?  
 Wilt thou be silent still and  
 press us sore ?

\* \* \*

65 " Ready was I to answer men who  
 never asked me,  
 ready to be found by men who  
 never sought me.  
 I cried out, ' Here am I, '  
 to folk who never called to me.  
 2 I have stretched my hands, all  
 day, to unruly rebels,  
 who lead a life corrupt, pleasing  
 themselves,  
 3 a people who provoke me to  
 my face continually,  
 by sacrificing in their groves,  
 and burning incense under the  
 white poplars—  
 4 people who sit on graves  
 and pass the night in vaults,  
 who eat the flesh of swine  
 and cook them carrion broth,  
 5 who say, ' Keep far away from me,  
 lest I make you tabu ' !  
 Such men are like smoke from a  
 blaze,  
 that irritates me all the day.  
 6 'Tis all recorded before me,  
 and I will not be silent till I  
 punish  
 7 both their guilt and their fathers' ,"  
 the Eternal declares.  
 " Men who burn incense on the  
 heights,  
 and insult me on hill-tops !—

I will first weigh what they  
 deserve,  
 then let them have their punish-  
 ment."

This is the Eternal's word : 8

" When a bunch of grapes holds  
 some good wine,  
 men say, ' Destroy it not, it  
 holds a blessing ' ;  
 so for my servants' sake  
 I will not destroy the whole  
 people.

Jacob shall yield me some folk, 9  
 Judah shall yield me some heirs  
 to my hills ;

those whom I choose shall own the  
 land,  
 and in it shall my servants  
 dwell.

Sharon shall be pasture for their 10  
 flocks,  
 and cattle couch in Achor's glen.

But ye who have forsaken the 11  
 Eternal,

ye who ignore his sacred hill,  
 spreading tables to Good Luck,  
 pouring libations to Fate,

I make the sword your fate, 12  
 to slay and slaughter every one  
 of you ;

for when I called you would not  
 answer,  
 you would not listen when I  
 spoke,  
 you did things evil in my sight,  
 and chose what I abhorred."

This therefore is the Eternal's 13  
 decree :

" Behold, my servants shall have  
 food,  
 you shall be hungry ;  
 behold, my servants shall have  
 drink,  
 you shall be thirsty ;

## ISAIAH LXVI

behold, my servants shall have  
 joy,  
 you shall have shame ;  
**14** behold, my servants shall exult  
 for joy of heart,  
 but you shall cry for sorrow of  
 heart  
 and moan in misery.  
**15** My chosen ones shall use the name  
 you leave,  
 in uttering a curse.  
 Far other shall the name be  
 that my servants bear !

**16** He who prays for blessing in the  
 land,  
 now invokes the faithful God ;  
 he who takes an oath within the  
 land  
 now swears by the faithful God.  
 For I ignore the troubles of the  
 past,  
 I shut mine eyes to them ;  
**17** lo, I create new heavens  
 and a new earth !  
 The past shall be forgotten,  
 and never come to mind ;  
**18** men shall rejoice for ever  
 in what I now create ;  
 Jerusalem I create to be a joy,  
 her people a delight.

**19** Over Jerusalem will I rejoice,  
 I will exult in my people.  
 No sound of tears, no voice of  
 crying,  
 shall ever be heard in her ;  
**20** no babe shall die there any more  
 in infancy,  
 nor any old man who has not  
 lived out  
 his years of life ;  
 he who dies youngest lives  
 a hundred years ;  
 anyone dying under a hundred  
 years  
 must be accursed by God.

They shall build houses and in-**21**  
 habit them,  
 they shall plant vineyards and  
 enjoy the fruit ;  
 the homes they build, others shall **22**  
 not inhabit,  
 what they plant, other men  
 shall not enjoy.  
 My people shall live long as lives  
 a tree,  
 long shall my chosen folk enjoy  
 their earnings ;  
 they shall not work in vain, **23**  
 nor rear their children to die  
 suddenly,  
 for they are a race whom the  
 Eternal blesses,  
 and with them shall their chil-  
 dren live.  
 Ere ever they call to me, I answer, **24**  
 and while they speak I hear.

Wolves and lambs shall browse **25**  
 together,  
 lions shall eat straw like oxen ;  
 none shall injure, none shall kill,  
 says the Eternal, on my sacred  
 hill.

Heaven is my throne, says the **66**  
 Eternal,  
 my footstool is the earth.  
 Where would you build a house  
 for me,  
 where would you rear me a  
 home ?

Such buildings I have made my-**2**  
 self already,  
 they are my own, says the  
 Eternal.

What I care for are humble,  
 broken creatures,  
 who stand in awe of all I say.

Oxen some sacrifice and also **8**  
 human lives,



## ISAIAH LXVI

they offer lambs and also dogs  
in worship,  
oblations due and swine's blood in  
their rites,  
incense, and yet they reverence  
an idol !

Such are the practices they choose,  
delighting in abominable wor-  
ship ;  
4 so I choose penalties for them,  
and what they dread I bring on  
them.

For when I called, none of them  
answered,  
none of them listened when I  
spoke ;  
they did things evil in my sight,  
and chose what I abhorred."

5 But ye who stand in awe of the  
Eternal's word,  
listen to what he promises :  
" Your kinsmen, who hate you for  
your faith in me,  
sneer thus, ' Let the Eternal  
show his might,  
that we may see this joy of yours ! '  
they shall be taken aback !

6 Hark ! the city is in uproar !  
It is coming from the temple !  
'Tis the Eternal dealing vengeance  
to the full upon his foes !

7 Ere ever Sion travailed,  
she gave birth ;  
ere ever her pangs came,  
she bore a son !

8 Whoever heard of such a thing ?  
whoever saw the like ?  
Did ever land bring forth its  
people  
in a single day ?  
Was ever any nation born  
thus all at once ?

Yet Sion had no sooner travailed,  
than she brought her sons to  
birth.

But why should I not help her to 9  
bring forth  
what I bring to the birth ? says  
the Eternal.

Why should I close the womb,  
when I  
have brought the babe to birth ?  
so says your God.

Rejoice, Jerusalem ; exult in 10  
her,  
all ye that love her ;  
rejoice, rejoice with her, all ye  
who once mourned over her ;  
that you may suck and satisfy 11  
yourselves  
with her rich consolations,  
that you may drain, to your  
delight,  
her ample mother-bosom."

For this is the Eternal's word : 12  
" I send her in full flood pros-  
perity,  
the wealth of nations flowing  
into her ;  
your children shall be carried in  
the arms,  
and dandled on the knees,  
and in Jerusalem I will comfort 13  
you,  
as mothers comfort sons."

When you see this, your heart 14  
shall rejoice,  
your health shall flourish like  
fresh grass,  
at sight of the Eternal's favour to  
his servants,  
and of his wrath against his  
foes.

For the Eternal comes like fire, 15  
with chariots like the whirl-  
wind,

## ISAIAH LXVI

to deal his anger out in scorching  
heat,  
the blaze of his rebuke.  
16 The Eternal will pass sentence on  
the world  
with fire and sword.  
17 Any who consecrate and cleanse  
themselves  
to enter groves for ritual dances,  
any who eat the flesh of swine,  
of mice and crawling vermin,  
18 their rites and their devices  
shall perish—by the Eternal's  
order.

“ The hour is near for summoning  
all nations and all races,  
to witness my display of might,  
19 a signal deed of dread.  
Those who survive my judgment  
I will send  
to far-off shores,  
to men who have not heard my  
name,  
nor ever seen my power.  
So shall my power be told among  
the nations,  
20 and they shall bring your kins-  
men home,

back to my sacred hill, back to  
Jerusalem,  
as their due offering to the  
Eternal,  
like offerings brought in vessels  
clean  
by Israelites to the Eternal's  
temple.  
Some of these kinsmen I will make 21  
Levitical priests, says the  
Eternal.  
For as the heavens and earth I 22  
make anew  
shall last before me, the Eternal  
promises,  
so shall your name and race  
remain.’

[[From new moon to new moon 23  
and from sabbath to sabbath men  
shall all come to offer worship in  
my presence, says the Eternal;  
and then they shall go outside to 24  
gloat over the corpses of the  
apostates, for the worms in the  
corpses never die, and the fire that  
burns them is never extinguished,  
and they shall be a disgust to all  
men.]]

## JEREMIAH

1 The story of Jeremiah the son of Hilkiah, belonging to the priests at Anáthoth in the district of Benjamin; to whom the word of the Eternal came during the reign of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. [[It continued to come during the reign of Jehoia-kim son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah son of Josiah, king of Judah, when Jerusalem went into exile in the fifth month of that year.]]

4 This word from the Eternal came to me:

5 "Before I formed you in the womb, I chose you; ere ever you were born, I set you apart; I have appointed you a prophet to the nations."

6 Then I said,

"Ah, but, O Lord Eternal, I cannot speak,

I am too young!"

7 But the Eternal said to me, "Say not, you are too young; to whomsoever I send you shall you go, and whatever I command you, and shall you speak. Be not afraid at the sight of them, for I am with you to succour you." The Eternal said it. And then the Eternal put out his hand to touch my mouth; the Eternal said to me, "There! I have put my words

into your mouth; here and now I give you authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant."

This word from the Eternal came to me: "Jeremiah, what do you see?" I said, "The shoot of a wake-tree." The Eternal said to me, "You have seen right; for I am wakeful over my word, to carry it out."

The word of the Eternal came to me again, saying, "What do you see?" I said, "A boiling cauldron, fanned from the north." Then the Eternal said to me, "From the north is bane being blown out on all the inhabitants of the land. For I am summoning all the empires of the north; they shall come and erect their tribunals each at the entry to Jerusalem and opposite all its walls round about and opposite all the towns of Judah; by them will I pass sentence on all the wickedness of those who forsake me to offer sacrifice to other gods and worship what their own hands made. As for you, brace yourself up, stand up and tell them all that I command you; do not be scared at them, lest I scare you at the sight of them. I—I fortify you this day like a town, a bronze wall against the whole land, against

## JEREMIAH II

the kings of Judah, the authorities,  
 19 the priests and the laity; they  
 shall attack you, but they shall  
 not overcome you, for I am with  
 you (the Eternal promises) to  
 succeed you."

**2** The word of the Eternal came  
**2** to me, bidding me go and proclaim  
 this message from the Eternal in  
 the hearing of Jerusalem:

"I remember your early devotion,  
 the love of your bridal days,  
 how through the wolds you fol-  
 lowed me,  
 through lands unsown;

**3** Israel was set apart for the  
 Eternal,  
 so dear to him, so sacred,  
 that her spoilers were all punished;  
 ill befell them."

**4** Listen to the Eternal's word,  
 O house of Jacob and all  
 families of the house of Is-  
 rael:

**5** What did your fathers find wrong  
 in me that they went far  
 from me,  
 went after empty idols and became  
 empty themselves?

**6** They never said, 'Where is the  
 Eternal, who brought us up  
 from Egypt's land,  
 who led us through the desert,  
 through a land of steppes and  
 holes,  
 through a land of drought and  
 darkness deep,  
 a land where no one travels, no  
 one dwells?'

**7** Yes, and I brought you to a  
 garden-land, to eat the fruit  
 and good things of it;

but, when you entered, you be-  
 fouled my land and made my  
 heritage abominable—

**8** the priests never asked, 'Where is  
 the Eternal?'

those who handled the law cared  
 nothing for me,  
 the rulers rebelled against me,  
 the prophets prophesied by Baal  
 and sought useless idols.

So I must still indict you, the **9**  
 Eternal says,

and indict your children's chil-  
 dren;

cross to Cyprus and the west, **10**  
 and see,

send east to the Arabs, and  
 inquire—

see if there ever was the like of  
 this;

has any nation ever changed its **11**  
 gods (gods that are no  
 gods)?

But my people have changed  
 their Glory for a useless  
 thing!

Well may the heavens be appalled **12**  
 and shudder;

for my people have done double **13**  
 wrong,

they have forsaken me, the reser-  
 voir of fresh water,  
 and hewn out cisterns for them-  
 selves,

leaky cisterns that can hold no  
 water!

Is Israel a defenceless serf, **14**  
 a home-born slave,  
 that he should be plundered,  
 and his towns laid waste?

Young lions roar at him, **15**  
 growling aloud;  
 they lay his land desolate,  
 empty of inhabitants;

the men of Memphis and Daphne **16**  
 strip you to be slaves;

have you not brought this on your- **17**  
 self,

by abandoning your God?

## JEREMIAH II

- 18 What right had you to go to Egypt,  
to drink from the Nile?  
what right had you to go to  
Assyria,  
to drink from the Euphrates?
- 19 Your own wickedness will punish  
you,  
your apostasy will chastise you.  
See for yourself how sore it is for  
you  
to abandon me,  
to have no reverence for me,  
says the Lord, the Lord of  
hosts.
- 20 Long ago you broke your yoke  
and snapped your harness,  
you said, 'I will not serve thee';  
and on every height,  
under every green tree,  
you wanted like a harlot.
- 21 Yet I had planted you a noble  
vine,  
of right good stock.  
And what a foul thing you have  
turned,  
a vine degenerate!
- 22 You may wash yourself with lye  
and plenty soap,  
but I see your sin of the deepest  
dye,  
says the Lord Eternal.
- 23 How dare you say, 'I am not  
stained,  
I have not sought the Baals'?  
Look at your life in the Valley,  
think how you have carried on:  
you are a swift young camel,  
that doubles on her tracks,
- 24 a heifer running wild in the wold,  
heated with passion,  
snuffing the breeze, in the rutting  
season—  
who can control her?  
No male need trouble to search for  
her;  
all can find her at mating-time.
- Do not run your feet bare, 25  
your throat dry.  
But 'It is no use to talk;  
I am in love with foreign gods,'  
you cry,  
'and after them I hic.'
- Like a thief caught and con- 26  
founded,  
so shall Israel's house be con-  
founded,  
calling a pole 'my father,' 27  
calling a pillar 'my mother'!
- They have turned their backs to  
me,  
and not their faces;  
and yet they cry, when trouble  
comes,  
'Arise and save us'!
- But where are your gods, 28  
the gods you made for your-  
self?
- Let them arise to save you,  
if they can, in trouble!
- (for you have as many gods  
as towns, O Judah;  
and as the streets are in Jerusalem,  
so sacrifices abound to Baal.)
- Then why upbraid me, 29  
when you are godless, all,  
when you are rebels, all?—  
the Eternal protests.
- In vain I struck your citizens, 30  
they would not be corrected;  
the sword devoured your prophets  
like a lion, a man-eater,  
but fear you would not, 31  
would not heed the word of the  
Eternal.
- Have I been a desert to Israel,  
or a land of gloom?

## JEREMIAH III

- Then why do my people say, ' We  
please ourselves,  
we will not come to thee ' ?
- 32 Can a girl forget her trinkets,  
or a bride her sash ?  
And yet my people have for-  
gotten me,  
days without number !
- 33 Your course you have directed  
to intrigues of love,  
and trained yourself to follow  
evil paths ;
- 34 your hands are stained  
with innocent blood ;  
and for all this  
I will arraign you.
- 35 Yet you say, ' I am innocent ;  
surely his anger is over.'  
I will condemn you for saying,  
' I have not sinned.'
- 36 Why do you cheapen yourself  
by shifting your course ?  
You will find Egypt fail you,  
as Assyria did ;
- 37 you will have to leave Egypt also,  
hands clasped on head for  
shame ;  
for the Eternal has rejected those  
you rely on,  
and nothing will you gain by  
them.
- 3 . . . saying, if any man divorce  
his wife,  
and she leaves him,  
if she belongs to another man,  
can she come back to him ?  
Would not a woman like that  
be wholly polluted ?  
And you, who have wantoned with  
many a lover,
- you would come back to me !—  
says the Eternal.  
Look up at the bare heights, see ! 2  
Where have not men lain with  
you ?  
You sat awaiting lovers by the  
roadside,  
like a nomad in the desert ;  
you have polluted the land  
with your harlotry and vice ;  
your host of lovers 3  
has been a snare to you,  
and yet you were as brazen as a  
harlot,  
you would not blush for it.  
And now you begin to call me, 4  
' Dear bridegroom of my  
youth ' !  
' He will not keep it up,' you say, 5  
' he will not be angry for ever !'  
So you say, but what you do  
Is vilest of the vile.
- [[During the reign of king 6  
Josiah, the Eternal said to me,  
" Have you seen what turncoat  
Israel has done, going up every  
height, going under every green  
tree, and playing the harlot  
there ? I thought, after all that, 7  
she would surely turn back to me.  
But she did not turn back, and  
although her faithless sister Judah  
saw plainly that, as Israel had 8  
committed adultery, I had di-  
vorced her and handed her a bill  
of divorce, yet Judah her faith-  
less sister was not afraid ; she too  
went and played the harlot. The 9  
light-hearted wanton, she pol-  
luted the land and committed  
adultery with stones and trees !  
Yet, for all that, this faithless 10  
Judah has not turned back to me  
with her whole heart, but insin-  
cerely." So the Eternal said to 11  
me, " Turncoat Israel has proved

## JEREMIAH IV

herself better than faithless  
 12 Judah. Go and proclaim this  
 northward; say,  
 'Turn again, turncoat Israel,  
 turn to me,  
 the Eternal pleads;  
 I will not frown on you, for I am  
 merciful,  
 I will not keep it up against you.  
 13 Only acknowledge your guilt,  
 confess  
 you have rebelled against the  
 Eternal, your own God,  
 and lavished love on foreign gods  
 under all green trees,  
 and refused to listen to my  
 voice, says the Eternal.' "]]  
 14 [{" Turn back, O turncoat  
 children, says the Eternal, for it  
 is I who am your lord; and I will  
 take one or two of you, one from  
 a town here, two from a clan  
 there, and bring you to Sion,  
 15 where I will give you rulers after  
 my own heart who shall furnish  
 you with knowledge and with  
 16 sense. In after days, when you  
 become numerous and fruitful in  
 the land, says the Eternal, men  
 shall no longer speak of 'the ark  
 of the Eternal's compact'; that  
 shall never enter their minds, they  
 shall not remember it, they shall  
 never miss it, and it shall never  
 17 be re-made. They shall call  
 Jerusalem then 'the throne of the  
 Eternal'; and all nations shall  
 gather to it, living no longer by  
 the stubbornness of their evil  
 18 minds. In those days the house  
 of Judah shall join the house of  
 Israel, and they shall come out of  
 the north-land together to the land  
 that I gave as a heritage to your  
 fathers.' "]]  
 19 I thought that I would treat you  
 like a son,

and give you a delightful land,  
 the fairest heritage of any  
 nation.  
 I thought that you would call me  
 Father,  
 and never turn away from me.  
 But as a wife betrays her husband 2  
 for her lover,  
 so you have betrayed me,  
 O house of Israel—says the  
 Eternal.  
 Hark, I hear them on the bare 21  
 heights,  
 Israel beseeching and bewailing;  
 for they have wilfully gone astray,  
 ignoring the Eternal One, their  
 God.  
 Turn back, you turncoat children, 22  
 and I will heal your hurt.  
 "Here we come, we come to thee,  
 for thou art our own God.  
 These hills are no help, 23  
 these orgies on the mountains!  
 Only in the Eternal One, our God,  
 lies any help for Israel.  
 Baal-worship has always devoured 24  
 the fruit of our fathers' toil,  
 their flocks and herds,  
 their sons and daughters.  
 Let us then lie down in our shame, 25  
 let our dishonour cover us;  
 for we have sinned against our  
 God,  
 both we and our fathers,  
 from our youth till now,  
 and never have we listened  
 to the voice of our own God."  
 [{" If you will turn back, O Israel, 4  
 if you will turn to me,  
 if you will put away your idols  
 vile  
 and never stray from my sight,  
 if you will swear, "As the Eternal 2  
 lives!"  
 from lives just, honest, right,

## JEREMIAH IV

- then shall the nations seek their  
bliss through him,  
and glory in him.]]
- 3 Here is the word of the Eternal  
for the men of Judah and the  
citizens of Jerusalem:  
“Break up your fallow ground,  
never sow among thorns;  
4 when you devote yourselves to the  
Eternal,  
devote your hearts;  
lest my fury blaze and burn like  
fire,  
past quenching, for your evil  
deeds.”
- \* \* \*
- 5 Utter this in Judah and Jeru-  
salem,  
proclaim it and announce it,  
blow the trumpet through the  
land,  
shout this aloud:  
“Let all gather and escape  
to the fortified towns!”
- 6 Hoist the signal for Sion;  
quick, run for safety!  
For calamity comes from the  
north,  
and dire disaster.
- 7 The lion is up from his lair,  
the havoc of nations;  
he has broken loose, he strides  
ahead  
to harry the earth!
- 8 Gird on sackcloth then,  
lament and wail;  
for it will not turn from us,  
the Eternal’s fierce anger.
- 9 [[That day, says the Eternal,  
the courage of king and chiefs  
will fail,  
the priests shall be appalled,  
and the prophets aghast;
- 10 “Ah, Lord Eternal,” they will  
cry,  
“thou hast deceived this people  
utterly!
- Thou didst promise peace to them,  
and here the sword cuts to the  
very soul!”
- At that time this people and Jeru- 11  
salem shall be told:  
“A hot blast blows from the  
desert  
on my country-folk,  
no breeze to winnow and to cleanse, 12  
but a wild, tearing wind;  
for now I sentence them.]]
- The foe comes up like driving 13  
clouds,  
his chariots like a hurricane,  
his horses swifter than a vulture’s  
swoop—”
- woe betide us! we are undone!  
Hark, a message from Dan, 15  
bad news from the hills of  
Ephraim!
- Proclaim the warning in Jeru- 16  
salem:  
“Leopards are leaping  
from a far land,  
leaping and growling  
at the townships of Judah,  
lurking out there in the fields, 17  
round her on every side;  
for she has defied me,  
says the Lord of hosts.”
- You have brought it all upon 18  
yourself  
by the way you lived;  
your evil drives it to your heart,  
this bitter, mortal stroke.
- Wash your heart clean of evil, 14  
to be saved, Jerusalem.
- How long are wicked plans  
to lodge with you?
- O my heart, my heart! it writeth! 19  
Oh how it throbs!  
My soul is moaning!  
I cannot hold my peace,  
for I hear the blare of trumpets  
and the battle-cry.



## JEREMIAH V

20 Crash upon crash!—  
the whole country is down,  
our tents are laid low in a second,  
our curtains torn down in a  
second!

21 How long must I see war-signals  
and hear trumpet-blasts?

22 My people are senseless,  
they care not for the Eternal;  
dolts of a household,  
devoid of understanding,  
they know how to do wrong,  
but they have no mind to do  
right.

23 I look out on earth—lo, all is  
chaos,  
I look at heaven—its light is  
gone,

24 I look out on the mountains—they  
are reclining,  
and all the hills are swaying!

25 I look out—lo, no man is to be  
seen,  
the very birds have flown!

26 I look out—lo, the corn-land lies  
a desert,  
the towns all razed by the  
Eternal's rage.

27 For this is what the Eternal has  
decreed:  
“ The land shall all be desolate;  
28 earth shall mourn over it,  
and heaven above wear black,  
but I will not repent of my re-  
solve,  
and from my purpose I will not  
go back.

29 At the noise of the horsemen and  
archers,  
the land is all in flight,  
men taking cover within woods  
and caves,  
and clambering the rocks;  
every township is abandoned,  
not one soul is left.

You ruined creature, what will 30  
you do?  
Array yourself in scarlet?  
Deck yourself out in gold, and  
paint your eyes?—  
you beautify yourself in vain!  
Your paramours despise you,  
they are out for your life.

Hark! the scream of a woman in 31  
labour,  
her cry as she bears her first-  
born!—  
'tis the shriek of maiden Sion,  
panting, clutching for help,  
crying, ‘ Oh and alas! all is over,  
they are murdering me!’

Scour the streets of Jerusalem, 5  
search the squares and see  
if you can find a man of honest  
mind  
and of integrity.  
They may swear, ‘ As the Eternal 2  
lives!’  
but the oath is perjury.

O thou Eternal, what thou lookest 3  
for  
is honesty, not falsehood.  
Thou hast struck them, but they  
smarted not,  
they would not learn;  
they hardened themselves like a  
flint,  
they would not turn.

‘ But these are the poor,’ I said, 4  
‘ mere ignorant folk,  
who never learned the rules of the  
Eternal  
or the religion of their God.  
I will turn to the upper classes, 5  
I will talk to them;  
for they have learned the rules of  
the Eternal,  
and the religion of their God.’

## JEREMIAH V

- But they had flung off all restraints,  
and broken every bond.
- 6 So a lion from the jungle shall slay them,  
a wolf from the steppes ;  
a leopard shall prowl around their towns,  
till he who ventures out is torn in pieces ;  
for they have sinned repeatedly,  
and lapsed over and again."
- 7 "How can I pardon them ?" the Eternal asks ;  
"for they have abandoned me and sworn by gods that are no gods.  
I gave them their fill, and they turned to vice,  
they were at home in a harlot's house—
- 8 pampered horses, lusty stallions,  
neighing each for his neighbour's wife !
- 9 Must I not punish them for that ?" the Eternal asks ;  
"shall I not make such people pay for that ?"
- 10 Get in among her vines and ravage them !  
Strip off her branches—they are not the Eternal's !
- 11 For Israel's house and Judah's house  
have been full faithless to him.
- 12 They have belied the Eternal,  
crying, "He will do nothing !  
No harm can come to us,  
no suffering from war or famine.
- 13 The prophets are but windbags ;  
the Word is not with them !"
- 14 So the Eternal, God of hosts, declares,  
"Since thus they talk,
- I put my Word into your mouth,  
Jeremiah,  
to be a fire,  
and I will make this people fuel  
to be burned."
- "I bring a nation on you from afar, 15  
O house of Israel," says the Eternal ;  
"a nation that endures,  
an ancient nation,  
with a language that you know not,  
and speech you cannot understand.
- Their arrows deal death far and 16  
wide ;  
they are all fighting men.  
They shall devour your harvest 17  
and your food,  
your flocks and herds ;  
they shall devour your grapes and figs,  
and sword in hand shall batter down  
your vaunted forts, each wallèd town."
- [[Yet even then, the Eternal 18  
declares,  
I will not make a clean end of you.  
And when they ask, "Why has 19  
the Eternal our God done all this to us ?" you shall tell them,  
"Just as you forsook me to serve foreign gods in your own land, so you must serve foreigners in a land that is not your own."]]
- Proclaim this to the house of 20  
Jacob,  
announce it within Judah :  
"Listen, you foolish, senseless folk, 21  
with eyes that see not,  
with ears that hear not ;

## JEREMIAH VI

- 22 will you not fear me, says the  
Eternal,  
will you not tremble at my  
presence ?  
I set the sands to bound the deep,  
a barrier no breakers shall  
o'erleap ;  
the sea may toss, but it cannot  
prevail,  
the waves may roar, but they  
cannot reach further.
- 23 Yet this folk is at heart restless,  
rebellious ;  
they swerve aside, defiantly.
- 24 They never say to themselves,  
' Come, let us fear the Eternal  
our God,  
who sends the rain in spring and  
autumn due,  
and brings our harvest in its  
season true.'
- 25 It is your crimes that keep such  
blessings back,  
your sins that spoil your welfare.
- 26 For rogues are to be found among  
my folk,  
who set their snares to trap their  
fellows :
- 27 like cages filled with birds,  
their houses are full of swindling  
gains.
- 28 Thus they become great men and  
prosperous,  
grow stout and sleek ;  
they go to any length in crime,  
but make no move for justice ;  
they never champion an orphan's  
cause  
or rally to a poor man's rights.
- 29 Must I not punish them for that ? "  
the Eternal asks ;  
" shall I not make such people  
pay for that ? "
- 30 A horrible thing, an appalling,  
has happened in the land :
- 31 the prophets prophesy falsely,
- the priests rule at their beck and  
call,  
and my people love to have it so !  
But what will you do, at the  
end of it all ?
- Fly for safety, men of Benjamin, 6  
fly from Jerusalem,  
blow the trumpet in Tekoah,  
light a beacon on Beth-hak-  
khêrem ;  
for trouble is looming out of the  
north,  
aye, fell disaster.
- Is it a meadow fair, 2  
the higher slopes of Sion ?  
Yet shepherds grim are bringing 3  
flocks,  
and pitching tents around,  
as though they owned the  
ground.
- " Open the campaign," they cry ; 4  
" come on, let us attack at  
noon ! "—
- " Pity the day is declining,  
the shadows are lengthening ! "
- " Come on, let us attack by night, 5  
and wreck her palaces ! "
- For these are their orders from the 6  
Lord of hosts :  
" Cut down the trees of the  
country,  
set siege-mounds up against  
Jerusalem ! "
- " Ah, the false city,  
harbouring only oppression !  
She keeps her evils fresh, 7  
as a cistern keeps its water.
- Sounds rise from her of outrage  
and oppression ;  
I am always seeing wounds and  
blows.
- Take warning, O Jerusalem, 8  
or I will break with you,  
or I will lay you waste,  
and leave you uninhabited.

## JEREMIAH VI

- 9 Go over what is left  
of Israel's vineyard,  
scan her as a gardener scans  
twig after twig ;
- 10 is there a man whom I can warn,  
and make him listen ?  
No, this people's ears are stopped,  
they will not heed me.  
Why, the Eternal's word is a dis-  
gust to them,  
and no delight.
- 11 So I am pent up with my wrath,  
weary of holding it in ;  
vent it I must, on children in the  
street,  
on gatherings of young men ;  
husband and wife shall be seized  
together,  
old folk and middle-aged.
- 12 Their houses shall be turned over  
to strangers,  
their wives along with their  
lands.
- 13 For high and low alike are all  
greedy for gain ;  
prophet and priest alike  
are all deceitful,
- 14 treating the wounds of my people  
slightly and lightly,  
saying ' All's well, all's well, ' when  
all is not well.
- 15 Are they ashamed at their abomin-  
able deeds ?  
Not they ! They know not  
how to blush.  
Therefore they shall fall among the  
fallen,  
collapsing when I punish them,"  
says the Eternal.
- 16 " Stand at the cross-roads," the  
Eternal said,  
" and look for the old path,  
ask for the good road and take it,  
so shall you be safe and  
prosper."
- But they said, " We will not 17  
take it."  
I posted sentinels for them,  
I bade them listen to the  
trumpet-blast ;  
they said, " We will not listen."
- Hear then, O heavens, 18  
bear witness against them ;  
hear, O earth, 19  
for I bring evil on this people,  
the outcome of their apostasy,  
since they would not heed my  
words,  
and my rules they rejected.
- (What care I for incense, 20  
that you bring from Shēba,  
or for perfume fetched  
from lands afar ?  
I will not accept your offerings,  
I have no pleasure in your  
sacrifices.)
- Therefore—it is the Eternal's 21  
word—  
I lay stumbling-blocks before  
this people ;  
fathers and sons shall both trip  
over them,  
neighbour and friend shall  
perish.
- Here is the Eternal's word : 22  
" A people is coming  
out of the north-land,  
a power is stirring  
from the far ends of earth !  
Bow and javelin they seize, 23  
they are cruel, pitiless ;  
their din is like the roaring sea,  
they ride on horses,  
mustered like one man  
to fight you, maiden Sion."
- " We have heard the news, 24  
and our hands are limp,

## JEREMIAH VII

- panic has seized us,  
 pain like a woman's in travail."
- 25 "Then venture not into the  
 country,  
 walk not on the road;  
 for the foe has a sword,  
 and terror is abroad.
- 26 Gird on sackcloth, my daughter,  
 my people,  
 sprinkle yourself with ashes,  
 mourn as for an only son,  
 lamenting bitterly;  
 for suddenly the spoiler  
 falls upon you."
- 27 "I have made you an assayer for  
 my folk,  
 to learn and to assay their life—
- 28 rebellious creatures, all of them,  
 slandering me up and down!  
 base metal, all of them,  
 wholly depraved!
- 29 The bellows make a blast,  
 the fire consumes the lead;  
 but vain it is to smelt them,  
 for the slag cannot be purged  
 away.
- 30 'Refuse silver' is their name;  
 for the Eternal refuses to have  
 them."

**7** The message that came to Jeremia-  
**2** miah from the Eternal: Stand at  
 the gate of the Eternal's house  
 and make this proclamation there.  
 "Listen to the Eternal's message,  
 all you Judahites, who enter by  
 these gates to worship the Eternal;  
**3** here is what the Lord of hosts,  
 the God of Israel, has to say.  
**4** Amend your life and doings, that  
 I may dwell among you in the  
 temple here. Do not rely on false  
 phrases like, 'This is the Eternal's  
 own temple, his very own temple,  
**5** his very own temple!' [[If you

really amend your life and doings,  
 if you really see justice done  
 between man and man, if you give **6**  
 up oppressing aliens, orphans, and  
 widows, give up shedding innocent  
 blood in this place and following  
 other gods to your own hurt, then **7**  
 I will allow you to remain in this  
 place, in the land that I gave to  
 your fathers for all time.]] You **8**  
 are relying on false phrases, to no  
 profit. What? Steal, murder, **9**  
 commit adultery, perjure your-  
 selves, sacrifice to Baal, wander  
 after other, outside gods, and then **10**  
 come to present yourselves before  
 me in this house, which belongs to  
 me, thinking you are now quite  
 safe—safe to go on with all these  
 abominable practices! Do you **11**  
 take this house, my very own  
 house, for a robbers' cave? I see  
 you, the Eternal cries, I see you!  
 Go to my sacred shrine at Shilo, **12**  
 where at first I fixed my presence;  
 look at what I did to it, on  
 account of the wickedness of Israel  
 my people! So now with you.  
 Since you have done all this, since **13**  
 you would not listen when I spoke  
 to you eagerly and earnestly, since  
 you would not answer my call—  
 as I did to Shilo, so will I do to **14**  
 my very own house here, the house  
 on which you rest your confidence,  
 and to the place that I gave to you  
 and your fathers. And I will **15**  
 fling you out of my sight, as I flung  
 out your kinsmen, the whole race  
 of Ephraim.

Jeremiah, pray not for this **16**  
 people; lift no cry for them, and  
 lay no plea of intercession before  
 me, for I will not listen to you.  
 Do you not see what they are **17**  
 doing in the towns of Judah and  
 in the streets of Jerusalem? The **18**

## JEREMIAH VIII

children are gathering firewood, the fathers kindle the fire, and the women knead dough, to make cakes for the Queen of Heaven ; also they pour libations out to other gods—in order to spite me !

19 Spite me ? says the Eternal—they are spiting themselves, bringing  
20 shame on themselves ! This, therefore, is the sentence of the Lord Eternal : my anger and fury shall be poured on this place, over man and beast, tree and crop ; it shall burn, never to be quenched."

21 This is what the Lord of hosts, the God of Israel, says : " You can add your burnt-offerings to your other sacrifices, and eat the flesh  
22 yourselves ! When I brought your fathers from the land of Egypt, I said nothing to them, I gave them no orders, about  
23 burnt-offerings or sacrifices ; my orders were, ' Listen to my voice, and I will be your God, you shall be my people : live exactly as I order you, that you may prosper.'

24 But they would not listen, they would not lend an ear ; they lived as their own evil, stubborn hearts prompted them ; they grew worse  
25 instead of better. From the day your fathers left the land of Egypt, down to this day, I have been sending you all my servants the prophets eagerly and earnestly.  
26 But this people would not listen to me, they would not lend an ear ; they were obdurate, they did worse than their fathers.

27 [[Tell them all this,  
yet they will not listen to you ;  
summon them,  
yet they will not reply.]]

28 Tell them, here is the nation that would never listen

to the voice of the Eternal their own God,  
that never would be schooled,  
that has ceased even to speak of being faithful."

" Cut off your tresses, cast them  
away,  
raise dirges on the bare heights ;  
for the Eternal has rejected and renounced  
a race with whom he is wroth.

For the men of Judah have 30 done evil under my eyes," says the Eternal ; " they have defiled the house that belongs to me, by putting their detestable idols  
inside it, and they have erected 31 shrines to Topheth, in the valley belonging to Ben-Hinnom, for burning alive their sons and daughters—a thing that I never ordered, a thing that never entered my mind. So the day will come, 32 the Eternal declares, when its name shall no longer be Topheth, or The valley belonging to Ben-Hinnom, but The valley of Slaughter ; for they will be burying corpses in Topheth, till no room is left. The corpses of this 33 people shall be food for the wild birds and the wild beasts ; no one shall scare them away. And I 34 will silence in the towns of Judah and in the streets of Jerusalem the sound of mirth and joy, the voice of the bridegroom and the voice of the bride ; the land shall lie waste. At that time, says the 8 Eternal, the bones of the kings of Judah, the authorities, the priests, the prophets, and the citizens of Jerusalem, shall be torn from their graves and spread out before the 2 sun, the moon, and all the starry

## JEREMIAH VIII

- host, whom they loved and served, whom they followed and consulted, whom they worshipped; instead of being gathered and buried, they shall be so much dung  
**3** on the surface of the earth. And wherever I scatter the rest, all the survivors of this evil race, they shall prefer death to life, says the Lord of hosts.
- 4** Tell them that this is the Eternal's word:  
 Do not men get up when they fall?  
 Do they not retrace their steps, after a wrong turning?
- 5** Then why does this people persist, when they have taken a wrong turning?  
 They stick to their falsehood, they will not retrace their steps.
- 6** I have listened and heard what they say;  
 not a word of the truth!—  
 not a man repenting of his sin, saying, 'What have I done?'  
 Everyone plunges ahead, like a cavalry charge!
- 7** The very stork of the air knows when to migrate;  
 the dove, the swift, the crane, keep to the time of their coming;  
 but my people never heed the Eternal's ruling.
- 8** What! you say, 'We are wise, we do have his directions'—  
 when lo, your scribes have written them wrong,  
 and falsified them?
- 9** No, the 'wise' shall be discomfited,  
 dismayed and tricked.
- They have rejected the Eternal's word;  
 so what 'wisdom' have they?  
 I will destroy them utterly, says the Eternal,  
 for there are no grapes on that vine,  
 no figs on that fig-tree—  
 their leaf is fading!"
- "Why sit we still? 14  
 Let us gather together and make for the fortified towns, to meet our doom there!  
 For our God has doomed us to perish,  
 has drugged us with poison, for sinning against him!
- We looked for peace, 15  
 but no good came;  
 for an hour of healing, and here is dismay!
- We can hear the foemen's horses 16  
 snorting as far north as Dan;  
 at the neighing of his stallions the whole country quakes;  
 the land is laid bare, at their coming,  
 the city stripped of citizens."
- "Yes, I am sending you serpents, 17  
 snakes that none can charm;  
 and they shall bite you,"  
 the Eternal declares.
- My sorrow is past healing, 18  
 my heart is sick within me.
- Look at my poor people 19  
 moaning far and wide—  
 "Is the Eternal not in Sion?  
 Has her King left her?  
 Summer is over, the harvest is 20  
 ended—  
 with nothing to keep us alive!"  
 My poor people, they are broken, 21  
 and I am broken-hearted;  
 I go a-mourning,  
 seized with dismay.

## JEREMIAH IX

22 Surely Gilead has balsam !  
 Surely there are healers there !  
 Then why does not my poor  
 people  
 get healing for their wound ?

9 Oh that my head were waters,  
 mine eyes a fount of tears,  
 that I might weep all day and  
 night  
 for the slain of my poor people !

2 Oh that I were in the wolds  
 at a khan for wayfarers !  
 For fain would I forsake my people  
 and be quit of them !  
 They are adulterers, all of them,  
 a gang of faithless men ;

3 they ply their tongues  
 like bows, for slander ;  
 they are a power for dishonesty,  
 not for honesty, in the land.  
 They pass from one crime to  
 another,  
 "ignoring me," says the  
 Eternal.

4 Beware of your neighbours,  
 let no one trust his brother ;  
 for a brother will cheat like a  
 Jacob,  
 and a neighbour will be slander-  
 ing ;

5 each deceives the other,  
 no one tells the truth,  
 they train themselves to lie,  
 these knaves and fools,  
 they oppress and oppress,

6 they deceive and deceive,  
 and—"they choose to ignore  
 me,"  
 says the Eternal.

7 "Therefore"—the Lord of hosts  
 declares—  
 "I must test them in the  
 melting-pot ;  
 for how can I overlook  
 my people's crimes ?

Their tongues are deadly arrows, 8  
 with their treacherous talk ;  
 a man speaks to his neighbour  
 peaceably,  
 and secretly he plots against him.  
 Must I not punish them for that ?" 9  
 the Eternal asks ;  
 "shall I not make such people  
 pay for that ?  
 Raise a lament for the mountains, 10  
 a dirge for the downs,  
 wasted and emptied of men ;  
 no lowing of cattle in them,  
 all creatures have fled and gone,  
 both bird and beast ;  
 and Jerusalem I will turn into a 11  
 heap of ruins,  
 a mere haunt of jackals ;  
 the townships of Judah I will lay  
 bare,  
 till none dwells there."

[[Who is wise enough to under- 12  
 stand this ?  
 Who is in the Eternal's con-  
 fidence to know  
 why the country is so ruined,  
 like a desert waste untravelled ?  
 "Because they have forsaken 18  
 the law I put before them,  
 and disobeyed my orders,  
 and not lived as I told them ;  
 because they followed their own 14  
 stubborn minds,  
 and Baals, as their fathers  
 taught them ;  
 therefore," says the Lord of hosts, 15  
 the God of Israel,  
 "I will feed this people with  
 bitter wormwood  
 and give them poisonous drugs,  
 I will scatter them among nations 16  
 unknown to them and their  
 fathers,  
 and after them I send the sword,  
 till I have done away with  
 them."]]



## JEREMIAH X

17 Listen, call the mourning women,  
call them to come!

Send for those well-skilled in  
dirges,

18 call them quick to come!—  
to raise a coronach over us,  
till our own eyes run down with  
tears,  
and floods gush from our eye-  
lids.

20 Yet listen to the Eternal, O ye  
women,

let your ears take in his words,  
ere you teach your daughters a  
lament,

or a dirge to your fellows;

19 listen to this wail from Sion—  
“What ruin, what dishonour!  
forced to leave our country,  
forced away from home!

21 Death has climbed in at our  
windows,

made his way into our halls,

Death cuts down the children in  
the street,

and young men in the square;

22 dead bodies drop like dung  
over the country,  
like wisps behind a reaper,  
never lifted.”

\* \* \*

10 Listen to the word of the  
Eternal for you, O house of Israel;

2 here is what the Eternal says:

Never learn to live like pagans,  
dismayed at portents in the  
sky;

pagans are dismayed at them,

3 but their rites are inane.

Here is a tree felled from the forest,  
trimmed by a woodman's axe,

4a decked out with silver and with  
gold,

9 with plates of silver from Tar-  
tessus,

with gold from Ophir,  
all jewellers' and joiners' work,

decked out in violet and purple  
cloth,

the work of craftsmen,  
then propped with nails and 4b  
hammer,

to keep it from falling!

Idols are like scarecrows in a field, 5  
they cannot say a word;

they have to be carried,  
for they cannot move a step.

Have no fear of them; they can-  
not hurt you—

no, nor help you!

[[There is none like thee, O 6  
Eternal;

great thou art, great thy pres-  
ence in its power.

O King of nations, who would not 7  
revere thee?

For reverence is thy due;

no sage, no royalty, in all the  
world,

none is like thee.]]

Stupid and senseless are they, one 8  
and all—

what idols teach is wooden like  
themselves!

But the Eternal is the real God, 10  
a living God, an everlasting  
King;

earth trembles when he rages,

no nation can endure his wrath

[[Tell them this: the gods who 11  
never made heaven and earth shall  
vanish off the earth and from  
under heaven]],

who by his power made the earth, 12  
who by his wisdom founded the

world,  
and by his knowledge spread

heaven out;

when he thunders, the heavens 13  
are in tumult,

he makes mists rise from the  
ends of the earth,

he flashes lightning through the  
rain,

## JEREMIAH XI

- and brings wind from his store-houses.
- 14 It strikes man dumb and senseless ;  
the goldsmith is ashamed of his carved image,  
his metal image is a futile thing.
- 15 There is no breath of life in idols ;  
they are a vain delusion,  
they break down when the test arrives—
- 16 not like him who is Jacob's own possession ;  
for he who formed the universe is Jacob's God,  
his name is the Lord of hosts.
- \* \* \*
- 17 Pick up your bundle to depart,  
O city besieged !
- 18 [[For here is what the Eternal says: This time I am going to eject the inhabitants of the country and harry them until they pay the penalty.]]
- 19 I said, "Alas, I am undone,  
my wound is deep !  
a wound indeed, and yet  
I must endure it.
- 20 My tent is wrecked,  
the ropes all broken ;  
my children are no more,  
they are all gone,  
none left to raise my tent again,  
to hang up its curtains.
- 21 For the authorities were senseless,  
seeking no guidance from the Eternal ;  
so they had no success,  
and all their folk are scattered.
- 22 Listen, there comes a din,  
a mighty clamour from the north !  
Judah's townships are to turn a waste,  
a haunt for jackals."
- 23 [[O thou Eternal, well thou

knowest that man's course lies not in his own hands ; it is not in a man to keep control over his actions. So correct us, O Eternal 24  
One, but not too hard ; not in a passion of thine anger, lest thou make our numbers few.  
Vent thy full fury on pagans who 25  
ignore thee,  
on races who never invoke thee ;  
for they have devoured Jacob utterly  
and laid waste his homestead.]]

A word from the Eternal : A 9  
wise man must not glory in his 23  
wisdom, nor a warrior in his strength, nor the rich man in his riches ; he who glories is to glory 24  
in this, that he has insight into me, that he knows I am the Eternal who deals in kindness, justice, and goodness upon earth—for these are my delight.

[[The day is coming, the Eternal 25  
declares, when I will punish all the circumcised who are uncircumcised in heart—Egypt, Judah, 26  
Edom, Ammon, Moab, together with the crop-haired nomads ; all other nations are uncircumcised, and the house of Judah is all uncircumcised in heart.]]

This message came to Jeremiah 11  
from the Eternal, "Speak to the 2  
men of Judah and the citizens of Jerusalem, tell them that this is 3  
the word of the Eternal, the God of Israel : 'Listen to the terms of this compact—a curse on the man who will not listen !—this com- 4  
pact which I enjoined upon your fathers when I brought them out of that iron furnace, the land of Egypt ; I told you, if you obeyed my orders and carried out all my

## JEREMIAH XII

commands, then you would be  
 my people, and I would be a God  
 5 to you, confirming the oath I  
 swore to your fathers, when I pro-  
 mised them a land abounding in  
 milk and honey—as you have  
 to-day.’” I answered the Eternal  
 that I would certainly proclaim  
 6 this. Then the Eternal bade me  
 proclaim all this in the towns of  
 Judah and in the streets of Jeru-  
 salem, saying, “Listen to the  
 terms of this compact, and obey  
 them.” But they did not obey  
 them.  
 9 The Eternal then said to me,  
 “There is mutiny among the men  
 of Judah and the citizens of Jeru-  
 10 salem; they have gone back to  
 the iniquities of their ancestors  
 who would not listen to what I  
 said; they have gone after foreign  
 gods, to serve them; the house of  
 Israel and the house of Judah  
 have broken the compact I made  
 11 with their fathers. Therefore (the  
 Eternal declares) I am bringing  
 disaster on them, that they cannot  
 escape; nor will I listen to them,  
 12 when they cry to me. The town-  
 men of Judah and the citizens of  
 Jerusalem may go and cry to the  
 gods to whom they sacrifice; but  
 they will be no help to them at all  
 on the day of their disaster.”  
 15 What right has my beloved in my  
 house,  
 when she has given herself to  
 vile ways?  
 Can vows and consecrated flesh  
 absolve your guilt,  
 or let you off?  
 16 You once were called to be  
 a lovely spreading olive-tree;  
 but it is blasted in a thunderclap,  
 its branches broken.

[[For the Lord of hosts, who 17  
 planted you, has decreed evil  
 against you, on account of the  
 evil wilfully done by the house of  
 Israel and the house of Judah in  
 spiting me by sacrificing to Baal.]]

\* \* \*

The Eternal lets me know their 18  
 plot,

I see what they are doing!  
 I was like a trustful lamb, 19  
 led out to be slaughtered;  
 I knew not of their plot,  
 to cut me down in my full  
 bloom,

to cut me out of the land of the  
 living,  
 that my very name might be  
 forgotten.

Ah but, O thou Eternal, thou just 20  
 judge,  
 testing the very heart and mind,  
 I shall see thee take vengeance on  
 them;  
 for I have told thee of my  
 plight.

“This, then, is the Eternal’s 21  
 sentence on the men of Anáthoth,  
 who seek your life, saying, ‘You  
 must not prophesy in the name  
 of the Eternal, else you die at our  
 hands’—this is what the Lord 22  
 of hosts has to say: I will punish  
 them,  
 their young men shall be put to the  
 sword,

their sons and daughters shall  
 perish by famine,  
 not one survivor shall be left to 23  
 them;  
 for I will bring disaster on the  
 men of Anáthoth,  
 in the year fixed for their  
 punishment.”

Thou art always in the right, 12  
 Eternal One,

## JEREMIAH XII

- when I complain to thee ;  
yet I would argue this with thee—  
Why do bad men prosper ?  
why are scoundrels secure and serene ?
- 2 Thou plantest them and they take root,  
they flourish, yea and they bear fruit !  
Thou art always on their lips,  
but far, far from their hearts.
- 3 Eternal One, thou knowest me,  
hast proved how true is my heart to thee ;  
drag them away like sheep to the slaughter,  
reserve them for their day of doom !
- 4 [[How long is the land to lie woe-begone,  
and the green growth all to wither ?  
Birds and beasts are perishing  
by the wickedness of the natives,  
who say, " God never sees what we do ! "
- 13 Wheat they sow and thorns they reap—  
plenty of pains and no profit !  
they are disappointed of their crops,  
by the fierce anger of the Eternal.]]
- 5 " If you have run with men on foot,  
and they have tired you out,  
then how can you keep up with horses ?  
If you take cover in a land of peace,  
then what will you do in the jungle of Jordan ?
- 6 For even your brothers and your father's household,  
even they have played you false,
- even they have raised a hue and cry after you ;  
never trust them, for all their smooth words.
- \* \* \*
- I have forsaken my house, 7  
I have abandoned my heritage,  
I have given over my dearly beloved  
to the hand of her foes.  
My heritage has turned upon me, 8  
like a lion in the forest ;  
she has raised her voice against me—  
so I hate her.  
Do I count my heritage a carcase 9  
torn by hyenas,  
that the vultures gather round her ?  
Go and gather all the wild beasts,  
bring them to devour her.  
A host of nomads have destroyed 10  
my vineyard,  
and trampled down my lot ;  
my delightful lot is made  
a desolate waste.  
They have made it desolate, 11  
desolate, woe-begone, to my sorrow ;  
the country lies all desolate,  
and no one takes it to heart.  
The ravagers roam the very 12  
heights on the downs,  
for the Eternal's sword devours  
the land from end to end,  
till not a creature is secure.  
As for all my evil neighbours, 14  
who lay hands upon the heritage  
which I made over to my people  
Israel, I will tear them from their  
land," says the Eternal, " and I  
will tear the house of Judah from  
their hands. But, after I have 15  
torn them up, I will relent and  
have pity on them, and put them  
back, every man of them on his  
own property and on his land.

## JEREMIAH XIII

16 Then, if they are careful to learn the ways of my people and how to swear by my name, saying 'As the Eternal lives!' (just as once they taught my people here to swear by Baal), they shall be built up  
 17 among my people; but if any of them will not listen, then I will tear up that nation, uprooting it," says the Eternal.

13 This is what the Eternal said to me: "Go and get a linen waist-cloth, and wrap it round your waist; do not steep it in  
 2 water." So I got a waist-cloth, as the Eternal had told me, and  
 3 I put it on. A second time the Eternal's word came to me, saying,  
 4 "Take that waist-cloth you bought, the waist-cloth round your waist, and go away and hide it at Parah in a crevice of the rock."  
 5 So I went and buried it at Parah, as the Eternal had ordered me.  
 6 Many days afterwards the Eternal said to me, "Go to Parah and fetch the waist-cloth which I  
 7 ordered you to bury there." So I went to Parah and unearthed the waist-cloth from the place where I had buried it. And the waist-cloth was spoiled, quite useless!  
 8 Then the word of the Eternal came  
 9 to me saying, "Hereby the Eternal declares: So will I spoil the pride of Judah and the vast pride  
 10 of Jerusalem. This evil people, who will not listen to my words, who follow their own stubborn mind and go after foreign gods to serve and worship them—they are to become quite useless, like this  
 11 waist-cloth. For I meant the whole house of Judah and the whole house of Israel to hold fast to me, says the Eternal, close as a waist-cloth round a man's waist,

to be a people for me, a source of renown, of praise and honour to me; but they would not listen to me. You shall give them this  
 12 word, straight from the Eternal, the God of Israel: 'Every jar must be filled with wine.' If they answer, 'Do we not know that?' then you must tell them straight  
 13 from the Eternal: 'I will fill all the dwellers in this land, the kings on David's throne, priests, prophets, all the citizens of Jerusalem, fill them till they are drunk, and dash them one against  
 14 another, father and son together' (so the Eternal declares); I will have no mercy, I will not spare, I will have no pity, till I destroy them."

\* \* \*

Listen—it is the Eternal speaking—  
 15 be not too proud to hearken;  
 do honour to the Eternal, your  
 16 God,  
 before the darkness falls,  
 before your footsteps stumble  
 on the twilight hills,  
 before the gleam you look for  
 turns  
 to a dead gloom.  
 If you will not listen, 17  
 then I must weep in secret for  
 your pride,  
 mine eyes must stream with tears,  
 for the Eternal's flock borne off  
 to exile.

Say to the king, say to the queen—  
 18 mother,  
 "Sit low down;  
 for from your heads has dropped  
 your glorious crown."

The towns in the south are  
 19 hemmed in,  
 none can raise the siege;

## JEREMIAH XIV

- Judah is all swept away,  
swept into exile.
- 20 Jerusalem, lift up your eyes and  
look,  
see who are on you from the  
north!  
Where is the flock entrusted to  
your charge,  
that flock so fair ?
- 21 What will you say when you feel  
the sway  
of those you trained as allies ?  
Shall not anguish seize you,  
like the throes of a woman in  
labour ?
- 22 And if you say to yourself,  
“Why ever has this befallen  
me ?”—  
it is for a host of sins  
that you are exposed and  
stripped.
- 23 Can a negro change his skin ?  
Can a leopard change his spots ?  
As soon can you do right,  
so accustomed to do wrong !
- 24 I will scatter you like straw,  
driven by a desert wind ;
- 25 such is the lot I deal to you,  
your destiny,  
because you have forgotten me,  
says the Eternal,  
and relied on what was false.
- 26 I will lift your skirt high  
and expose you naked,
- 27 for your adulteries, your lustful  
cries,  
your vice so foul.
- Yes, on the open hills  
your lewdness have I seen !  
Woe betide you, Jerusalem !  
Will you ever be clean ?
- What the Eternal said to Jere- 14  
miah on the drought.  
A wail goes up from Jerusalem ; 2  
Judah is woebegone,  
the citizens cower  
and sit in black on the ground ;  
the nobles send out slaves for 3  
water,  
but they find none in the re-  
servoirs,  
and come back with empty  
pitchers,  
disappointed and dumbfounded.  
The farmers are aghast, 4  
for no rain falls ;  
the ploughmen are dismayed  
and cover their heads.  
When the hind calves in the open, 5  
she deserts her young ;  
wild asses stand upon the knolls, 6  
panting for air,  
their eyes are glazed,  
for lack of pasture.
- Who can give rain ? Some false 22  
god of the pagans ?  
Can the skies send down  
showers ?  
Is it not thou, Eternal One, our  
God ?  
And so we wait for thee,  
who doest all.  
Act, O Eternal, for thine own sake, 7  
even though our sins accuse us,  
though many a time we have fallen  
away,  
and sinned against thee.  
But, O thou hope of Israel, 8  
her saviour in an evil plight,  
why be like a passing stranger,  
one who stays but for a night ?  
Why be like a man asleep, 9  
who cannot help ?  
O thou Eternal, surely thou art  
still among us,  
we belong to thee ;  
do not forsake us !

## JEREMIAH XV

10 But the Eternal says of this people,  
 "They love to go astray,  
 with no check on their wandering.  
 The Eternal is disgusted with them ;  
 he will remember their guilt now  
 and punish their sins."

11 So the Eternal said to me,  
 12 "Pray not for this people. I will  
 not listen to their cry, as they fast,  
 and I will not accept the burnt-offerings  
 and cereals that they offer ; I will consume  
 them by the sword, by famine, and by pestilence."  
 13 "Ah but, O Lord Eternal !" I replied, "the prophets  
 tell them that they will never suffer from  
 the sword nor from famine, since thou wilt  
 give them in this place a settled peace."  
 14 Then said the Eternal, "The prophets  
 are prophesying lies in my name. I never  
 sent them, never gave them orders, never  
 spoke to them ; what they prophesy to you  
 is a lying vision, a hollow superstition,  
 a deception of their own minds. This  
 therefore is what the Eternal has to say  
 about the prophets who prophesy in my  
 name, though I never sent them, who  
 promise there will never be sword or  
 famine in this country :  
 16 those very prophets perish, while  
 the people to whom they prophesy shall  
 be flung out into the streets of Jerusalem,  
 dead of famine and the sword, with not  
 a soul to bury either them or their  
 wives or their sons or their daughters—  
 for I will pour upon them their own  
 wickedness.  
 17 And you shall say to them,

Let my tears stream night and day,  
 never let them give o'er ;  
 for my poor folk are broken,  
 wounded sore.  
 When I fare into the fields, 18  
 there lie the slain of the sword ;  
 when I fare into the city,  
 there is the famine raging ;  
 prophet and priest crouch on the  
 ground,  
 at their wits' end."

Hast thou rejected Judah altogether ?  
 Hast thou a loathing for Sion ?  
 Why, then, hast thou struck us,  
 past all recovery ?  
 We looked for peace,  
 but no good came ;  
 for an hour of healing,  
 and here is dismay !  
 O thou Eternal, we confess our 20  
 guilt,  
 and the sin of our fathers ;  
 we have sinned against thee—  
 ah, abhor us not, for thine own 21  
 sake,  
 bring no disgrace upon thy  
 glorious throne,  
 break not thy compact with us,  
 but recall it.  
 Then the Eternal said to me, 15  
 "Even though Moses and Samuel  
 stood before me, my mind could  
 not turn to this people ; away  
 with them out of my sight—be  
 gone ! And if they ask you, 2  
 'Where are we to go ?' then tell  
 them this is the Eternal's answer :  
 'To the pestilence—all who are  
 doomed to pestilence ; to the  
 sword—all those who are doomed  
 to the sword ; to famine—all  
 those who are doomed to famine ;  
 and to exile—all who are doomed  
 to exile !' Four sorts of death I 3

## JEREMIAH XVI

- will assign them, the Eternal declares : sword to slay, dogs to tear, wild birds to devour, wild  
**4** beasts to consume. And I will make them a horror to all the kingdoms of the world, on account of what Manasseh son of Hezekiah, king of Judah, did in Jerusalem.
- 5** Yes, who will pity you, Jerusalem ?  
 Who will bemoan you ?  
 Who will ever turn aside to ask for you ?
- 6** You rejected me, says the Eternal, ever rebelling ;  
 so I put out my hand to crush you--  
 I am tired of relenting !
- 7** I winnow them with a sieve, in all their townships ;  
 I bereave them of their children, I destroy my people, for their vile ways ;
- 8a** at noonday I bring raiders upon mothers and their sucklings,  
**8c** suddenly I strike them with anguish and with terror ;  
**9a** even a mother of seven sons droops and swoons,  
 her sun sets ere the day is done,  
**9b** she is crushed and confounded.  
**8a** Widows ? I have made more widows  
 than the sands of all the sea ;  
**9c** and the rest of them I leave for their foes to cut to pieces.”
- \* \* \*
- 10** Alas, my mother ! you have borne me  
 to clash and quarrel with all the world !  
 I never lent, I never borrowed money,  
 and yet all curse me !
- 11** Amen to their curses, O Eternal, if ever I failed to pray to thee
- for the welfare of my foes,  
 in disaster and distress !  
 Am I of iron to withstand them ? **12**  
 Can my strength hold out ?  
 Eternal One, thou knowest me, **15**  
 remember me, look after me ;  
 take vengeance for me on my persecutors,  
 strike instantly in anger ;  
 remember, 'tis for thy sake I am taunted  
 by creatures who despise thy word.  
 But I delight in it, my very soul **16**  
 thrills at thy word ;  
 for I belong to thee,  
 O thou Eternal, God of hosts.  
 I never joined the jesting band, **17**  
 I never rioted ;  
 I sat alone under thy hand,  
 sharing all thine indignation.  
 Why, then, do I suffer ceaselessly, **18**  
 why does my wound fester ?  
 Wilt thou really disappoint me  
 like a stream that runs dry ?
- This was the Eternal's answer : **19**  
 “ If you will give up murmuring,  
 I will restore you to my service ;  
 if you will purify yourself from passion's dross,  
 then you shall be my spokesman.  
 Let other men come over to your side,  
 but go not over to join them.  
 I will make you a rampart of a fort **20**  
 to resist this people ;  
 they shall attack you but not master you,  
 for I am with you to succour you ;  
 I will deliver you from evil men, **21**  
 and free you from the clutches of the cruel.”
- This message from the Eternal **16**  
 came to me, “ You must not marry **2**



## JEREMIAH XVI

a wife, you must not have sons or  
 3 daughters in this place. For this  
 is the Eternal's sentence on the  
 sons and daughters born in this  
 place, on the mothers who bore  
 them, and on their fathers in this  
 4 place: 'They shall die of the  
 pestilence, with none to wail for  
 them and none to bury them;  
 they shall lie like dung upon the  
 surface of the ground. They shall  
 be consumed by the sword and by  
 famine, and their corpses shall be  
 food for wild birds and wild  
 5 beasts.' This is the Eternal's  
 order:

Never enter a house of mourning,  
 never go to lament or bemoan  
 them;  
 for I withdraw my goodwill from  
 this people,  
 says the Eternal.

6 Throughout the land both high  
 and low shall die  
 and all unburied lie,  
 with none to lament or gash them-  
 selves

or cut their hair for them,

7 with none to press the mourner to  
 take food

on their account,

with none to hand a cup of comfort  
 for a father or a mother's death.

8 Nor shall you enter any house of  
 feasting,

to eat and drink in company.

9 For thus declares the Lord of  
 hosts,

the God of Israel:

Before your eyes and in your day  
 I banish from this place

the sound of mirth and gladness,  
 the voice of bridegroom and of  
 bride.

10 Now, when you tell all this to

the people, and they ask you,  
 'Why has the Eternal decreed all  
 this terrible misery against us?  
 What is our crime? What sin  
 have we committed against the  
 Eternal, our God?' then tell them, 11  
 'It is because your fathers forsook  
 me, the Eternal says, because they  
 followed foreign gods, serving  
 them and worshipping them,  
 because they forsook me and did  
 not keep my law; and because 12  
 you have done worse than your  
 fathers, each of you following his  
 own evil, stubborn mind, and re-  
 fusing to listen to me—that is 13  
 why I expel you from this land  
 to a land that neither you nor  
 your fathers ever knew, where you  
 will have to serve foreign gods  
 day and night, who will show you  
 no favour.' I am sending for 16  
 many a fisherman, says the Eter-  
 nal, to capture this people. After  
 that, I will send for many a hunts-  
 man, to hunt them out of every  
 mountain and hill and cranny of  
 the rocks.

For mine eye is on all they do, 17  
 nothing is hidden from me,  
 their guilt does not escape me.

I will doubly punish their guilt 18  
 and sin,

for desecrating my land with  
 dead, detestable idols,

for filling up my heritage with  
 their abominations.

So I will let them feel, 21

this once I will let them feel,  
 the full force of my power,

to teach them that my name is  
 the Eternal."

\* \* \*

O thou Eternal, my strength, 19  
 my stronghold, my refuge in the  
 hour of trouble, nations shall come  
 from the ends of the earth to thee,

## JEREMIAH XVII

saying, "All the traditions our fathers inherited were lies, vain and profitless. Is man to make gods for himself—gods that are no gods at all?"

\* \* \*

- 17** "Judah's sin is printed with a pen of iron,  
with a point of adamant,  
plain on the tablets of their heart,  
on the very knobs of their altars,  
**2** on every spreading tree, upon the heights,  
upon the hills in the open country.
- 3** Your goods and all your treasures,  
I will have them seized as spoil,  
in requital for sins done within your borders.
- 4** You must part with the heritage  
I put into your hands,  
and I will make you serve your foes  
in foreign lands ;  
for you have kindled my wrath to a flame  
that shall blaze on and on."
- 5** This is the Eternal's word :  
A curse on him who relies on man,  
and leans upon mere human aid,  
turning his thoughts from the Eternal !
- 6** He is like some desert scrub,  
that never thrives,  
set in a dry place in the steppes,  
in a salt, solitary land.
- 7** But happy he who relies on the Eternal,  
with the Eternal for his confidence !
- 8** He is like a tree planted beside a stream,  
reaching its roots to the water ;  
untouched by any fear of scorching heat,  
its leaves are ever green,

it goes on bearing fruit in days of drought,  
and lives serene.

[[Like a partridge hatching eggs 11  
it never laid,  
so is the man who makes money  
unfairly ;  
it leaves him ere his life is over,  
and in the end he proves himself  
a fool.]]

[[The site of our sanctuary is a 12  
glorious throne, exalted from the  
very first. O thou Eternal, the 13  
hope of Israel, all who forsake thee  
shall be disappointed, those who  
abandon thee in the land shall be  
reduced to shame, because they  
have forsaken the Eternal, the  
fresh fountain of water.]]

Deep is a man's mind, deeper 9  
than all else,  
on evil bent ;  
who can fathom it ?  
"I the Eternal search the mind, 10  
I test the heart,  
rewarding every man as he has  
lived,  
and as his deeds deserve."

Then heal me, O Eternal, and I 14  
shall be healed,  
save me, and I shall be saved ;  
for it is thou to whom I render  
praise.

Men taunt me, crying, 15  
"Where is the Eternal's word ?  
Come on with it !"  
Yet never would I press thee 16  
to bring on calamity ;  
I never longed—thou knowest—  
for a judgment day ;  
all that I ever said,  
is known to thee.  
So be not thou a terror to me, 17

## JEREMIAH XVIII

O thou my refuge on the day of evil.  
 18 Terrify my tormentors,  
 but not me ;  
 bring on them the day of evil,  
 double ruin for them.

\* \* \*

19 This is what the Eternal said to me. "Go and stand at the gate of Benjamin, where the kings of Judah pass in and out, and at  
 20 all the gates of Jerusalem, saying : ' Listen to the word of the Eternal, you kings of Judah, all you men of Judah, and all citizens of Jerusalem who enter by these gates.  
 21 This is what the Eternal says :  
 22 For the sake of your lives, never carry a load on the sabbath, or bring anything in through the gates of Jerusalem ; never carry any load out of your houses on the sabbath, nor do any work, but keep the sabbath sacred, as I  
 23 ordered your fathers—though they would not listen, they would not lend an ear, but obstinately refused to listen and take warning.  
 24 But if you attend to me carefully, says the Eternal, and bring in no load through the gates of this city on the sabbath, if you keep the sabbath sacred by doing no work,  
 25 then kings of David's dynasty, riding in chariots and on horses, with the men of Judah and the citizens of Jerusalem, shall pass the gates of this city, and this city shall always be inhabited.  
 26 Men shall come from the towns of Judah and the districts round Jerusalem and the land of Benjamin and the lowlands and the highlands and the south, bringing burnt-offerings and sacrifices and cereal-offerings and incense and thank-offerings to the house of the

Eternal. But if you will not listen 27 to me, as I bid you keep the sabbath sacred and forbid you to carry in loads through the gates of Jerusalem on the sabbath, then I will light a fire in the city-gates that will burn up the buildings of Jerusalem and never be put out.' "

This message came to Jeremiah 18 from the Eternal : "Get down to 2 the potter's house, and there I will let you hear what I have to say." So I went down to the 3 potter's house. He was at work with his wheel ; and whenever a 4 vessel he was making got spoiled in his hands, he re-moulded it to please himself, till he was satisfied. Then the Eternal's word came to 5 me, "O house of Israel, cannot I 6 do to you as this potter does ? Why, as the clay in the potter's hands, so you are in my hands. [[At one time I may speak of 7 tearing up a nation or kingdom, breaking it down and destroying it ; but if that nation turns from 8 its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may 9 speak of building up a nation or kingdom, of planting it ; but if 10 that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it. So give the men 11 of Judah and the citizens of Jerusalem this message from the Eternal : ' I am shaping a calamity for you and devising a plan against you ; ah, turn everyone of you from your evil courses, amend your life and work ! ' They will 12 say, ' It is no use to talk ; we mean to live as we choose, and

## JEREMIAH XIX

- follow, every man of us, our own evil stubborn minds.]]]"
- 13 This is what the Eternal says :  
 "Inquire among the nations  
 if the like of this was ever heard,  
 the awful thing  
 that maiden Israel has done ?
- 14 Does hoar-frost ever leave mount Sirion,  
 or snow Lebânôn ?  
 Do cold streams from the hills  
 ever run dry ?
- 15 And yet my people have forgotten me,  
 and sacrificed to no-gods !  
 So they stumble as they pass  
 along the old path,  
 and then take to bypaths of their own,  
 badly made ;
- 16 till their country goes to ruin,  
 a scorn and horror for all time,  
 at which the passer-by is shocked  
 and openly derides.
- 17 Like a sirocco will I scatter them  
 in flight before their foe ;  
 my back and not my face I turn to them,  
 upon their day of woe."
- \* \* \*
- 18 "Come on," they said, "let us contrive a plot against Jeremiah ; we shall not fail to get advice about it from the priests, or counsel from the sages, or some inspiration from the prophets. Come on, let us undermine him with some slander ; let us note every word he says."
- 19 Note them, O Eternal,  
 listen to my foes !
- 20 Is good to be repaid by evil ?  
 They have dug a pit to take my life,  
 men for whom once (remember)  
 I interceded,

pleading in thy presence  
 to avert thy wrath from them !  
 Leave their children to fall by 21  
 famine,  
 throw them to the sword !  
 May their wives be childless and  
 widows,  
 their men die by the pestilence,  
 their young men be slain in war !  
 Let shrieks rise from their homes, 22  
 when suddenly thou bringest the  
 raiders on them !  
 For they have dug a pit to capture  
 me,  
 and hidden traps to catch my  
 feet.

But, O Eternal, well thou knowest 23  
 all their murderous moves  
 against me ;  
 never pardon their iniquity,  
 never blot out their sin ;  
 trip them till they crash before  
 thee,  
 deal with them in thy day of  
 anger !

The Eternal said to me, "Go 19  
 and get a potter's jar of clay ; get  
 some of the leading laymen and  
 some of the priests, and go out to 2  
 the valley belonging to Ben-  
 Hinnom, close to the entry of the  
 Potsherd Gate ; there announce  
 the message I give you, saying, 3  
 'Listen to the word of the Eter-  
 nal, O kings of Judah and citizens  
 of Jerusalem. This is what the  
 Lord of hosts, the God of Israel,  
 says : I am bringing a disaster on  
 this city, that will make the ears  
 of every hearer ring ; because the 4  
 people have forsaken me and desec-  
 rated this valley by sacrificing  
 here to foreign gods, which neither  
 they nor their fathers ever knew ;  
 kings of Judah have drenched this  
 valley with innocent blood and 5  
 erected shrines to Baal for burning

## JEREMIAH XX

alive their children as a sacrifice  
 to Baal—a thing I never ordered,  
 never mentioned, a thing that  
 6 never entered my mind. So the  
 day will come, the Eternal de-  
 clares, when its name shall no  
 longer be Topheth, or The valley  
 belonging to Ben - Hinnom,  
 7 but The valley of Slaughter; I  
 will empty out here this jar full  
 of plans made by Judah and  
 Jerusalem; I will make them fall  
 by the sword before their enemies  
 and die by the hand of murderous  
 pursuers, leaving their corpses as  
 food for the wild birds and wild  
 8 beasts; I will make this city a  
 desolation and a scorn, so that any  
 passer-by shall whistle in surprise  
 and horror at all my crushing  
 9 blows; I will make the citizens  
 eat the flesh of their own sons and  
 daughters, and every man shall  
 eat the flesh of his fellow, in the  
 siege and straits by which their  
 enemies and murderous pursuers  
 10 hem them in.' Then you must  
 break the jar in presence of the  
 men who have accompanied you,  
 11 giving them this message from the  
 Lord of hosts: 'I will break this  
 people and this city just as one  
 breaks a potter's jar, so that it  
 12 cannot be repaired. That is  
 how I will treat this city and its  
 citizens, says the Eternal. I  
 13 will desecrate this city like To-  
 pheth, and make the house of  
 Jerusalem and of the kings of  
 Judah as unclean as Topheth, all  
 the houses on whose roofs sacrifice  
 was offered to the starry host and  
 libations poured out in honour of  
 foreign gods.'"  
 14 Then Jeremiah left Topheth,  
 where the Eternal had sent him to  
 prophesy, and stood inside the

court of the Eternal's house,  
 where he told the people, "This is 15  
 what the Lord of hosts, the God  
 of Israel, says: 'I am bringing  
 on the city and on all her town-  
 ships the full evil that I threat-  
 ened; for they have obstinately  
 refused to listen to my words.'"  
 Now when Pashhur, the son of 20

the priest Immer, who was in  
 charge of the Eternal's house,  
 heard Jeremiah making this pro-  
 phesy, Pashhur struck the prophet 2  
 Jeremiah and put him in the  
 stocks at the upper Gate of Ben-  
 jamin, beside the house of the  
 Eternal. Next day, when Pash- 3  
 hur released Jeremiah from the  
 stocks, Jeremiah said to him,  
 "The Eternal's name for you is  
 not Pashhur but Terror; for this 4  
 is what the Eternal says, 'I will  
 make you a terror both to yourself  
 and to all your friends; they shall  
 fall by the sword of their enemies,  
 while you look on. I will hand  
 over all Judah to the king of  
 Babylon, to be carried off in exile  
 to Babylon and slain by the  
 sword; moreover, I will hand over 5  
 all the wealth of this city and all  
 its possessions, all the treasures  
 of the kings of Judah, to their  
 enemies, who shall rifle and seize  
 them and bear them off to Baby-  
 lon. And as for you and your 6  
 household, Pashhur, you shall be  
 exiled; you shall go to Babylon  
 and die there and be buried there,  
 you and all the friends to whom  
 you have been a false prophet.'"  
 \* \* \*

Cursed be the day 14  
 when I was born,  
 unblesed the day  
 my mother bore me!

## JEREMIAH XXI

- 15 Cursed be the man  
 who told my father,  
 crying, "A son is born to you!"  
 and giving him joy.
- 16 May that man fare as fared the  
 towns  
 that the Eternal pitilessly  
 crushed!  
 May he hear shrieks at dawn,  
 and the battle-ery at noon,
- 17 because he did not stifle me in the  
 womb!  
 Then would my mother have  
 been my tomb,  
 and her womb ever big with me.
- 18 Why did I ever leave the womb,  
 only for toil and trouble,  
 only to wear out my life with  
 shame?
- 7 Eternal One, thou didst persuade  
 me,  
 and I let myself be persuaded!  
 Thou wast too strong for me,  
 I had to yield.  
 Now all day long I am a laughing-  
 stock;  
 men all deride me.
- 8 Whenever I speak, they mock,  
 and they ill-treat me;  
 for uttering the Eternal's word  
 day after day,  
 I am taunted and insulted.
- 9 If I say, "I will not mention it,  
 I will not speak in his name any  
 more,"  
 then I feel within me as it were  
 a fire that burns my very being.  
 I am tired of this,  
 so tired I cannot bear it any  
 longer;
- 10 at every turn I am in terror,  
 for I hear many whispering,  
 "Denounce him! let us denounce  
 him!"  
 My friends are on the watch for a  
 false step;

"Perhaps," they whisper, "he  
 will make a slip;  
 and then we have him,  
 then for our revenge!"  
 Ah, but I have the Eternal on my 11  
 side,  
 a dread and doughty champion!  
 My persecutors shall collapse  
 and miss their aim;  
 bitter shall be their shame  
 over their failure,  
 a lasting shame to them,  
 never to be forgotten.

\* \* \*

The message that came from the 21  
 Eternal to Jeremiah, when king  
 Zedekiah sent Pashhur the son  
 of Malehiah and Zephaniah the  
 priest, the son of Maaseiah, to ask  
 him, "Pray consult the Eternal on 2  
 our behalf, for Nebuchadrezzar  
 the king of Babylon is making  
 war on us; perhaps the Eternal  
 will work a miracle for us, as he  
 has often done, and force the man  
 to retreat." But Jeremiah said 3  
 to them, "Tell Zedekiah that this 4  
 is the reply of the Eternal, the  
 God of Israel: 'The weapons you  
 are using to fight the king of  
 Babylon and your Chaldean  
 besiegers outside the city, I will  
 render useless, and will force you  
 back inside the city, where I 5  
 myself will fight you with might  
 and main, in anger, fury, and  
 fierce wrath; I will strike down 6  
 the citizens of this city, and beasts  
 as well as men shall die of a great  
 pestilence. Then (the Eternal 7  
 declares) I will hand over Zede-  
 kiah king of Judah, with his  
 officers, and with any citizens who  
 survive the pestilence, the sword,  
 and the famine, to the enemy and  
 to those who would destroy them,  
 till they are killed without

## JEREMIAH XXII

quarter, without pity, not one spared.' "Also," said the Eternal, "tell this people that the Eternal's message is: 'Here I put before you the way of life and the way of death; anyone who stays in the city shall die by the sword, by famine, or by pestilence; but anyone who leaves and surrenders to your Chaldæan besiegers shall live, he shall escape with his life. For I have determined evil and not good for this city; it shall be handed over to the king of Babylon, and he shall burn it up. And as many a nation passes this city, every man shall ask his fellow, 'Why has the Eternal done this to yon great city?' And the answer will be, 'Because they gave up their compact with the Eternal their God and worshipped foreign gods and served them.'"

\* \* \*

**21** O dweller in the glen,  
**13** on the rocks of the table-land,  
 I am against you,  
 the Eternal declares!  
 You with your boast, "Who can reach us?  
 Who can push into our lairs?"  
**14** I will punish you for your misdeeds,  
 the Eternal declares,  
 lighting a fire in your forest,  
 to burn down everything.

\* \* \*

**22** The Eternal bade me go down to the palace of the king of Judah and there deliver this message:  
**2** "Listen to the word of the Eternal, O king of Judah, seated on the throne of David—you and your officers and your people who  
**3** pass through these gates. This is the Eternal's order: 'Govern

justly and fairly, rescue the victims of oppression, never wrong nor ill-treat a resident alien, an orphan, or a widow, and never shed innocent blood in this place. If you carry out this loyally, then **4** kings of David's dynasty, riding in chariots and on horses, they and their officers and people shall pass these palace gates. But if you will **5** not listen to this order, then I swear by myself (the Eternal declares) that this palace shall be laid in ruins.'

For this is the Eternal's decree **21** about the court of the king of **11** Judah. 'Listen to the Eternal's **12** message, O house of David: Govern diligently and justly, rescue the victims of oppression, lest my fury blaze up like fire at your evil doings and burn with none to quench it.' This is what **22** the Eternal has to say about the **6** court of the king of Judah:

'Though you were a flourishing Gilead of growth for me,  
 a thick-sown crest of Lebānon,  
 I will reduce you to a desert,  
 like a town untenanted;  
 I will set men to destroy you, **7**  
 armed men all of them,  
 to fell your choicest cedars  
 and fling them in the fire.'

\* \* \*

Weep not for the dead Josiah, **10**  
 wail not over him;  
 weep rather for the exile,  
 who never shall return,  
 never behold his native land  
 again.

(For this is the Eternal's sentence **11** on Shallum, Josiah's son, Josiah's successor, who left this place for exile: "He never shall come back again; he shall die in the land **12** where they have carried him into

## JEREMIAH XXII

exile ; he shall never see this land again.”)

13 Woe to him who builds his palace  
on injustice,  
his chambers upon fraud,  
who forces other men to work for  
nothing,

14 who thinks to build himself a  
spacious palace,  
with roomy chambers and with  
windows wide,  
panelling it with cedar  
and painting it vermilion !

15 Are you a king indeed,  
because you vie with Ahab ?  
Did not your father enjoy himself ?  
and he ruled justly, lawfully.

16 Did he not uphold the rights of  
weak and wretched men ?  
And is not that the true know-  
ledge of me ?

17 But you have neither eyes nor  
heart  
for aught but selfish gain,  
for shedding innocent blood,  
for outrage and oppression.

18 This therefore is the Eternal's  
sentence upon Jehoiakim son of  
Josiah, king of Judah :

“ There shall be no lamenting for  
him—

as men lament a brother or a  
sister ;

there shall be no lamenting for  
him—

as men lament ‘ My lord ! ’  
‘ His Majesty ! ’

19 As an ass is buried, shall he be  
buried,  
haled along, hurled outside the  
gates.”

\* \* \*

20 Climb to Lebânôn and call out,  
raise your voice in Bashan,

wail from the hills of Abârim,  
for all your allies are ruined.  
I spoke to you in your prosperity, 21  
but you refused to listen ;  
so has it ever been, since you were  
young,

you never would listen to me.  
Therefore your leaders shall all be 22  
swept away,

your allies shall be exiled,  
and then your doom shall be dis-  
grace and shame,  
for all your evil-doing.

You, with your seat on Lebânôn, 23  
nestling among the cedars,  
how you will groan when your  
agony comes,  
like a woman in pains of labour !

\* \* \*

As sure as I live, says the Eter- 24  
nal, even though Koniah the son  
of Jchoiakim, king of Judah, were  
a signet ring on my right hand,  
I would pull him off. “ Yes, 25  
Koniah, and I will hand you over  
to your murderers, the men you  
dread, Nebuchadrezzar king of  
Babylon and the Chaldæans. You 26  
and your mother I will sling far  
into a foreign land, where you  
shall die, in a land where you were  
not born.” They shall never get 27  
back to the land where their heart  
longs to return.

What is this creature Koniah ? 28

What but a broken pot,  
a vessel no one cares for ;  
he is flung aside,

tossed far into a foreign country.  
O land, O land, O land, 29  
listen to the word of the  
Eternal !—

“ Set this man down as childless, 30  
for never shall a son of his attain  
to sit on David's throne  
or rule in Judah again.”



## JEREMIAH XXIII

- 23** Woe to rulers who ruin and scatter  
the flock that was theirs to shepherd !
- 2** This therefore is the Eternal's sentence  
on the rulers who are over his flock :  
" You scattered my flock and drove them away,  
you took no care of them ;  
so I will take care to punish you for the evil you have done.
- 3** I will gather all that is left of my flock  
from every land where I have driven them,  
I will bring them back to their folds,  
and they shall be fruitful and multiply ;
- 4** over them I will put rulers,  
to shepherd them,  
and they shall be no longer scared or startled or dismayed.
- 5** The day comes, the Eternal promises,  
when I raise up a true scion of David,  
to reign both royally and skilfully,  
to enforce law and justice in the land ;
- 6** under him Judah shall be safe,  
and Israel live secure,  
and this shall be his title,  
' The Eternal our champion.'
- 7** So the day will come, the Eternal declares, when men no longer say, ' As surely as the Eternal lives, who brought the Israelites  
**8** out of the land of Egypt ! ' but,  
' As surely as the Eternal lives, who brought the descendants of the house of Israel from the north country ! '—and from every  
country where I drove them ;  
they shall dwell in their own land."
- \* \* \*
- On the prophets. 9  
My heart is broken within me,  
my limbs are all relaxed,  
I feel like a drunken man,  
like a man overcome by wine,  
at the thought of the Eternal  
and his glorious majesty !  
For the land is full of faithless **10**  
men,  
running an evil course,  
with might that is not right.  
Prophet and priest are alike **11**  
profane ;  
and, says the Eternal, " even  
inside my fane  
I come upon their crimes.  
Therefore their path shall prove to **12**  
them  
a slippery place,  
they shall be driven along it in the  
dark  
to their downfall ;  
for I will bring disaster on them,  
in their year of doom.
- Sickening things have I seen 13  
in Samaria's prophets ;  
they prophesied by Baal,  
and misled my people Israel.  
But horrible things have I seen 14  
in the prophets of Jerusalem ;  
they are adulterers, they lie,  
they abet evildoers,  
till not a soul will repent ;  
they are all as bad as Sodom,  
and the citizens bad as Gomorrah."
- This therefore is the sentence **15**  
of the Lord of hosts upon the prophets :  
" I will feed them with bitter  
wormwood,  
and give them poisonous drugs ;

## JEREMIAH XXIII

- for the prophets of Jerusalem  
have spread profanity  
over the whole land.”
- 16 This is the warning of the Lord  
of hosts :
- “ Never listen to what the prophets  
say ;  
they fill you up with idle hopes,  
they tell you fancies of their  
own,  
not anything the Eternal says ;
- 17 ‘ All will be well,’ they repeat,  
to people who scorn what the  
Eternal says ;  
‘ No harm will come to you,’ they  
tell  
the folk who follow their own  
stubborn minds.
- 18 Which of these prophets ever saw  
the council of the Eternal ?  
Which of them ever heard  
or grasped a word of his ?
- 21 I never sent the prophets,  
yet they ran ;  
I never spoke to them,  
and yet they prophesied.
- 22 If they had ever stood within my  
council,  
and heard a word of mine,  
they would have made my people  
turn  
from evil ways and evil deeds.
- 23 Am I a God at hand,  
and not a God far off ?
- 24 Can any man conceal himself  
out of my sight ?  
Do not I fill heaven and earth ?—  
the Eternal asks.
- 25 I have heard what the prophets  
say,  
who prophesy falsely in my  
name—  
‘ I’ve had a dream,’ they cry,  
‘ I’ve had a dream.’
- 26 Will they never give over,  
these prophets of falsehood,  
who utter their own illusions,

and would make my folk forget  
my name,  
by the dreams they tell each other,  
as once their fathers forgot me  
for Baal ?

If a prophet has had a dream,  
then let him tell his dream ;  
but he who has a word of mine,  
then let him tell it faithfully.

Why mix straw with wheat,  
the Eternal asks ?  
Is not my word like fire,  
like a hammer that shatters  
stone ?

Well then, the Eternal declares,  
I am against the prophets who  
pick up my words, each from his  
fellow. I am against the prophets  
who mouth the prophets’ formula  
about what ‘ the Eternal says.’  
I am against the prophets who  
recount lying dreams, leading my  
people astray with their lies and  
their empty pretensions, though  
I never sent them, never com-  
missioned them ; they are no help  
whatever to this people, says the  
Eternal. When a layman or a  
prophet or a priest asks you,  
‘ What is the burden of the Eter-  
nal’s oracle ? ’ tell them this from  
the Eternal : ‘ Burden ! you are the  
burden, and I mean to throw you  
off. Any prophet or priest or  
layman who talks of “ the Eter-  
nal’s oracle ” or of “ what the  
Eternal says,” I will punish that  
man and his household. No, this  
is what every man of you must  
say to his fellow, to his brother :  
“ What is the Eternal’s answer ? ”  
“ What is the Eternal’s mes-  
sage ? ” You must never again  
mention the Eternal’s “ burden.”  
(A man’s own word shall be the  
“ burden ” of his oracle !)

If you  
dare to mention “ the burden of

the Eternal's oracle," though I have expressly told you never to  
 39 mention it, then, the Eternal declares, I will lift you like a burden and throw you away, you and the city that I gave to you and your fathers, far away from  
 40 me, and I will cover you with a lasting reproach and an unending disgrace, never to be forgotten.' "

24 It was after Nebuchadrezzar king of Babylon had carried off to exile at Babylon Jekoniâh the son of Jehoiakim, king of Judah, and the leading men of Judah, with the craftsmen and the joiners of Jerusalem, that the Eternal gave me a vision of two baskets of figs placed in front of the Eternal's  
 2 temple. One basket had very fine figs, as fine as first-ripe figs. The other basket had very poor figs, so poor that they were un-  
 3 eatable. The Eternal said to me, "What do you see, Jeremiah?" "Figs," I answered, "the fine figs very fine, the poor figs very poor, so poor that they are un-  
 4 eatable." Then the Eternal's  
 5 word came to me: "This is what the Eternal, the God of Israel, says: so will I favour, like these fine figs, the exiles from Judah whom I have deported to the land  
 6 of the Chaldæans; I will look to their welfare, I will bring them back to this land, I will build them up, instead of pulling them down, I will plant them, instead  
 7 of pulling them up; I will give them a heart to understand that I am the Eternal, and they shall be my people, I will be a God to them, when they return to me  
 8 with all their heart. As for the poor figs, so poor that they are

uneatable—that is how I will treat Zedekiah king of Judah, with his leading men, and the survivors of Jerusalem who are left in this land, and those who reside in the land of Egypt; I will make them 9 an object of disgust to every kingdom in the world, a derision, a byword, a taunt, and a curse, wherever I drive them; also, I 10 will send the sword, famine, and pestilence among them, till they are consumed out of the land that I gave to them and to their fathers."

The word that came to Jere- 25 miah regarding all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah (the first year of Nebuchadrezzar king of Babylon), the message he delivered to all 2 the people of Judah and all the citizens of Jerusalem. "[For all 3 these twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, down to this day, I have been telling you, earnestly and urgently, to give up 5 your evil courses, every one of you, and your evil conduct, that you may remain in the land that the Eternal gave to you and to your fathers for all time, instead 6 of wandering away to serve and worship foreign gods, angering the Eternal with your manufactured idols—only to your own hurt. But you would not listen to me. 7 This therefore is the sentence of 8 the Lord of hosts: Since you have not listened to my words,] I am 9 sending for a race from the north and bringing it down upon this land, upon its inhabitants and upon all the surrounding nations.

## JEREMIAH XXV

I will exterminate them, I will make them a lasting desolation, a  
 10 scorn and horror, I will banish from them the sound of mirth and gladness, the voice of the bridegroom and the bride, the sound of millstones and the light of a lamp.  
 11 The whole of this country shall be a waste and a horror [[and for seventy years the people shall be subject to the king of Babylon.  
 12 However, when the seventy years are over, I will punish the king of Babylon and that nation for their guilt, says the Eternal, and I will make the land of the Chaldæans  
 13 desolate for all time. I will inflict on that land all the threats I have uttered against it, all the threats which Jeremiah has prophesied against all the nations, and which  
 14 are written in this book. Many a nation, many a great king, shall make slaves of them, yes even of them; but I will pay them back for what they have done, as they  
 15 deserve]].” For this is what the Eternal, the God of Israel, said to me: “Take this wine-cup of wrath that I hand to you, and hold it to the lips of all the nations  
 16 to whom I send you, till they drink it and stagger madly to and fro.”  
 17 [[So I took the cup from the hand of the Eternal and held it to the lips of all the nations to whom the  
 18 Eternal had sent me—to Jerusalem, to Judah with its towns, its kings and leading men (to render them a desolation, a horror, a derision, and a curse, as at the present  
 19 day), to the Pharaoh, king of Egypt, his courtiers, princes, all his people  
 20 and all the foreign population of Egypt, to all the kings of the land of Uz, to all the kings of the land of the Philistines—that is, of Ash-

kelon, Gaza, Ekron, and the sur-21  
 vivors in Ashdod, to Edom, Moab, and the Ammonites, to all the kings 22  
 of Tyre and of Sidon, to the kings of the coast-land overseas, to Dedan, 23  
 Tema, Buz, and all the crop-haired clans, to all the nomad kings, to all 24  
 the kings of Zimri, Elam, and 25  
 Media, to all the kings of the north, 26  
 far and near, one after another, to all kingdoms on the face of the earth; and after them the king of Babylon shall drink.]] “Tell them 27  
 this is what the Lord of hosts, the God of Israel, says: ‘Drink yourselves drunk till you tumble in your vomit, never to rise again—  
 under the sword I am sending among you.’ And if they decline 28  
 to drink the cup you hand to them, tell them this is what the Lord of hosts says: ‘Drink you  
 must! I begin by inflicting evil 29  
 on the city that belongs to me, and are you to get off unpunished? You shall not go unpunished, for I am summoning a sword to fall on all the inhabitants of the world, says the  
 Lord of hosts.’

So prophesy all this against 30  
 them; tell them:

The Eternal will roar from on high,  
 from his sacred abode he will  
 utter a cry,  
 thundering at his own homestead,  
 shouting at all dwellers upon  
 earth,  
 as men shout loudly at the  
 vintage.

The din resounds to the world’s 31  
 end,  
 for the Eternal arraigns the  
 nations,  
 he indicts all mankind,  
 and puts the wicked to the  
 sword.

## JEREMIAH XXVI

- 32 The Lord of hosts declares :  
 from race to race calamity  
 extends,  
 a mighty storm is stirring  
 from the earth's far ends."
- 33 Then shall the victims of the Eter-  
 nal lie  
 all over earth, from end to end,  
 like dung on the face of the ground,  
 unwailed, ungathered, un-  
 buried.
- 34 Howl and cry, you rulers,  
 roll in the ashes, you lords of  
 the flock !  
 'Tis high time you were slain,  
 and slain you shall be, falling  
 like choice lambs.
- 35 No escape for the rulers,  
 no way for the lords of the flock  
 to flee !
- 36 Hark to the shriek of the rulers,  
 the howl from the lords of the  
 flock !  
 The Eternal is wasting their  
 pasture.
- 37 No sound now in the peaceful  
 meadows,  
 so fierce the Eternal's fury !
- 38 The very lions leave their lairs,  
 for the land is now a desert  
 under the stress of the sword,  
 the furious wrath of the  
 Eternal.
- 26 At the beginning of the reign of  
 Jehoiakim the son of Josiah,  
 king of Judah, this message came  
 2 from the Eternal. "Here is what  
 the Eternal says: Stand in the  
 court of the Eternal's temple,  
 and tell all the citizens of Judah  
 who come to worship in the  
 Eternal's temple all the words  
 that I order you to utter. Do  
 not keep back a single word ;  
 3 perhaps they will listen and turn,  
 each man, from his evil course,

so that I may relent and withhold  
 the evil which I plan to inflict  
 upon them for their evil deeds.  
 Tell them that this is the Eternal's 4  
 message: 'If you will not listen  
 to me, if you will not follow the  
 directions that I put before you,  
 if you will not listen to the words 5  
 of my servants the prophets,  
 whom I send to you eagerly and  
 earnestly (though you have not  
 listened to them), then I will lay 6  
 this temple low like Shilo, and  
 make this city a byword for the  
 curses of every nation upon  
 earth.' " Now the priests and 7  
 the prophets, as well as all the  
 people, heard Jeremiah saying  
 this in the Eternal's temple. So 8  
 when Jeremiah had finished say-  
 ing all that the Eternal had  
 ordered him to say to all the  
 people, the priests and the pro-  
 phets seized him. "You must  
 die," they said; "what do you 9  
 mean by prophesying in the  
 Eternal's name that this temple  
 shall become like Shilo and that  
 this city is to be desolate and un-  
 tenanted?" The people were all  
 swarming round Jeremiah in the  
 Eternal's temple; and when the 10  
 authorities of Judah heard of it,  
 they came up to the Eternal's  
 temple from the royal palace, and  
 seated themselves at the entrance  
 of the new gate into the Eternal's  
 temple. Then the priests and the 11  
 prophets said to the authorities  
 and to all the people, "This fellow  
 deserves to die; he has been pro-  
 phesying against this city—you  
 have heard him with your own  
 ears!" But Jeremiah said to the 12  
 authorities and to all the people,  
 "It was the Eternal who sent me  
 to prophesy against this temple

## JEREMIAH XXVII

and this city every word you have  
13 just heard. Now then, amend  
your ways and deeds, obey the  
voice of the Eternal your God,  
and the Eternal will relent, he will  
withhold the evil he has pro-  
14 nounced against you. As for my-  
self, I am in your power; you can  
do with me as you think right and  
15 good. Only, be sure of this, that  
if you put me to death, you bring  
the guilt of innocent blood upon  
yourselves and this city and its  
citizens; for it is a fact that the  
Eternal did send me to say all  
16 this in your hearing." So the  
authorities and all the people said  
to the priests and the prophets,  
"This man does not deserve to  
die; he has been speaking to us  
in the name of the Eternal our  
17 God." Some of the older in-  
habitants also rose to their feet  
and said to all the popular assem-  
18 bly, "When Micah of Morësheth  
prophesied during the reign of  
Hezekiah king of Judah, he told  
all the people of Judah that this  
was the word of the Lord of hosts:  
Sion shall be ploughed up like a  
field,  
Jerusalem shall become a heap of  
ruins,  
the temple-hill a mere wooded  
height.  
19 Did king Hezekiah or the people  
of Judah ever put him to death?  
Did they not reverently appease  
the Eternal, till the Eternal re-  
lent and withheld the evil he  
had pronounced against them?  
But as for us, we are about to  
wreak evil on ourselves!"  
20 There was another man who  
prophesied in the name of the  
Eternal, Uriah the son of Shem-  
aiah, belonging to Kiriath-jeárim;

he too prophesied against this city  
and this land, just as Jeremiah  
did. When king Jehoiakim and 21  
all the authorities heard what he  
said, the king tried to murder him;  
but Uriah heard of it and fled in  
fear, away to Egypt. So king 22  
Jehoiakim sent El-nathan the  
son of Achbor, with some others,  
to Egypt; they brought Uriah 23  
from Egypt to king Jehoiakim,  
who had him slain with the sword  
and his body flung into the public  
grave. Ahikam the son of Sha- 24  
phan, however, came to the help  
of Jeremiah, and prevented him  
from being handed over to the  
people and killed.

At the beginning of the reign of 27  
Zedekiah the son of Josiah, king  
of Judah, in the fifth month of the  
fourth year of his reign, this mes-  
sage came from the Eternal to  
Jeremiah. "The Eternal's order 2  
to Jeremiah: Make a yoke of  
thongs and bars and put it on  
your neck; then send a message 3  
to the kings of Edom, Moab, and  
the Ammonites, to the king of  
Tyre and to the king of Sidon, by  
the messengers who have come  
from them to Zedekiah, king of  
Judah, at Jerusalem. Bid them 4  
tell their masters this. 'Here is  
what the Lord of hosts, the God  
of Israel, says: Tell your masters  
that it is I who made the earth, 5  
with all the men and beasts upon  
the surface of the earth, by my  
great power and outstretched arm.  
I give it to anyone whom I choose.  
I have now given all these lands 6  
into the hand of my servant  
Nebuchadrezzar, king of Babylon;  
I have given him even the wild  
beasts for his service. [[All 7

## JEREMIAH XXVIII

nations shall serve him and his son and his grandson, till the time comes round for his own land; and then many a nation and many a great king shall make him a slave.] Any nation or kingdom that will not put its neck under the yoke of the king of Babylon, I will punish that nation, says the Eternal, with the sword, with famine, and with pestilence, till I bring it under his sway. Pay you no heed to your prophets and seers and dreamers and soothsayers and sorcerers, who tell you that you will not be subject to the king of Babylon. It is a lie that they prophesy to you—it will only banish you far from your land. Whereas any nation that puts its neck under the yoke of the king of Babylon and serves him, I will let that nation stay on in its own land, says the Eternal; they shall till the land and live in it.”

Jeremiah gave the very same message to Zedekiah, king of Judah. “Put your neck under the yoke of the king of Babylon,” he said; “serve him and his people, and you shall live. Why should you and your people die by the sword and the famine and the pestilence with which the Eternal has threatened any nation that will not serve the king of Babylon? Never heed what the prophets say, when they tell you not to be subject to the king of Babylon. It is a lie that they prophesy to you. I never sent them, says the Eternal, yet they prophesy falsely in my name; it will only end in your being driven out to perish, you and the prophets who prophesy to you.”

To the priests and all the people

Jeremiah also spoke as follows: “This is the Eternal’s order: never heed what your prophets say when they tell you that the vessels of the Eternal’s temple are soon to be brought back from Babylon. It is a lie that they are prophesying to you. If they are really prophets, if they have the Eternal’s word, let them plead with the Lord of hosts that the vessels which are left in the temple of the Eternal and in the palace of the king of Judah and in Jerusalem may not be taken to Babylon. As for [the columns and the tank and the pedestals and] the rest of the vessels left in this city, which Nebuchadrezzar the king of Babylon did not remove when he bore off to exile Jekoniah [the son of Jehoiakim, king of Judah] from Jerusalem [to Babylon, with all the nobles of Judah and Jerusalem], this is what the Lord [of hosts, the God of Israel,] says [with regard to the vessels that remain in the temple of the Eternal, in the palace of the king of Judah, and in Jerusalem]: ‘They shall be taken to Babylon [and remain there till the day I remember them], says the Eternal [; then I will bring them up and restore them to this place].’”

Then Hananiah the prophet, the son of Azzur, a Gibeonite, declared to me in presence of the priests and of all the people in the temple of the Eternal, “This is what the Lord of hosts, the God of Israel, says: ‘I have broken the yoke of the king of Babylon; within two years I will bring back to this place all the vessels of the Eternal’s temple that Nebuchadrezzar king of Babylon took away

## JEREMIAH XXIX

4 from this place to Babylon ; I will also bring back to this place Jekoniah the son of Jehoikim, king of Judah, with all the exiles of Judah who have gone to Babylon, says the Eternal ; for I will break the yoke of the king of 5 Babylon ! ” Then the prophet Jeremiah addressed the prophet Hananiah in presence of the priests and of all the people who were standing in the temple of 6 the Eternal. “ Amen,” said the prophet Jeremiah, “ may the Eternal do so ! May the Eternal fulfil your prophecy, by bringing back the vessels of the Eternal’s temple and all the exiles from 7 Babylon to this place ! Only, I would have you listen to what I am going to say in your hearing and in the hearing of all the 8 people. The prophets of old, who lived before me and before you, prophesied war when they prophesied against many countries 9 and great kingdoms. When a prophet prophesies peace, it is only after his word comes true that he is known to have been really sent by the Eternal.” 10 Then the prophet Hananiah, taking the yoke from the prophet 11 Jeremiah’s neck, broke it and declared in presence of all the people, “ This is the Eternal’s word : ‘ Thus will I break off the yoke of the king of Babylon off the necks of all the nations.’ ” 12 The prophet Jeremiah went away. It was after the prophet Hananiah had broken the yoke from the prophet Jeremiah’s neck, that this message came from the Eter- 13 nal to Jeremiah : “ Go and tell Hananiah that this is the Eternal’s message : ‘ The wooden

yoke you have broken, but I will replace it with an iron yoke. For this is what the Lord of hosts, 14 the God of Israel, says : It will be an iron yoke that I lay on the necks of all these nations, a yoke of slavery to Nebuchadrezzar king of Babylon ; serve him they shall.’ ” Then said the prophet 15 Jeremiah to the prophet Hananiah, “ Listen, Hananiah ! The Eternal never sent you ; you are making this people rely on what is false. Therefore the Eternal’s 16 sentence is : ‘ I will send you— off the face of the earth ! This very year you are to die, for having taught disloyalty to the Eternal.’ ” And that very year, 17 in the seventh month, the prophet Hananiah did die.

Here are the terms of the letter 29 sent from Jerusalem by the prophet Jeremiah to the sheikhs in exile, to the priests, the prophets, and all the laity who had been carried off from Jerusalem to exile at Babylon by Nebuchadrezzar (this was after the surrender of king Jekoniah and the queen-mother, the eunuchs, the authorities of Judah and Jerusalem, the craftsmen, and the joiners). The letter was conveyed by Eleasah the son of Shaphan, and by Gemariah the son of Hilkiah, who were sent on a mission to Babylon by Zedekiah king of Judah, to Nebuchadrezzar king of Babylon. “ This is the 4 message of the Lord of hosts, the God of Israel, to all the exiles whom I have deported from Jerusalem to Babylon : ‘ Build houses 5 and live in them, plant gardens and eat their produce, marry wives 6



## JEREMIAH XXIX

and bring up families, get wives for your sons and husbands for your daughters, and multiply where you are—never let your numbers diminish. Do your best for the welfare of the country where I have sent you to be exiles; pray to the Eternal for it, since your welfare lies in its welfare.’

8 This is the message of the Lord of hosts, the God of Israel: ‘Never let yourselves be deceived by the prophets and the seers among you, never listen to their dreams; for they are prophesying falsely to you in my name—I never sent them,’ says the Eternal. This is what the Eternal says: ‘As soon as Babylon’s seventy years are over, I will visit you and carry out my promise to you, by bringing you back here. For I keep in mind my purpose for you, a purpose of weal, not of woe, to let you have hope for the future; pray to me, and I will answer you; seek me, and you shall find me; when you seek for me with all your heart, I will reveal myself to you,’ says the Eternal. [[And I will restore your fortunes and collect you from all the nations and countries where I have deported you, says the Eternal, and bring you back to the place from which I carried you into exile.]]

16 [[For this is the Eternal’s sentence on the king who is seated upon David’s throne and on all the people staying in this city—those kinsfolk of yours who have not accompanied you into exile.

17 This is what the Lord of hosts says: I will send the sword, famine, and pestilence among them, and make them like horrible figs, so bad that they are uneat-

able; I will hunt them down with sword, famine, and pestilence, and turn them into a horror among all the kingdoms of the world, to be execrated and stared at and hissed and derided among all the nations wherever I deport them, because they would not listen to what I said (the Eternal declares), to the words I sent them earnestly and urgently by my servants the prophets—but listen they would not, says the Eternal! So listen you to what the Eternal says, all you exiles whom I have sent from Jerusalem to Babylon.]] But, you say, we have prophets of our own from the Eternal in Babylon? Well, here is what the Lord of hosts, the God of Israel, has to say about Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who are prophesying falsely to you in my name: ‘I will hand them over to Nebuchadrezzar king of Babylon, to be slain before your eyes; and when any of the exiles of Judah in Babylon curse, it will be in terms of their doom, saying, “The Eternal treat you like Zedekiah and Ahab, whom the king of Babylon roasted alive in the fire!”—for behaving impiously in Israel, debauching the wives of other men, and speaking falsely in my name, without any authority from me. I know it, the Eternal declares, I witnessed it.’”

Shemaiah of Nehēlam also sent a letter on his own account to Zephaniah the priest, the son of Maaseiah. “The Eternal,” he wrote, “has made you priest in place of Jehoiada, to take charge of the Eternal’s temple, and you ought to put every madman who

## JEREMIAH XXX

poses as a prophet into the stocks  
 27 and the iron collar. Why then  
 have you not reprimanded Jerem-  
 iah of Anâthoth? He has been  
 28 posing to you as a prophet. He  
 has sent word to me in Babylon  
 that 'the exile will be long,' and  
 that we are to 'build houses and  
 live in them, and plant gardens  
 29 and eat their produce.'" The  
 priest Zephaniah read this letter  
 30 to Jeremiah. Then this word of  
 the Eternal came to Jeremiah:  
 31 "Send all the exiles this sentence  
 of the Eternal upon Shemaiah of  
 Nchêlam. 'Since Shemaiah has  
 been prophesying to you, although  
 I never sent him, and since he has  
 32 led you to believe in a lie, therefore  
 (the Eternal declares) I will punish  
 Shemaiah and his descendants; he  
 shall have no descendant among  
 you who lives to see the happiness  
 I am about to bring to my people  
 (says the Eternal), for he has  
 spoken disloyally against the  
 Eternal.'" "

30 The message that came from  
 2 the Eternal to Jeremiah. "These  
 are the orders of the Lord of hosts,  
 the God of Israel: Write down in  
 a book every word I have spoken  
 3 to you, for the day is coming, the  
 Eternal declares, when I will re-  
 store the fortunes of my people  
 Israel and Judah, and bring them  
 back to possess the land that I  
 gave to their fathers."

4 Here are the words spoken by  
 the Eternal with regard to Israel  
 and Judah:

5 We have heard a scream of terror;  
 all is alarm and unrest.

6 Ask now and inquire,  
 if a man is ever with child;  
 for why do I see every man  
 pressing his hands on his loins,

and why is every face  
 turned to a deadly pallor?  
 Ah, this is an awful Day! 7  
 what day is like it?—  
 an hour of anguish for Jacob;  
 but he shall come through it.  
 "For on this Day, says the Lord 8  
 of hosts,  
 I will break the yoke from their  
 neck,  
 and snap their thongs;  
 they shall serve foreigners no more, 9  
 but serve their God, the Eternal,  
 and their Davidic king,  
 whom I will raise up for them.  
 [[Fear not then, my servant Jacob, 10  
 O Israel, be not dismayed;  
 I will bring you safe from afar,  
 and your race from the land of  
 their exile;  
 Jacob again shall have quiet and  
 ease,  
 with none to disturb him.  
 For I am with you, the Eternal 11  
 promises,  
 to succour you;  
 I will put an end to all the nations,  
 where I scattered you,  
 but I will not put an end to you;  
 I will chastise you, but not too  
 hard,  
 though I must punish you.]] "

For this is the Eternal's word: 12  
 "Your hurt is beyond healing,  
 your wound is sore;  
 there is none to bandage you, 13  
 no salve for your bruise;  
 all your allies have forgotten you, 14  
 they care nothing for you;  
 I wounded you as a foe wounds,  
 with cruel punishment.  
 Why wail over your hurt, 15  
 that your pain is past all  
 healing?  
 I did it all to you  
 for your guilt profound,  
 for your sins that so abound.

## JEREMIAH XXXI

- 16 Yet all who devour you shall be devoured,  
 your foes shall all be exiled,  
 those who despoil you shall themselves be spoiled,  
 your plunderers—I will have them plundered.
- 17 For I will give you health again,  
 and heal your wounds, the Eternal promises—  
 you whom the hunters called an outcast,  
 ‘Our quarry! No one cares for her!’”
- 18 This is the Eternal’s word :  
 “Jacob’s exiles I will restore,  
 I will take pity on his homes ;  
 towns shall be built on their own sites,  
 and buildings stand where once they stood ;
- 19 from them shall chants of praise resound,  
 the songs of folk delighted.  
 I will increase them, and they shall abound,  
 they shall be honoured and not slighted ;
- 20 their sons shall thrive as in the days of old,  
 and I will care for their community,  
 and punish any who oppress them.
- 21 Their prince shall be one of themselves,  
 their ruler shall be native-born ;  
 I will grant him access to myself,  
 and he shall enter my presence—  
 for how else could one dare to enter my presence ?” says the Eternal.
- 23 [[Here is the Eternal’s storm of fury,  
 a sweeping cyclone,  
 bursting on sinful heads !
- Till he has done what he designed, 24  
 till he has carried out his mind,  
 the Eternal calls not back his anger fierce—  
 as, at the consummation, you shall find.]]
- “Then,” the Eternal promises, 31  
 “I will be God to all the families of Israel,  
 and they shall be my people.”  
 For this is the Eternal’s promise : 2  
 “Those who survive the sword shall find grace in the dungeon.”  
 When Israel yearned for rest,  
 then in a far land the Eternal 3  
 appeared,  
 saying, “From of old I love you,  
 so now I draw you gently home.  
 Once more I will settle you, 4  
 O maiden Israel ;  
 once more you shall take the tambourine  
 and dance merrily ;  
 once more you shall plant vines 5  
 on Samaria’s slopes,  
 and those who plant shall enjoy the grapes  
 and praise the Eternal.”  
 [[Yes, the day will come when 6  
 vintagers  
 on the heights of Ephraim cry,  
 “Let us rise and go to Sion,  
 to the Eternal, our own God !”]]  
 For this is the Eternal’s word to 7  
 Jacob :  
 “Shout aloud on the hill-tops,  
 ring out your praises, cry,  
 ‘The Eternal has saved his people,  
 the remnant of Israel !’  
 I am bringing them out of the 8  
 north-land,  
 gathering them from the ends  
 of the earth ;  
 the blind and the lame are among  
 them,

## JEREMIAH XXXI

- women with child and women in travail—  
they come back, a great company.
- 9 They went away in tears,  
but I lead them back consoled.  
I guide them to streams of water,  
by smooth roads where they cannot stumble ;  
for to Israel I am a father,  
and Ephraim is my first-born son.”
- 10 Listen to the Eternal’s word, ye nations,  
spread the news to far-off isles ;  
“ He who scattered Israel gathers them,  
and tends them as a shepherd tends his flock.
- 11 For the Eternal has set Jacob free,  
and rescued him from a stronger power.
- 12 So they shall gather singing on the heights of Zion,  
all radiant over the Eternal’s bounty,  
yearlings of sheep and cattle,  
corn, oil, and wine ;  
for them life shall be like a watered garden,  
no longer shall they pine.
- 13 The girls shall delight in dancing,  
young men and old shall be merry ;  
I will change their grief to gladness,  
consoling, cheering them after their sorrow ;
- 14 I will heap rich food on their priests,  
and satisfy my people with my bounty.
- 18 I have indeed heard Ephraim bemoaning thus his plight :  
‘ Under thy chastening I have been chastened,  
like an unbroken colt ;
- bring me back, let me return,  
for thou art the Eternal, my God.
- My exile led me to repent ; 19  
when I was chastened, I smote my breast ;  
I sink in shame under the penalty for what I did in youth.’  
Is it because Ephraim is my 20  
favourite son,  
my darling child,  
that whenever I must punish him,  
my heart dwells on him still ?  
Yes, my pity stirs for him—  
I must have mercy on him !
- Put up waymarks, set up guide- 21  
posts,  
bethink you of the highroad,  
by which you travelled hence.  
Come back by it, O maiden Israel,  
come back to your towns here.
- How long will you hesitate, 22  
O erring daughter ?  
Why, the Eternal makes a new thing upon earth ;  
frail woman becomes manly ! ”
- The Lord of hosts, the God of 23  
Israel, says :  
“ When I restore their fortunes,  
then in Judah’s land and towns  
once more they shall use this word,  
‘ The Eternal bless you, home of goodness,  
sacred heights ! ’
- There, in Judah and in all her 24  
townships,  
they shall live together,  
the men who plough the land,  
the herdsmen wandering with their flocks ;  
for richly I refresh the weary life 25  
and I replenish everyone who pines.”

## JEREMIAH XXXII

26 [[Here I awoke, I opened wide my eyes—  
this was a pretty dream !]]

27 “ A day comes, the Eternal promises,  
when I will sow Israel and Judah  
with the seed of men and the  
seed of cattle ;

28 as once I was alert to tear them up  
and harm them,  
so I will be alert to set them up  
and plant them.

29 Then they shall say no more,  
‘ The fathers ate sour grapes,  
and the children’s teeth are on  
edge ’ ;

30 but each shall die for his own sin,  
and he who eats the sour grapes,  
his own teeth shall be set on  
edge.

31 A day comes, the Eternal promises,  
when I make a fresh compact  
with all Israel—

32 not like the compact I once made  
with their fathers,  
the day I took them by the  
hand  
to bring them out of Egypt’s  
land,

the compact that they broke,  
till I had to reject them.

33 No, this is the compact I make  
with Israel in the end ;

I will put my law within them,  
and write it on their hearts ;  
and I will be a God to them,  
and they to me a people ;

34 no longer shall they have to teach  
their fellows, each instructing  
each

how to know the Eternal ; for  
they all  
shall know me, both the great  
and small ;

for I will pardon their offences,  
their sin I never will recall.

This is the word of the Eternal, 35  
who sets the sun to light the day  
and the moon and stars to light  
the night, who stirs the sea up till  
its waters roar (his name, the Lord  
of hosts) : only when this fixed 36  
order vanishes from my sight,  
says the Eternal, shall the race of  
Israel cease to be a nation before  
me for all time. This is the 37  
Eternal’s word : only when heaven  
above can be measured and the  
foundations of the earth below  
laid bare, will I ever cast off the  
race of Israel for all that they have  
done, says the Eternal.

A day comes, the Eternal de- 38  
clares, when the Eternal will have  
the city rebuilt from the tower of  
Hananel to the gate at the corner,  
when the line of the wall shall 39  
run straight south to the hill of  
Gareb and then turn round to  
Goah. The very valley of the 40  
dead, where the altar-refuse is  
thrown, with the fields as far as  
the ravine of Kidron, as far as the  
corner of the Horse-gate eastward,  
shall all be sacred to the Eternal ;  
never again shall they be torn up  
or demolished.”

The message that came from 32  
the Eternal to Jeremiah in the  
tenth year of Zedekiah king of  
Judah (the eighteenth year of  
Nebuchadrezzar), just when the 2  
king of Babylon’s army was be-  
sieging Jerusalem. Jeremiah the  
prophet was a prisoner in the  
guard-house of the royal palace  
(for Zedekiah king of Judah had 3  
imprisoned him, saying, “ What  
do you mean by prophesying that

## JEREMIAH XXXII

the Eternal declares, 'I will hand over this city to the king of Babylon, and he shall capture it? 4 Nor shall Zedekiah king of Judah make his escape from the Chaldeans; he shall certainly be given up to the king of Babylon, and speak to him personally and see 5 him face to face; the king shall conduct Zedekiah to Babylon, and there he shall remain [[till I remember him, says the Eternal; though you fight the Chaldeans, 6 you shall not succeed]]' "). This word from the Eternal came to 7 Jeremiah: "Hanamêl the son of your uncle is coming to ask you to buy his land at Anâthoth, since you have a right to the first offer 8 of it." So Hanamêl the son of my uncle came to me in the guard-house, as the Eternal had predicted. He said, "Pray buy my land at Anâthoth; you are the lawful heir, you have a right to the first offer; buy it for your self." (Then I realized that the word was really the Eternal's.) 9 I bought the land at Anâthoth from Hanamêl the son of my uncle, paying him down two 10 pounds seven shillings in silver. I signed the deed, sealed it, had it witnessed, and paid down the 11 money in full. Then I took the purchase-deeds, the sealed document and the covering envelope, 12 and handed them to Baruch the son of Neriah, the son of Mahseiah, in presence of Hanamêl the son of my uncle, in presence of the witnesses who had signed the purchase-deeds, and in presence of all the Jews who were seated in 13 the guard-house. In their presence I gave this charge to Baruch: 14 "These are the orders of the Lord

of hosts, the God of Israel—take these purchase-deeds, the sealed document and the covering envelope, and place them in an earthen jar, that they may last for many a long day. For, says the Lord of 15 hosts, the God of Israel, the time will come when houses and lands and vineyards shall again be bought in this country." After I 16 handed the purchase-deeds to Baruch the son of Neriah, I prayed thus to the Eternal: "[[Ah! Lord 17 Eternal, thou hast made heaven and earth by thy great power and outstretched arm—nothing is too hard for thee. Thou showest 18 kindness to thousands, and thou bringest the guilt of fathers home to their children after them, thou great and mighty God, great in 19 counsel and mighty in action, whose eyes are open to all the ways of men, rewarding every man as he has lived, and as his deeds deserve. In Egypt's land, as ever 20 since, thou didst provide signal deeds of awe, both for Israel and for outsiders; thou didst make thyself a name that is still remembered. From Egypt's land thou 21 didst bring out thy people Israel with signal deeds of awe, by night and main, spreading terror around: thou gavest them this land which 22 thou hadst sworn to their fathers to give them, a land abounding in milk and honey; they entered in 23 and took possession of it, but they would not listen to thy voice nor follow thy directions; they have not done a thing thou didst command them; and so thou hast made all this evil befall them.]] Here are siege-mounds 24 for storming the city, and under the sword, the famine, and the

## JEREMIAH XXXII

pestilence, the city is sure to fall into the hands of the Chaldæan besiegers! Thy threat has been fulfilled, as thou seest. And it was thou, O Lord Eternal, who didst tell me to buy the land for money: I had the deeds written and sealed and witnessed, and here is the city falling into the hands of the Chaldæans!" Then this word from the Eternal came to me: "I am the Eternal, God over all men; is anything too hard for me? [I am indeed handing this city over to the Chaldæans and to Nebuchadrezzar king of Babylon, who is to capture it. The Chaldæan besiegers shall come and set fire to this city and burn it, burning up the houses on whose roofs sacrifice was offered to Baal and libations poured out in honour of foreign gods—in order to spite me! For ever since they were young, the Israelites and the Judahites have done nothing but evil in my sight; ever since the day it was built, down to this day, this city has been provoking me to remove it in anger and fury from my presence, for all the evil that the Israelites and the Judahites have done to spite me—their kings, their authorities, their priests, their prophets, the men of Judah, and the citizens of Jerusalem. They have turned their backs to me, not their faces; though I taught them earnestly and urgently, they would not listen and be instructed. They have defiled the very house that belongs to me, by putting their detestable idols inside it; and they have erected shrines to Baal, in the valley belonging to Ben-Hinnom, for burning alive

their sons and daughters to Molck—a thing I never ordered, a thing that never entered my mind, this abominable practice that led Judah into crime.

This therefore is the word of the Eternal, the God of Israel, regarding this city. You say, it is falling into the hands of the king of Babylon, under the sword, the famine, and the pestilence? But the Eternal declares, as surely as I have brought all this grave evil on the people, so surely will I bring upon them all the good I promise. I will gather them from all the countries where I drove them in my anger and fury and fierce wrath, and bring them back to this place, where I will let them live secure; they shall be my people and I will be their God. I will give them a different life, within and without, a life of lasting reverence for me, to the good of themselves and of their children after them; I will make a lasting compact with them, never to leave off doing them good, and I will put reverence for myself in their hearts, that they may never leave me; yes, I will rejoice over them and settle them in this land faithfully, with all my heart and soul.] In this country that you call desolate, stripped of men and cattle, handed over to the Chaldæans, lands shall again be bought; men shall buy lands for money, deeds shall be subscribed and sealed and witnessed, both in the district of Benjamin and in the neighbourhood of Jerusalem and in the townships of Judah, of the highlands, of the lowlands, and of the south. For I will re-

## JEREMIAH XXXIII

store their fortunes, the Eternal promises.”

- 33** When Jeremiah was still a prisoner in the guard-house, a second message came to him from **2** the Eternal. “[This is the word of the Eternal who made the earth and formed it to stand fast **3**—the Eternal is his name: Call to me, and I will answer by revealing what is hard and hidden, what **4** you do not know !] This is the word of the Eternal, the God of Israel, regarding the houses of this city and the royal palaces, which have been broken up to form a barricade against the siege-works **5** and the sword. The Chaldæans are coming to fight and to fill them with the corpses of those whom I slay in my anger and fury, men whose wickedness has made me withdraw my favour from **6** this city. Yet I will cure the city’s wounds, I will heal her, I will let the people see a rich and **7** stable peace. I will restore the fortunes of Judah and Israel, and set them up as they were at first. **8** I will cleanse them from all the guilt of their sin against me, and forgive all the guilt of their sin **9** and rebellion against me. The city shall bring me joy and praise and glory, while all nations of the world, when they hear of all the good I am doing her, shall tremble in awe at all the good and the welfare I provide for her.”
- 10** This is the Eternal’s word: “In this place that you call desolate, stripped of men and cattle, in the townships of Judah and the streets of Jerusalem that are desolate, stripped of men and **11** cattle, the sound of mirth and

gladness shall again be heard, the voice of bridegroom and bride, the voice of those who bring their thank-offerings into the Eternal’s temple, singing,

‘Give thanks to the Lord of hosts, for the Eternal is good, for his kindness never fails.’

For I will restore the fortunes of the land, says the Eternal, as at the first. This is the word of the **12** Lord of hosts: In this place so desolate, stripped of men and cattle, and in all its townships, there shall again be homesteads of shepherds, with flocks reclining beside them; in the townships **13** of the highlands, the lowlands, and the south, in the district of Benjamin, in the neighbourhood of Jerusalem, and in the townships of Judah, flocks shall once more file past to be counted up, the Eternal promises.

A day comes, the Eternal **14** promises, when I shall carry out my gracious purpose for the house of Israel and the house of Judah. In those days and at that time, **15** I raise up a true scion of David, to enforce law and justice in the land;

in those days Judah shall be safe, **16** and Jerusalem live secure, and this shall be her title,

‘The Eternal our champion.’

For this is the Eternal’s **17** promise: A Davidic king shall never be lacking to sit upon the throne of Israel, nor shall the **18** Levitical priests ever lack a man to offer burnt-offerings in my presence or to burn oblations or to offer sacrifice.” This message **19** also came from the Eternal to Jeremiah: “This is what the **20** Eternal says: If you could



## JEREMIAH XXXIV

break my compact with day and night, so that day and night should not come round in their appointed order, then my compact could be broken with my servant David, and a son of his might fail to sit upon his throne; or my compact with the Levitical priests my ministers might be broken. I will make the race of my servant David and of the Levites who minister to me as numberless as the stars in heaven, as measureless as the sands of the sea." This message also came from the Eternal to Jeremiah: "Have you not noticed what this people are saying? They say that the Eternal has cast off his two chosen families; they say he so despises his people that he no longer counts it a nation at all. What the Eternal says is this: 'As surely as I created day and night and fixed the frame of heaven and earth, so surely will I never cast off the race of my servant David, or fail to choose descendants of his to rule the race of Abraham, Isaac, and Jacob; for I will restore their fortunes, in pity for them.'"

This message came from the Eternal to Jeremiah, when Nebuchadrezzar the king of Babylon and all his army, with all the realms and races of the world under his sway, were attacking Jerusalem and all the towns of Judah. "This is what the Eternal, the God of Israel, says: "Go to Zedekiah the king of Judah and tell him that this is the Eternal's word: 'I am handing this city over to the king of Babylon, who shall burn it up; you cannot

make your escape from him, you will certainly be captured and put into his hands; you will have to face the king of Babylon and speak to him in person, and to Babylon you must go. But listen to what the Eternal says, O Zedekiah king of Judah. This is what the Eternal says regarding yourself: you are not to die by the sword, you are to die a peaceful death; and as spices were burned at the burial of your forefathers, the kings before you, so shall they be burned for you, and the lament—"Alas for my lord!"—shall rise for you. I have said the word, the Eternal declares." So Jeremiah gave this message to Zedekiah the king of Judah in Jerusalem, when the king of Babylon's army was attacking Jerusalem, Lakhish, and Azekah—the only fortified towns of Judah that were left.

The message that came from the Eternal to Jeremiah, after king Zedekiah had made a compact with all the people in Jerusalem that freedom was to be proclaimed—every man to set free his Hebrew slaves, male or female, so that no Jew or Jewess should be a slave any longer. But although all the authorities and all the people agreed to the compact that everyone should set free his male and female slaves, they afterwards forced back into slavery the male and female slaves whom they had liberated. So this message came from the Eternal to Jeremiah: "Here is what the Eternal, the God of Israel, says: 'Whereas on the day that I brought your fathers out of Egypt's land, from that slave-pen,

## JEREMIAH XXXV

I made this compact with them  
 14 that at the end of six years they  
 were to release any fellow Hebrew  
 who had been sold to them—at  
 the end of six years' service they  
 were to set him free (a compact of  
 mine that your fathers would not  
 15 obey or observe); and whereas  
 you on the other hand have now  
 done what I consider right, by  
 proclaiming a general freedom,  
 making a compact in my presence,  
 within the temple that belongs to  
 16 me, and have then turned round  
 and sullied my honour by forcing  
 back into slavery, everyone of  
 you, the very male and female  
 slaves whom you had liberated to  
 17 go where they pleased; therefore,  
 the Eternal declares, since you  
 would not obey me and proclaim  
 freedom, each to his brother and  
 fellow, I now proclaim you free,  
 says the Eternal—free to fall under  
 the sword, the pestilence, and the  
 famine! I will make your fate a  
 terror to every kingdom upon  
 18 earth. And as for the men who  
 broke my compact, who did not  
 carry out the terms of the com-  
 pact that they made in my pres-  
 ence when they passed between  
 the pieces of the calf that they had  
 19 cut in two, as for the authorities  
 of Judah and the authorities of  
 Jerusalem, the eunuchs, the  
 priests, and all the laity, who  
 passed between the pieces of the  
 20 calf that they had cut in two, I  
 will hand them over to their  
 enemies, and their dead bodies  
 shall be devoured by wild birds  
 21 and wild beasts. Zedekiah king  
 of Judah and his leading men I  
 will hand over to their enemies,  
 to the army of the king of Babylon  
 which has retired from besieging

you; at my word of command, 22  
 says the Eternal, they shall return  
 to this city, attack it and capture  
 it and burn it up, and the towns  
 of Judah I will make desolate and  
 uninhabited.' ”

A message that came from the 35  
 Eternal to Jeremiah during the  
 reign of Jehoiakim the son of  
 Josiah, king of Judah: “ Go to 2  
 the clan of the Rechabites, speak  
 to them, and bring them into one  
 of the side-rooms in the temple  
 of the Eternal, and offer them  
 wine to drink.” So I took 3  
 Jaazaniah the son of Jeremiah,  
 and the grandson of Habaz-  
 ziniah, with his brothers and all  
 his sons and the whole clan of the  
 Rechabites; I brought them into 4  
 the temple of the Eternal, into the  
 side-room belonging to the son of  
 Hanan the son of Gedaliah, a man  
 of God; it was near the side-room  
 of the authorities and above the  
 side-room belonging to Maaseiah  
 the son of Shallum, the warden of  
 the Threshold. Then I put bowls 5  
 full of wine and cups in front of  
 the Rechabite clan, and told them  
 to drink. But they said, “ We 6  
 will drink no wine, for our ances-  
 tor Jonadab the son of Rechab  
 gave us this order: ‘ Never drink  
 any wine, neither you nor your  
 sons; never build a house, never 7  
 sow seed, never plant, never own  
 a vineyard; live in tents all your  
 days, so that you may live long on  
 the earth where you are but pass-  
 ing guests.’ And we have obeyed 8  
 our ancestor Jonadab the son of  
 Rechab in every whit; we have  
 drunk no wine, neither we nor our  
 wives nor our sons nor our  
 daughters; we have built no 9

## JEREMIAH XXXVI

houses to dwell in; we have neither vineyard nor field nor seed; we have lived in tents, obeying our ancestor Jonadab in every whit. It was only when Nebuchadrezzar king of Babylon invaded the land, that we thought we had better go to Jerusalem in order to escape the Babylonian and the Aramæan armies. That is why we are inside Jerusalem.”

12 Then the word of the Eternal came to Jeremiah. “This is what the Lord of hosts says: Go and say to the men of Judah and the citizens of Jerusalem, ‘Will this not teach you to obey my words?’”

14 says the Eternal. What Jonadab the son of Rechab told his followers, his command to drink no wine, has been kept; to this day they drink no wine, in obedience to their ancestor’s command. But you have not listened to me, though I spoke to you earnestly and urgently. I sent all my servants the prophets to tell you that if you gave up your evil courses, every man of you, and mended your ways, and ceased to follow foreign gods in worship, then you would remain in the land that I have given to you and to your fathers. But you would not attend, you would not listen to me. So, as the followers of Jonadab the son of Rechab have kept the command given them by their ancestor, while this people has not listened to me, the Eternal, the God of hosts, the God of Israel, declares: Now am I about to bring upon Judah and all the citizens of Jerusalem all the misery with which I threatened them; for I spoke to them but they would not listen, I called to them but

they would not answer.’” But 18 to the clan of the Rechabites Jeremiah said, “This is what the Lord of hosts, the God of Israel, says: ‘Since you have kept the command of your ancestor Jonadab and carried out all his injunctions and done all that he ordered you, the Lord of hosts, the God of 19 Israel, promises that Jonadab the son of Rechab shall never lack a man to serve me in my ministry.’”

In the fourth year of Jehoiakim 36 the son of Josiah, king of Judah, this message came to Jeremiah from the Eternal: “Take a scroll 2 and write upon it all that I have ever said to you against Jerusalem and Judah and all the nations, from the day when I first spoke to you in Josiah’s reign down to this day. It may be that when 3 the house of Judah hear all the evil that I intend for them, they will all give up their evil life and receive my pardon for their sin and guilt.” So Jeremiah summoned Baruch the son of Neriah, and Baruch wrote upon a scroll, while Jeremiah dictated all that the Eternal had said to him. Then Jeremiah told Baruch, “I 5 am debarred from entering the temple; so you must go, and 6 read aloud on a fast-day in the temple the words of the Eternal which you have written, to my dictation, on the scroll; the people are to hear them, and you must also read them aloud to the Judæans who come in from the country towns. It may be that, 7 with humble entreaties to the Eternal, they will all give up their evil life; for fierce is the anger

## JEREMIAH XLV, XXXVI

and fury with which the Eternal has threatened this people."

- 45** This is what the prophet Jeremiah told Baruch the son of Neriah, after he had written on the scroll what Jeremiah dictated to him, in the fourth year of 2 Jehoiakim king of Judah: "Here is what the Eternal, the God of Israel, says to you, Baruch: 3 You say, 'Alas now, the Eternal adds anguish to my pain; I am wearied out with moaning, rest I cannot!'
- 4 But the Eternal says, 'When I have to demolish what I built, when I have to uproot what once I planted, 5 do you expect smooth fortunes for yourself? Never expect that! Only, I promise you, as I bring doom now upon all mankind, I will let you escape with your own life, wherever you must go.'"
- 36** Then Baruch the son of Neriah 8 did all that the prophet Jeremiah had told him; he read the words of the Eternal from the scroll 9 within the temple. For when all the citizens of Jerusalem and all who came in to Jerusalem from the country towns of Judah were summoned to a fast before the Eternal in the ninth month of the fifth year of Jehoiakim the son of Josiah, king of Judah, 10 Baruch read aloud Jeremiah's message in the scroll to all the people, from the window of the side-room belonging to Gemariah the son of the secretary Shaphan, which was inside the upper court at the entrance to the new gate of 11 the temple. Now when Micaiah

the son of Gemariah, the son of Shaphan, heard all the words of the Eternal read from the scroll, he walked down to the palace, 12 where he found all the authorities seated in the secretary's room—Elishama the secretary, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the others. After Micaiah had told them all 13 the words that he had heard Baruch read aloud from the scroll to the people, the authorities all 14 sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Kushi, to tell Baruch to bring the scroll from which he had been reading aloud to the people. When Baruch appeared, scroll in hand, they told him to sit down 15 and read it aloud. So Baruch read it to them. When they 16 had heard it all, they turned to one another in alarm, whispering, "We must inform the king of all this." They asked Baruch, 17 "How did you come to write all this?" Baruch answered, 18 "Jeremiah dictated it all to me, and I wrote it down in ink upon the scroll." So the authorities 19 said to Baruch, "Go into hiding, you and Jeremiah; let no man know where you are." Then, 20 after depositing the scroll in the room of Elishama the secretary, they went to the king's private cabinet and told the king everything. The king sent Jehudi for 21 the scroll; and when he brought it from the room of Elishama the secretary, he read it aloud to the king and all the authorities in attendance. The king was in his 22 winter apartments, with a brazier

## JEREMIAH XXXVII

23 burning in front of him. Whenever Jehudi read three or four leaves, the king would slash them off with a pen-knife and fling them into the fire burning upon the brazier, till the whole of the scroll was consumed in the fire burning  
 24 upon the brazier. There was no sense of horror, no tearing of clothes, on the part of the king or of any of his ministers who heard  
 25 all these words, although Elnathan, Delaiah, and Gemariah besought the king not to burn the scroll. However, he would not  
 26 listen to them; he ordered the royal prince Jerahmeël, Seraiah the son of Azriel, and Shelemiah the son of Abdeël, to fetch Baruch the scribe and Jeremiah the prophet. But the Eternal hid them safe.  
 27 After the king had burned the scroll containing the words which Baruch had written at Jeremiah's dictation, this word of the Eternal  
 28 came to Jeremiah: "Take once more another scroll, and write upon it all the words that were on the former scroll, which Jehoiakim  
 29 the king of Judah burned. And give Jehoiakim king of Judah this message from the Eternal: 'You burned the scroll and asked me why I had written in it that the king of Babylon was coming to destroy this land and clear it of  
 30 man and beast. Well, here is what the Eternal has to say about Jehoiakim king of Judah: No descendant of his shall ever sit upon the throne of David, and his own corpse shall be flung out, exposed to the day's heat and the  
 31 frost by night. I will punish him, his offspring, and his ministers, for their evil-doing; I will bring

upon them and all the citizens of Jerusalem all the miseries with which I threatened them in vain.'"  
 So Jeremiah took another scroll, 32 and gave it to Baruch the scribe, the son of Neriah, who wrote upon it, to Jeremiah's dictation, all the words of the book that Jehoiakim king of Judah had burned, besides many other words of the same nature.

Zedekiah the son of Josiah was 37 reigning in place of Koniah the son of Jehoiakim, having been set upon the throne of Judah by Nebuchadrezzar king of Babylon. Neither he nor his ministers nor 2 the people of the country paid any heed to the messages of the Eternal delivered by the prophet Jeremiah. However, when the 5 Pharaoh's army had set out from Egypt, and when news of this led the Chaldæans to abandon their siege of Jerusalem, king Zedekiah 3 sent Jehukal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to ask Jeremiah to pray for them to the Eternal their God. (Jeremiah was moving in and out 4 among the people; he had not yet been imprisoned.) Then this 6 word came from the Eternal to Jeremiah: "The Eternal, the 7 God of Israel, bids you say this to the king of Judah who sent you to consult me: 'This army of the Pharaoh, advancing to relieve you, shall retreat to Egypt, its own country, and the Chaldæans 8 shall come back to assault this city, capturing it and burning it in flames. Do not delude yourselves, 9 says the Eternal, with the notion that the Chaldæans will leave you alone; they will not leave you

## JEREMIAH XXXVIII

10 alone. Though you were to defeat the whole of this Chaldæan host arrayed against you, till none were left but wounded men, one to a tent, they would start up to burn this city in the flames.”

11 When the Chaldæan forces had abandoned the siege of Jerusalem, in fear of the Pharaoh’s army,

12 Jeremiah started from Jerusalem for the district of Benjamin, to take over some property among

13 his own people. But just as he reached the Benjamin-gate of the city, he was arrested by a sentry called Irijah the son of Shelemiah and the grandson of Hananiah, who shouted to the prophet Jeremiah, “You are deserting to the

14 Chaldæans!” “It is a lie,” said Jeremiah. “I am not deserting to the Chaldæans.” However, Irijah would not listen to him; he arrested Jeremiah and took him

15 to the authorities, who in their anger had Jeremiah flogged and confined in the house of the secretary Jonathan, which had been

16 turned into a prison. So Jeremiah found himself in the dungeon cells, where for some time he had

17 to stay. Then king Zedekiah sent for him privately, and interviewed him in the palace. “Is there any word from the Eternal?” he asked. “There is,” said Jeremiah, adding, “word that you are to be handed over to the king

18 of Babylon.” Jeremiah then asked king Zedekiah, “For what crime against you or your ministers or this nation have you put

19 me in prison? Pray where have you put your prophets, who assured you that the king of Babylon would never attack you or this

20 country? Do listen to me, my

lord king, be gracious to my plea; do not let me be taken back to the house of the secretary Jonathan, or I shall die there.” So 21 king Zedekiah gave orders for Jeremiah to be placed in the guard-house, where he got a loaf from the bakers’ bazaar every day, so long as any bread was left within the city.

Jeremiah lay in the guard- 38  
house. But Shephathiah the son of Mattan, Gedaliah the son of Pashhur, Jehukal the son of Shelemiah, and Pashhur the son of Malchiah, had heard Jeremiah declaring in public that the Eter- 2  
nal said, “Anyone who remains in the city shall die by the sword or by famine or by plague, but anyone who surrenders to the Chaldæans shall live, escaping with his life,” or that the Eternal said, 3  
“This city shall certainly be handed over to the army of the king of Babylon and captured.” So these authorities said to the 4  
king, “Pray have this fellow put to death; he takes the heart out of all the citizens and soldiers left within the city, by talking like this! The fellow is out to ruin the city, not to help it!” “Well,” 5  
said king Zedekiah, “he is in your hands”—for the king was powerless against them. Then they 6  
took Jeremiah and put him into an underground cistern belonging to the royal prince Malchiah, below the guard-house, lowering him down with ropes; the cistern held no water, only mud, and Jeremiah sank in the mud. However, an 7  
Ethiopian eunuch called Ebedmelek, belonging to the royal household, heard that they had put Jeremiah in the cistern. So 8

Ebedmelek left the palace to find the king who was then seated as judge at the Benjamin-gate.

9 "Your majesty," he said, "these men have treated the prophet Jeremiah foully; they have put him into a cistern, and he will die on the spot from starvation, for there is no food left in the city."

10 Then the king ordered Ebedmelek to take three men and pull Jeremiah out of the cistern before he died. Ebedmelek took the men with him and went to the palace, where he got some torn, tattered rags out of a lumber-room below the treasury; these he lowered by ropes to Jeremiah in the cistern,

12 saying, "Put them between your armpits and the ropes." Jeremiah did so. And they pulled him up by the ropes out of the cistern.

14 Jeremiah then stayed in the guard-house. King Zedekiah sent for the prophet Jeremiah to the guards' entrance into the temple. The king said, "I ask you a question which you must answer frankly." Jeremiah said to king Zedekiah, "But if I tell you the truth, you will certainly put me to death, will you not? Besides, you will not listen to any advice from me." So the king swore this oath in secret to Jeremiah: "As the Eternal lives, who made this life of ours, I will not put you to death, nor will I hand you over to these murderous men."

17 Then Jeremiah said to Zedekiah, "This is what the Eternal says, the God of hosts, the God of Israel: 'If you surrender to the king of Babylon's officers, then you save your life, and this city shall not be burned in flames; you and your household will be spared.

But if you will not surrender to the king of Babylon's officers, then this city shall be handed over to the Chaldæans to be burned in flames, and you cannot escape from their hands." King Zedekiah said to Jeremiah, "But I am afraid the Chaldæans may hand me over to the Jews who have deserted to them, and who may make a fool of me." "They shall not hand you over," Jeremiah answered; "do listen to what I say—it is the voice of the Eternal—and then all will go well with you, and you shall live. But if you refuse to surrender, then I have this vision for you from the Eternal: I saw all the women who are left within the palace of the king of Judah, led away to the officers of the king of Babylon, and chanting as they went, 'Your bosom friends have been too much for you and led you far astray; they got your feet deep in the mud, and then they turned away.'

All your wives and children shall be led away to the Chaldæans, and you yourself cannot escape from their hands; you shall be captured by the king of Babylon, and this city burned in flames." Then Zedekiah said to Jeremiah, "Keep this interview a secret, and your life is safe. If the authorities hear that I have been talking to you, and if they come and ask you to tell them what you said to the king and what the king said to you, on pain of death if you will not disclose it, then you must tell them that you were petitioning the king not to be sent back to die at Jonathan's house." The authorities did all come and question

Jeremiah, and he answered them just as the king had told him; so they said no more, for the interview had been quite private.

28 Jeremiah then remained within the guard-house till the day Jerusalem fell.

39 It was during Jeremiah's detention in the guard-house that this message came to him from the Eternal, "Go and tell Ebedmelek the Ethiopian that the Lord of hosts, the God of Israel, declares: 'Though I am bringing evil and not good upon this city, as I said I would, yet I will preserve you on that day—so the Eternal promises; you shall not be handed over to the men you are afraid of. I will certainly rescue you; you shall not fall by the sword, but you shall escape with your life, because you have put your trust in me—so the Eternal promises.'"

38 When Jerusalem fell, the officers of the king of Babylon all came and held a council at the middle gate of the city—Nergalsarezer the cavalry commander, Nebushazban the field-marshal, and all the other officers of the king of Babylon;

14 they sent for Jeremiah from the guard-house and entrusted him to Gedaliah the son of Ahikam and the grandson of Shaphan, who was to take him to his own house. So Jeremiah stayed among the people.

39 [[In the tenth month of the ninth year of the reign of Zedekiah king of Judah, Nebuchadrezzar king of Babylon with all his army attacked Jerusalem and besieged it; on the ninth day of the fourth month of the eleventh year of the reign of Zedekiah, a breach was made in the walls of the city, and when Zedekiah king of Judah

and the garrison saw this, they all took to flight, leaving the city during the night, through the royal gardens, by the gate between the two walls. They made for the Jordan valley. However, the Chaldæan army went in pursuit of them and overtook Zedekiah in the steppes of Jericho; they caught him and carried him to Nebuchadrezzar king of Babylon, at Riblah in the district of Hamath, where sentence was passed upon the prisoners. At Riblah the king of Babylon slew the sons of Zedekiah before their father's eyes; the king of Babylon also slew all the officials of Judæa; he then put out the eyes of Zedekiah and chained him fast, to carry him to Babylon. The Chaldæans burned down the royal palace and the houses of the common people, and they demolished the walls of Jerusalem. Nebuzaradan the commander-in-chief carried off to exile in Babylon the citizens who remained in the city, and those who had deserted to him, with all the craftsmen who were left. However, he did leave in the land of Judah some poor people who were penniless, allotting them vineyards and fields. As for Jeremiah, Nebuchadrezzar king of Babylon issued these orders to Nebuzaradan the commander-in-chief: "Take good care of him; I do him no harm, but treat him as he wishes." So a message to this effect was forwarded by Nebuzaradan the commander-in-chief to Nebushazban the field-marshal, and Nergalsarezer the cavalry commander, and the other principal officers of the king of Babylon.]

The message that came from the



## JEREMIAH XL

1 Eternal to Jeremiah, after he had been released from Ramah by Nebuzaradan the commander-in-chief, who had found him there, chained among the prisoners who were all being carried from Jerusalem and Judæa into exile at

31 Babylon: "Here is what the  
15 Eternal says:  
'A sound is heard at Ramah,  
a wail, a passion of tears—  
'tis Rachel sobbing for her children,  
sobbing for her children gone,  
refusing to be comforted.

16 But cease your sobbing,  
stay your eyes from tears;  
your labour for the children is not lost,  
they shall return from the land of their foes;

17 there is hope for you in days to come,  
your children shall return—the Eternal promises.'"

40 The commander-in-chief took  
2 Jeremiah and said to him, "The Eternal your God pronounced this sentence of doom upon this place, and he has kept his word;  
3 it is because you sinned against the Eternal and would not listen to him, that this has happened to  
4 you. Well now, I am releasing you to-day from the chains upon your hands. If you care to come with me to Babylon, I will take good care of you. If not, then never mind; all the land lies open to you, go wherever you think right  
5 and good. Go back to Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon has appointed governor of the towns of Judah; stay with him, or go wherever else you

choose." Then the commander-in-chief sent him off with some food and a present; Jeremiah did 6 go to Gedaliah the son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

When the leaders of the Jewish 7 forces throughout the country heard that the king of Babylon had appointed Gedaliah the son of Ahikam as governor of the land, in charge of the destitute men, women, and children who had not been carried off to exile in Babylon, they and their men all went 8 to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Karêah, Seraiah the son of Tanhumeth, the sons of Ephai from Netophah, and Jezaniah the son of a man from Maakah. Gedaliah 9 pledged his word to them and to their men, swearing that they need not fear to serve the Chaldæans; "stay on in the country," he said, "serve the king of Babylon, and all will go well with you. For my part I reside at Mizpah 10 in order to represent your interests whenever Chaldæan officials arrive upon the scene; but you can gather and store up wine, fruit, and oil; you can live in any towns you care to occupy." When all 11 the Jews in Moab, Ammon, Edom, and elsewhere, heard that the king of Babylon had allowed some Jews to stay on in Judah and had appointed Gedaliah the son of Ahikam as governor, they too 12 returned to Judah from the countries to which they had been driven; they went to Gedaliah at Mizpah, and gathered large stores of wine and fruit.

## JEREMIAH XLI

- 13 Now Johanan the son of Karêah went with all the other leaders of the Jewish forces to Gedaliah at Mizpah and asked him, "Are you aware that Baalis king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" Gedaliah the son of Ahikam would not believe it.
- 14 Johanan the son of Karêah then had a private interview with him at Mizpah and asked him, "Do let me go and kill Ishmael. No one need know about it. Why should he murder you? It will mean the dispersal of all the Jews who have rallied round you, and the ruin of all who are left in Judah." "No," said Gedaliah to Johanan, "you must not do that; what you say about Ishmael is not true." But in the seventh month, Ishmael the son of Nethaniah and the grandson of Elishama, a member of the royal family, came with ten men to Gedaliah the son of Ahikam at Mizpah, and as they dined together, Ishmael and his ten companions drew their swords and murdered Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon had appointed as governor of the country. Ishmael also killed all the Jews who were with Gedaliah at Mizpah, and all the Chaldæan soldiers who happened to be there. Next day, before any one knew about Gedaliah's murder, eighty pilgrims arrived from Shechem, Shilo, and Samaria, their beards shaved off, their bodies gashed, and their clothes torn, bringing vegetables and frankincense to be offered at the temple. Ishmael the son of Nethaniah went out from Mizpah
- to meet them, as they marched along wailing. When he met them, he said to them, "Come to Gedaliah the son of Ahikam." But as soon as they were inside the town, Ishmael the son of Nethaniah and his companions murdered them and flung their bodies into an underground cistern. Ten men among them, however, said to Ishmael, "Do not kill us; we have stores hidden in the fields, wheat, barley, oil, and honey." So he let them alone and did not murder them along with their fellows. (The cistern in which Ishmael flung all the corpses of the men he murdered was the large cistern constructed by king Asa during his campaign against Baasha king of Israel; the men whom Ishmael murdered filled it full.) Ishmael then carried off as prisoners all the rest of the people at Mizpah and the princesses whom Nebuzaradan the commander-in-chief had left in charge of Gedaliah the son of Ahikam. He started across country for Ammon. But as soon as Johanan the son of Karêah and the other leaders of the Jewish forces heard of all the crimes committed by Ishmael the son of Nethaniah, they mustered all their men and set out to attack him. They came upon Ishmael the son of Nethaniah at the large pool of Gibeon. When the prisoners whom Ishmael had carried off from Mizpah saw Johanan the son of Karêah and the other leaders of the forces with him, they all rejoiced and broke away to join Johanan. Ishmael escaped with eight of his men, and got away to the Ammonites, while Johanan the son

## JEREMIAH XLII

of Karêah and the other leaders of the forces with him took charge of all the people whom Ishmael the son of Nethaniah had carried off as prisoners from Mizpah after his murder of Gedaliah the son of Ahikam, men, women, children, 7 and eunuchs. They travelled on, stopping for a while at the sheepfolds of Kimham near Bethlehem, whence they intended to move on 8 to Egypt; for they were terrified of the Chaldeans, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had appointed as governor of the country. 2 Then all the leaders of the Jewish forces, with Johanan the son of Karêah, Azariah the son of Maa-seiah, and all the people high 2 and low, said to the prophet Jeremiah, "Let us entreat you to favour us by praying for us to the Eternal your God, a mere remnant as we are. We are but a few left out of many, as you can see for 3 yourself; let the Eternal your God direct us where to go and 4 what to do." "I hear you," said Jeremiah; "I will indeed pray to the Eternal your God, as you desire, and I will tell you whatever the Eternal's answer may be, keep- 5 ing nothing back." Then they said to Jeremiah, "The Eternal be our true and faithful witness that we will follow any instructions which the Eternal sends to us 6 through you. Whether it be welcome or unwelcome, we will obey the word of the Eternal our God to whom we send you, and so obeying prosper."

7 Ten days later the Eternal's 8 word came to Jeremiah. He summoned Johanan the son of

Karêah and all the other leaders of the Jewish forces, along with all the people high and low, and 9 said to them, "Here is the word of the Eternal, the God of Israel, to whom you sent me with your humble petition: If only you 10 remain in this country, I will build you up, instead of pulling you down; I will plant you, instead of uprooting you; for I am sorry about the misery I have inflicted on you. You are terrified of the 11 king of Babylon? Never fear him, never fear him, the Eternal says, for I will be with you to rescue you from his hands. I will 12 have pity on you and move him to have pity on you and allow you to remain in your own country. But if you say, 'We 13 will not remain in this country,' if you disobey the Eternal your God and say, 'No, we will go to 14 Egypt and make our home in a land where we shall see no more war and hear no blare of trumpets and never starve,' then listen to 15 what the Eternal says, O survivors of Judah; the Lord of hosts, the God of Israel, declares, 'If you are bent on going to Egypt and if you really settle there, then the sword 16 you dread shall overtake you there in the land of Egypt, the hunger that you fear shall pursue you into Egypt, and you shall die there; all who are bent on going 17 to settle in Egypt shall die by the sword, by famine, or by plague, not one of them shall survive or escape the fate that I inflict upon them. Here is what the Lord of 18 hosts, the God of Israel, declares: As my fury and anger have been poured out on the citizens of Jerusalem, so shall my fury be

## JEREMIAH XLIII, XLIV

poured out upon you, when you enter Egypt; you shall become an object of execration and horror, accursed and derided, and you shall never see this place again!

19 O survivors of Judah, this is the Eternal's word to you, 'Do not go to Egypt.' You will go? Then be sure of this, you have ruined

20 yourselves. I testify against you for sending me to the Eternal our God, asking me to pray for you to the Eternal our God, promising to do whatever I told you was the will of the Eternal our God, and

21 then, after I told you to-day, refusing to listen to any orders which the Eternal sends you by

22 me. For that, be sure, you are doomed to die by the sword, or by famine, or by the plague in the land where you choose to go and

43 settle." When Jeremiah had finished telling all the people all the words that the Eternal their God had sent him to deliver to

2 them, Azariah the son of Maaseiah and Johanan the son of Karêah, and the rest of that insolent group, said to Jeremiah, "You are a liar; the Eternal our God never sent you to forbid us to go and

3 settle in Egypt; it is Baruch the son of Neriah who is setting you against us: he would have us handed over to the Chaldæans to be killed or carried prisoners to

4 Babylon." So Johanan the son of Karêah and all the other leaders of the Jewish forces and all the people refused to obey the Eternal's order to remain in the

5 country of Judah; Johanan the son of Karêah and all the other leaders took all the survivors in Judah, who had come back to

6 settle in the country, men, women,

and children, princesses, every person who had been entrusted by Nebuzaradan the commander-in-chief to Gedaliah the son of Ahikam and the grandson of Shaphan, including the prophet Jeremiah and Baruch the son of Neriah; heedless of what the Eternal said, 7 they entered the land of Egypt and reached Daphne. At Daphne this 8 message from the Eternal came to Jeremiah: "Take some large 9 stones in your hand, let some of the Jews see you hiding them secretly under the paved court in front of the entry to the Pharaoh's house at Daphne, and tell them 10 that this what the Lord of hosts, the God of Israel, says: 'I am sending for my servant Nebuchadrezzar, king of Babylon, who shall erect his throne over these stones that you have buried, spreading his state carpet on the top of them. He shall come to 11 ravage the land of Egypt, inflicting death on those who are doomed to die, capturing those doomed to be imprisoned, and putting to the sword those who are doomed to the sword; he shall set fire to the 12: temples of the gods in Egypt, burning them and carrying off the idols; he shall scour the land of Egypt as a shepherd picks vermin out of his plaid; he shall demolish 13 the obelisks of Beth-shemesh, and then leave unmolested.'"

Here is the message that came 44: to Jeremiah about all the Jews who were living in Egypt, at Migdol, Daphne, Memphis, and in Upper Egypt: "The Lord of 2 hosts, the God of Israel, declares: 'You have seen all the misery I have inflicted on Jerusalem and all the towns of Judah. There

## JEREMIAH XLIV

they lie to-day, empty and desolate, for their wicked practices that angered me ! They took to offering sacrifices in the service of foreign gods, unknown to them or to yourselves or to your fathers. I sent you all my servants the prophets, earnestly and urgently, to forbid this abomination which I hated ; but they would not listen or obey, they would not give up their wicked practice of sacrificing to foreign gods. So my fury and my anger broke out blazing through the towns of Judah and the streets of Jerusalem, laying them waste and desolate, as they lie to-day. Now then, says the Eternal, the God of hosts, the God of Israel, why will you ruin yourselves and put an end to Judah, man, woman, child, and babe ? Why anger me with your practices, sacrificing to foreign gods in the land of Egypt where you have gone to settle ? It will mean the end of you ; all nations upon earth will curse and taunt you. Have you forgotten the crimes of your fathers, and of the kings and leaders of Judah, aye and the crimes of your own wives in the country of Judah and in the streets of Jerusalem ? It has not made them humble or afraid, not to this day ; they have not followed my directions nor have they lived by the rules I gave to you and to your fathers. Therefore, says the Lord of hosts, the God of Israel, I have determined on evil against you, to make an end of Judah ; as for the survivors of Judah who made up their minds to go and settle in the land of Egypt, in the land of Egypt shall they all perish, all of

them, falling by the sword and famine, dying young and old by sword and famine, and becoming an object of horror and execration, accursed and derided. For, as I punished Jerusalem, so will I punish all who have settled in the land of Egypt, by sword, by famine, and by plague, till not a single Jewish settler in the land of Egypt shall escape or survive to make his way back to the longed-for land of Judah ; only a fugitive or two shall ever get back.' ” Then all the men who knew that their wives sacrificed to foreign gods, and all the women who were standing by, shouted loudly to Jeremiah, “ We will not listen to this word of yours that you have uttered as from the Eternal. No, we mean to keep without fail this oath of ours to offer sacrifices to the Queen of heaven, and pour libations in her honour, as we used to do, we and our fathers, our kings and leaders, in the towns of Judah and on the streets of Jerusalem. Then we had plenty of food, we prospered and came to no harm. But ever since we gave up sacrificing to the Queen of heaven and pouring out libations in her honour, we have been in utter need and at the mercy of the sword and famine.” “ Yes,” cried the women, “ and had we not the consent of our husbands when we sacrificed to the Queen of heaven and poured libations in her honour and made cakes in the shape of her ? ” [[Then Jeremiah said to all the people, to the men and women who had given this answer : “ You offered these sacrifices in the towns of Judah and on the streets of Jerusalem, you and

## JEREMIAH XLVI

your fathers, your kings and leaders and the commons? Yes, and did the Eternal forget it?

22 Did it not rankle in his mind, till he could bear your wicked practices and abominable crimes no longer? That is why your land lies desolate and empty, horrible

23 and accursed, to-day. This doom is yours to-day, because you offered these sacrifices, because you sinned against the Eternal and would not obey him, because you would not follow his directions and orders and injunctions.”]]

24 Then Jeremiah said to all the people and to all the women: “Listen to the word of the

25 Eternal. The Lord of hosts, the God of Israel, declares: You women have done all you swore to do, saying, ‘We will perform our vows without fail, sacrificing to the Queen of heaven and pouring libations in her honour.’ Well, keep your word, carry out your

26 vows! Listen to the Eternal’s word, you Jews in Egypt: ‘I swear by my great name that my name shall never be heard on the lips of any Jew who has gone to

28 settle in Egypt. Then the survivors of the Jews in Egypt will find out whose word stands, mine

29 or theirs. And here is the sign that I will punish you in this country, the Eternal says, to teach you that my threat of doom

30 will stand against you: I will deliver the Pharaoh Hophra, king of Egypt, into the hands of his enemies and murderers, as I put Zedekiah king of Judah into the hands of Nebuchadrezzar king of Babylon, his enemy and murderer.’”

\* \* \*

Messages from the Eternal to 46  
the prophet Jeremiah about the nations.

On Egypt: about the army of 2  
Pharaoh-necho king of Egypt at Karkēmish on the river Euphrates, where it was defeated by Nebuchadrezzar king of Babylon, in the fourth year of Jehoiakim the son of Josiah, king of Judah:

Ready with your shields and targes, 3  
forward to the fray!

Harness horses, mount your 4  
chargers,  
on with helmets, swing your  
spears,  
don your coats of mail!

What! routed, in a panic! 5

Their braves are beaten,  
they fly, never rally,  
beset by terror;

but no speed saves them, 6  
no hero escapes,  
in the north, by the Euphrates,  
they collapse.

What is this, rising like the Nile, 7  
with tossing floods?

’Tis Egypt shouting, “I will en- 8  
gulf the world,

I rise to sweep off its inhabit-  
ants!”

Prance on, horses, rage away, 9  
chariots,

charge on, warriors,  
men with shields from Kush and  
Punt,

bowmen from Libya!

But this is Lord Eternal’s day, 10  
a day for vengeance on his foes,

a day when the sword devours  
with a vengeance,  
and drinks its fill of blood;  
for the Lord of hosts is sacrificing  
victims

in the north, by the Euphrates.

## JEREMIAH XLVII

- |   |  |
|---|--|
| <p>11 You may get balsam from Gilead,<br/>my lady Egypt,<br/>but all your salves are vain,<br/>for you there is no healing.</p> <p>12 The whole world hears you wail-<br/>ing,<br/>your crying rings around,<br/>for one brave falls over another,<br/>and both drop to the ground.</p> <p>13 The Eternal's prediction to the<br/>prophet Jeremiah that Nebuchad-<br/>rezzar king of Babylon would<br/>come and ravage the land of<br/>Egypt :</p> <p>14 Tell it in Migdol,<br/>proclaim it at Memphis :<br/>" To your feet, be all ready,<br/>theswordsweepsallroundyou!"</p> <p>15 Why has Apis run away ?<br/>That Bull-god could not stand,<br/>for the Eternal laid him low.</p> <p>16 Your foreign traders fall away,<br/>they fall and to themselves they<br/>say,<br/>" Let us begone to the land of our<br/>birth,<br/>back home again,<br/>away from the sweep of the<br/>sword."</p> <p>17 (Call the Pharaoh ' Fatality,'<br/>for he has let his chance go by !)</p> <p>18 By my life, says the King, the<br/>Lord of hosts,<br/>here comes an invader,<br/>towering like mount Tabor,<br/>like Karmel by the sea !</p> <p>19 Get ready for your exile,<br/>my lady Egypt ;<br/>for Memphis empty lies and deso-<br/>late,<br/>burned to the ground.</p> <p>20 Egypt is a handsome heifer,<br/>but herdsmen from the north<br/>shall master her ;<br/>her day of doom has dawned,<br/>21c her punishing hour is upon her ;</p> | <p>the soldiers that she hired      21a<br/>have proved like pampered<br/>kine,<br/>they scampered off in flight,      21b<br/>they made no stand.<br/>She can but draw back hissing      22a<br/>like a snake before her foes ;<br/>for they outnumber locusts,      23b<br/>past all counting,<br/>they come at her with axes,      22b<br/>like woodmen hewing a tree,<br/>while the Eternal cries out, " Fell 23a<br/>her forest,<br/>dense though it be."</p> <p>My lady Egypt is dishonoured,      24<br/>in the hands of the north-men.<br/>The Lord of hosts, the God of 25<br/>Israel, declares : " I will punish<br/>Amon the god of Thebes, and also<br/>the Pharaoh with any who rely on<br/>him ; I will hand them over to 26<br/>their murderers, to Nebuchad-<br/>rezzar king of Babylon and his<br/>officers. Though in after days<br/>Egypt shall be inhabited as it<br/>was in the days of old (so the<br/>Eternal promises)."</p> <p style="text-align: center;">The message from the Eternal <b>47</b><br/>that came to the prophet Jeremiah<br/>about the Philistines, before the<br/>Pharaoh stormed Gaza. The<br/>Eternal declares :<br/>" Floods are gathering in the north 2<br/>and swell into a torrent,<br/>to flood the land and all it holds,<br/>the capital and all its citizens !<br/>At the thunder of hoofs in the 3<br/>cavalry charge,<br/>at the rush and roar of the<br/>chariot wheels,<br/>fathers fear to turn and save their<br/>children—<br/>so unmanned are the Philistines!<br/>The day of havoc strips from Tyre 4<br/>and Sidon<br/>any support still left them ;</p> |
|---|--|

## JEREMIAH XLVIII

- for the Eternal will make havoc  
of all left upon the coast.
- 5 Gaza mourns with shaven head,  
Ashkelon is overwhelmed ;  
Poor Ekron—all that is left of  
you !—  
long will you gash yourself in  
grief.”
- 6 “ Sword of the Eternal,” you cry,  
“ will you never be quiet ?  
Sheathe yourself and give o'er ! ”
- 7 But how can it be quiet,  
when it has the Eternal's orders  
to execute on Ashkelon and the  
shore ?
- 48 On Moab :  
The Lord of hosts, the God of  
Israel, declares :  
“ Alas for Nebo, it is sacked !  
Kureyat captured, to its shame,  
and Moab's bulwark stormed !
- 2 Moab now has lost its fame ;  
from Heshbon foes have planned  
to blot the nation out of being,  
to press upon it, sword in hand,  
to leave it not a sound of life.
- 3 Hark ! a howl from Horonaim,  
for the havoc and the slaughter ;
- 4 Moab is shattered,  
and her cry rings even to Zoar.
- 5 Moabites climb up to Luhith,  
weeping as they go ;  
for, hurrying down from Horonaim,  
they heard shrieks of slaughter.
- 6 Run for your lives, get away  
like a wild ass to the wold !
- 7 You put faith in your fortresses ;  
so you are captured !  
Kemôsh your god shall be de-  
ported,  
with his priests and princes ;
- 8 every town shall be despoiled,  
not one escapes ;
- valleys shall be raided,  
and plains ruined—  
so the Eternal orders.
- Give Moab wings ? 9  
She fain would fly away  
from towns laid waste,  
and emptied !  
No, a curse on him who slackens 10  
in this work of the Eternal !  
A curse on any who will stint  
their swords of blood !
- Moab from the first has lain at 11  
ease,  
never known exile afar,  
lain like wine left on the lees,  
never poured from jar to jar,  
that tastes the same as ever,  
and its scent mellows never.  
But the day comes, says the Eter- 12  
nal,  
when I send men to move him,  
tilting him over,  
emptying out his casks,  
and breaking up his flasks.  
Then Moab shall find Kemôsh fail 13  
him,  
like Israel when it trusted  
Bethel.
- ‘ You boast yourselves brave, 14  
you are warriors bold,  
and here is your Moab invaded, 15  
and the flower of his youth  
mowed down ! ’  
says the King called the Lord  
of hosts.
- Moab's calamity closes upon 16  
him,  
and fast his fate comes on.  
Bemoan him, all ye neighbouring 17  
folk,  
all ye who know his fame ;  
cry, ‘ Ah, his sceptre strong is  
snapped,  
his splendid sway has gone ! ’



## JEREMIAH XLVIII

8 O dwellers in Dibon, down from  
 your height,  
 and cower in the mire ;  
 for Moab's invader attacks you,  
 and storms your stronghold !

9 O dwellers in Arôr,  
 stand on the road and look out,  
 ask news from men in flight  
 and women who escape.

) ' Moab is broken, to his shame,'  
 they sigh,  
 ' Wail for it, cry. ' "

l [[Tell the news upon the banks  
 of Arnon, that Moab is devastated,  
 that doom has reached the plains,  
 reached Holon, Jahzah, Mephaath,  
 Dibon, Nebo, Beth-diblathaim,  
 Kureyat, Beth-gamul, Beth-mëon,  
 Keriyioth, Bezer, and all the  
 towns of Moab, far and near.]]

! Moab's strength is lopped off,  
 Moab's might is broken ;  
 ! Make him drunk and helpless,  
 for his insolence to the Eternal.  
 Loud was Moab in derision ;  
 so let him be derided.  
 ' For Israel you did deride ;  
 you tossed your head in scorn,  
 whenever you talked of him,  
 as of one caught in a thieves'  
 gang.

! Leave your towns, take to the  
 cliffs,  
 you folk of Moab ;  
 make your nests like doves  
 in crevices of crags.

We have heard of Moab's pride,  
 his lordly pride,  
 his airs and arrogance,  
 and haughty heart.

The Eternal says, " I know his  
 rage,

his hollow vaunts, his hollow  
 deeds."

So I must wail for Moab, 31  
 lamenting for all Moab,  
 bemoaning what befalls Kir-  
 heres.

O vine of Sibmah, I join Jazer 32  
 in bewailing you ;

for once your branches stretched  
 across

as far as Jazer,  
 and now your gathered grapes  
 are ravaged,

now Moab's garden-land is all 33  
 bereft

of joy and gladness,  
 no wine is trodden out from grapes,  
 no liting at the vintage !

Heshbon and Elealeh wail, 34  
 from Zoar to Jahaz goes the cry,

Horonaim and Eglath-the-third  
 call out,

for even Nimrim's streams are  
 dry.

[[I also abolish in Moab, says the 35  
 Eternal,

all worshippers at shrines,  
 all those who sacrifice to idols.]]

So my heart thrills with pity for 36  
 poor Moab,  
 thrills for the fate of Kir-heres,  
 losing all his gains.

Heads are shaven, beards cut 37  
 close,

hands are gashed, and sackcloth  
 worn,

on all the roofs of Moab, in its 38  
 streets,

men moan and mourn ;

for I have shattered Moab  
 like a discarded dish.

How shattered ! (ah, bewail it ! ) 39  
 defeated and disgraced !

All around are over-awed,  
 and yet mock at Moab.

For this is the Eternal's word : 40

## JEREMIAH XLIX

- Here is an eagle swooping  
with a dash on Moab !
- 41 Towns are taken,  
fortresses surprised ;  
the heart of Moab's heroes on that  
day  
is weak as any woman's in her  
pangs.
- 42 Moab no more is a nation,  
for its insolence to the Eter-  
nal.
- 43 Panic and pitfall and snares await  
you,  
O inhabitants of Moab ;
- 44 fly from the panic, you are in a  
pitfall—  
crawl out, you are caught in a  
snare !  
For I am bringing upon Moab (the  
Eternal says)  
its year of punishment.
- 45 Fugitives cower for shelter at  
Heshbon,  
all in vain ;  
for a blaze began at Heshbon,  
flaming out from Sihon's palace,  
till Ar of Moab was consumed,  
and Arnon's heights devoured.
- 46 Poor Moabites !  
O forlorn folk of Kemôsh !  
The god has left your sons to  
flight,  
your daughters to a prisoner's  
plight.
- 47 [[Though in the latter days—  
so the Eternal promises—I will  
restore the fortunes of Moab.]]  
[[Here ends the sentence passed  
on Moab.]]
- 49 On the Ammonites.  
Here is the Eternal's word :  
Has Israel no sons, no heir ?  
Why, then, is Gad claimed by  
god Milkom ?  
Why do his people tenant towns  
of Gad ?

Therefore a day comes (the Eter-  
nal declares)

when I will send the war-cry  
against Rabbah of the Am-  
monites,  
till it is left a desolate heap,  
its townships in the flames.  
Then shall Israel come to hold  
those who now hold her.

Howl, O palace of Rabbah,           3  
at the sack of the city !

Scream, ye women of Rabbah,  
gird yourselves with sackcloth,  
wail and run about in mourning :  
for Milkom is deported  
with his priests and princes.

Why vaunt your valleys,           4  
careless creature,  
so proud of your resources,  
so sure you are beyond attack ?  
I will put you in terror  
of all around you,  
says the Lord, the Lord of hosts,  
till you are routed headlong  
past all rallying.  
[[Though later on, so the Eternal  
promises, I will restore the for-  
tunes of the Ammonites.]]

On Edom.

Here is the word from the Lord of  
hosts :

Temán is no longer shrewd ;  
wary men have lost their wits,  
and their shrewdness has failed  
them.

So turn and fly to your retreats,  
ye dwellers in Dedán ;  
for I bring upon Esau his doom,  
his hour of punishment.

If gatherers of grapes came upon  
you,  
would they leave any grapes to  
glean ?

If robbers in the night came on you,  
would they not steal more than  
they need ?

## JEREMIAH XLIX

10 So I strip Esau clean and bare,  
 I have laid open his retreats,  
 till he cannot conceal himself—  
 he is stamped out to a man.

11 Yet leave to me your orphans, I  
 will save them ;  
 let your widows trust to me.”

12 Here is the Eternal's sentence :  
 “ If those who did not deserve to  
 drink the cup of the divine anger  
 have to drink it notwithstanding,  
 are you to go unpunished ? No,  
 you shall not get off ; drink it you  
 13 must. For I have sworn by my  
 own life, that Busaireh shall be  
 waste and cursed, desolate and  
 derided, and all its hamlets laid  
 in ruin for all time.”

14 The Eternal sends me news  
 of an envoy sent to the nations,  
 bidding them muster against  
 Edom,  
 and make war upon her.

15 “ For I will make you least among  
 the nations,  
 despised in the world of men.

16 How you will shudder then !  
 Your pride of heart has played  
 you false,  
 perched in your fastness of the  
 rocks,  
 ensconced upon your precipices !  
 Nest high as any eagle,  
 but I will pull you down, says  
 the Eternal,

17 till Edom is a shocking desolation,  
 till passers-by whistle in surprise  
 and horror at its ruin ;

18 as when Sodom and Gomorrah  
 fell,  
 with the towns around them,  
 not a soul shall live there,  
 not a man shall dwell there.

19 Like shepherds when the lion  
 leaves  
 the jungle of Jordan for the  
 pasture,

I will chase them away suddenly,  
 and seize their rarest rams.  
 Who can match me ? Who dare  
 challenge me ?  
 What shepherd can face me ?  
 Hear, then, the Eternal's plan 20  
 against Edom,  
 his purpose for the Temanites :  
 their shepherd lads shall be  
 dragged away,  
 and the farm appalled at their  
 fate !  
 Earth trembles at the crash of 21  
 Edom's fall ;  
 the noise resounds to the Reed  
 Sea.  
 Here is an eagle swooping 22  
 with a dash upon Busaireh !  
 The heart of Edom's warriors on  
 that day  
 is weak as any woman's in her  
 pangs.”

On Damascus. 23  
 Hamath and Arpad are dumb-  
 founded,  
 when the bad news comes ;  
 they surge uneasy as the sea,  
 restless in their anxiety.

Damascus has collapsed, 24  
 and turned to fly,  
 seized suddenly with shuddering,  
 caught by sharp anguish,  
 like a woman in her pangs.

Woe to her, a famous city, 25  
 a gay city, now forlorn !  
 I will fling fires of war upon 27  
 Damascus' walls,  
 to burn up all Benhadad's  
 palaces.

On Kedar and the realm of 28  
 Hazor, conquered by Nebuchad-  
 rezzar king of Babylon.  
 Here is the Eternal's word :  
 “ Up against Kedar,  
 ravage the Arabs !

## JEREMIAH L

- 29 The foe shall seize their tents and flocks,  
 their wares, their curtains, and their camels,  
 yelling at them,  
 scaring them on every side.
- 30 Turn and fly far to your retreats, inhabitants of Hazor ;  
 for Nebuchadrezzar king of Babylon  
 has planned and purposed to attack you."
- 31 The Eternal's word is :  
 " Up and attack them,  
 a people at their ease, untroubled,  
 with neither gate nor bar,  
 living remote from men ;
- 32 their camels shall be your booty,  
 their vast herds fall to you.  
 I scatter to the winds  
 the crop-haired folk,  
 rain ruin upon them  
 from every side,
- 33 till Hazor is a heap of ruins,  
 a mere haunt of jackals ;  
 not a soul shall live there,  
 not a man shall dwell there."
- 34 The Eternal's message to the prophet Jeremiah about Elam,  
 at the beginning of the reign of Zedekiah king of Judah.
- 35 The Lord of hosts declares :  
 " I will break the bow of Elam,  
 their mainstay ;
- 36 [[hurl against Elam the four winds of the world  
 and scatter them to the winds,  
 till there is no nation  
 where no waifs from Elam  
 come ;]]
- 37 make Elam quail before their foes,  
 before their murderers ;  
 rain ruin upon them,  
 my fierce anger ;
- send the sword after them,  
 till they are all consumed ;  
 pass sentence of doom, out of 3  
 Elam,  
 on its king and chiefs.  
 [[Though in the latter days—so 3  
 the Eternal promises—I will restore  
 the fortunes of Elam.]]"
- The Eternal's message for the 5  
 prophet Jeremiah about Babylon  
 and the land of the Chaldæans :  
 Tell the nations and proclaim it, 2  
 let the news go free,  
 that Babylon is captured,  
 her idols are disgraced,  
 her blocks of gods are in dismay,  
 Bêl in disgrace and Marduk in  
 dismay !
- A foe from the north has attacked 3  
 her,  
 to lay waste the land,  
 till not a man dwells there,  
 till man and beast are gone.
- And then, says the Eternal, at 4  
 that hour  
 the Israelites return,  
 they and the men of Judah,  
 wending their way weeping  
 in search of the Eternal their  
 God,  
 asking the way to Sion, !  
 their faces turned to it,  
 calling each other to join the  
 Eternal  
 in a lasting compact,  
 never to be forgotten.
- My people have been lost sheep, (   
 for their shepherds led them  
 astray,  
 and turned them loose on the  
 bare hills ;  
 where up and down they wan-  
 dered,  
 all forgetful of the fold.

## JEREMIAH L

- 7 Those who caught them all de-  
voured them ;  
" 'Tis no sin," said their foes,  
" they have offended the Eternal  
One,  
their true Fold and their father's  
Hope."
- 8 Fly now from Babylon, leave  
Chaldæa,  
lead those who leave, like he-  
goats.
- 9 For I am rousing against Babylon  
a horde of nations from the  
north,  
to battle with her mightily  
until they master her,  
shooting like expert archers,  
who never go empty-handed ;
- 10 no, Chaldæa shall be their booty,  
her plunderers shall all get their  
fill.
- 11 Though you rejoice now and exult,  
you Babylonians, plundering my  
own people,  
though you wanton like calves at  
the grass,  
and neigh like lusty stallions,  
12 your mother-city shall be sore  
disgraced,  
and she who bore you shall be  
shamed—  
left in the rear of all the nations,  
a land deserted, desolate, and  
dry ;  
an empty ruin shall she lie,
- 13 under the wrath of the Eternal,  
till all whistle in horror, passing by,  
appalled at all the blows on  
Babylon.
- 14 Set upon Babylon, all round,  
all ye who bend the bow ;  
spare not your arrows, shoot at  
her—  
she has offended the Eternal.
- Raise the war-cry round her— 15  
she gives way,  
her bastions are stormed,  
her walls are down !  
'Tis the Eternal's vengeance on  
her ;  
take your revenge,  
treat her as she treated others !  
Tear from Babylon every sower, 16  
every reaper with his sickle ;  
let her foreigners all flee,  
each scurrying home to his own  
land,  
to escape the sweep of the  
sword.
- A scattered flock is Israel, 17  
harried by lions,  
mauled first by the Assyrian  
king,  
now gnawed by Nebuchad-  
rezzar  
the king of Babylon.  
Therefore, the Lord of hosts de- 18  
clares,  
the God of Israel,  
I punish Babylon, king and land,  
as I punished the Assyrian king ;  
I bring back Israel to his home- 19  
stead,  
to pasture on Karmel and  
Bashan,  
till he can eat his fill  
in Gilead and on Ephraim's  
hill.  
Then, the Eternal promises, at 20  
that hour,  
no guilt in Israel shall be dis-  
covered,  
nor any sin detected within Judah ;  
for whom I spare I pardon.
- Move against Merathaim, 21  
press hard the men of Pekod,  
slay them, devastate their land—  
so carrying out the Eternal's  
own command.

## JEREMIAH L

- 22 Listen, there is the war-cry !  
Chaldæa crashes !
- 23 What a hammering and shattering  
for the Hammer of the world !  
What a spectacle of horror  
has Babylon become !
- 24 Aha ! I have trapped you, Baby-  
lon,  
taken you unawares !  
I have tracked you, I have caught  
you,  
for defying the Eternal !
- 25 The Eternal has opened his  
arsenal  
and brought out his arms of  
anger ;  
for the Lord, the Lord of hosts,  
has work before him in Chaldæa.
- 26 Rush at her from every quarter,  
rifle her granaries,  
pile up her stores of grain,  
and devastate all of her,  
leaving no trace of her.
- 27 Slay her bulls of warriors,  
butcher every one of them !  
Woe betide them, their hour has  
come,  
their day of doom !
- 28 Listen to the waifs escaping  
from the land of Babylon,  
to tell in Sion how our God,  
how the Eternal has avenged  
his temple.
- 29 Summon archers against Baby-  
lon,  
all who bend the bow ;  
beleaguer her,  
let not a man escape.  
Requite her for her crimes,  
treat her as she treated others—  
she and her insolence to the  
Eternal,  
the Majestic One of Israel !
- 30 So shall her youth fall in the open  
street,
- and all her warriors in death  
be silenced.
- I am attacking you, Queen In-31  
solence,  
says the Lord, the Lord of  
hosts ;  
your hour has come,  
the day for me to doom you.  
Queen Insolence falls down, 32  
and her no one shall raise ;  
I set her forest ablaze,  
and the flames shall burn her  
thickets.
- The Lord of hosts proclaims : 33  
“ Israelites and men of Judah  
are trampled down together ;  
their captors hold them fast  
and will not let them go.  
But theirs is a strong champion, 34  
his name the Lord of hosts ;  
he will take their part,  
and daunt the Babylonians,  
that the world may live at  
peace.”
- Sword, strike the Chaldæans (the 35  
Eternal orders),  
strike all the folk of Babylon,  
her nobles and her sages !  
Sword, strike the soothsayers, 36  
and they shall play the fool !  
Sword, strike her soldiers,  
and they shall be in terror !  
Sword, strike her chariots and 37  
horses,  
and all her foreign crowd,  
and they shall be weak as  
women !  
Sword, strike her treasures,  
and they shall be robbed !  
Sword, strike her streams, 38  
and they shall be dried up !
- For it is a land of images,  
and the folk boast of their  
idols ;

## JEREMIAH LI

- 39 so wolves and wild-cats shall live there,  
ostriches shall quarter there ;  
never shall it be tenanted,  
forlorn from age to age.
- 40 It shall be as when God once overthrew  
Sodom, Gomorrah, and the towns around ;  
not a soul shall live there,  
not a man shall dwell there.
- 41 A people is coming,  
out of the north-land,  
a power is stirring, a host of kings,  
from the far ends of earth !
- 42 Bow and javelin they seize,  
they are cruel, pitiless ;  
their din is like the roaring sea,  
they ride on horses,  
mustering like one man  
to fight you, maiden Babylon.
- 43 The king of Babylon hears the news,  
his hands are limp,  
panic seizes him,  
pain like a woman's in travail.
- 44 Like shepherds when the lion leaves  
the jungle of Jordan for the pasture,  
I will chase them away suddenly,  
and seize their rarest rams.  
Who can match me ? Who dare challenge me ?  
What shepherd can face me ?
- 45 Hear, then, the Eternal's plan against Babylon,  
his purpose for the Chaldæans :  
their shepherd lads shall be dragged away,  
and the farm appalled at their fate !
- 46 Earth trembles at the crash of  
Babylon's capture,  
the noise resounds all through the nations.
- The Eternal declares : 51  
I am stirring up destroyers  
against Babylon, against the dwellers in Chaldæa ;  
I am sending winnowers on Baby-2  
lon,  
to winnow her and leave her bare.  
Woe betide her everywhere,  
on her day of doom !  
Let the archer bend his bow, 3  
let him stand up in his armour ;  
spare none of her soldiers,  
annihilate her army ;  
strike them down within Chal-4  
dæa,  
stab them in her streets ;  
for their land is full of guilt 5b  
against His Majesty of Israel.  
(But Israel and Judah are not 5a  
bereft  
of their God, of the Lord of hosts.)  
Fly from Babylon, every man of 6  
you ;  
save your lives, share not her doom ;  
'tis the hour of the Eternal's vengeance,  
he is rendering her due punishment.
- Once Babylon was a golden cup, 7  
that made the whole world drunk ;  
the nations drank her wine,  
and lay before her helpless.  
Suddenly Babylon falls and 8  
breaks !  
Wail for the creature ?  
Get balsam for her wounds—  
perhaps she can be cured ?  
“ No,” you answer, “ we would 9  
fain have healed her,  
but there is no curing Babylon ;  
we must leave her to her fate,  
and all go home,

## JEREMIAH LI

- for her doom rises up to heaven,  
reaches the very skies.
- 10 The Eternal has made good our  
cause ;  
come, let us tell in Sion  
what the Eternal, our own God,  
has done."
- 11 Polish your arrows,  
scour your armour.  
The Eternal stirs up Media's  
king,  
planning to ruin Babylon.  
This is the Eternal's vengeance,  
vengeance for his temple.
- 12 Raise your standards against  
Babylon,  
blockade it round and round ;  
post your sentries,  
lay your ambushes ;  
for the Eternal executes his  
aim,  
his sentence upon Babylon.
- 13 Throned upon many a stream,  
with treasures that teem,  
your end has come,  
your web is spun !
- 14 The Lord of hosts has sworn by  
his own life,  
" I fill you full of foes,  
that swarm like locusts,  
and shout over you in triumph."
- 20 You have been my battle-axe ;  
by you I have shattered na-  
tions,  
by you I have ruined realms,
- 21 by you I have shattered horse  
and rider,  
chariots and charioteers,
- 22 by you I have shattered man and  
woman,  
old and young, maidens and  
boys,
- 23 by you I have shattered flock and  
shepherd,  
ploughmen and their teams,
- by you I have shattered satraps  
and regents—  
yes, and (the Eternal promises) 24  
I will let Sion see how I repay  
both Babylon and the Chaldeans  
all  
for all the wrongs they did her.
- I strike at you, says the Eternal, 25  
you volcano, ruining the  
world !  
I will lay hands on you and level  
you,  
and leave you all extinct ;  
men will never get from you 26  
any stones for building ;  
you shall be desolate for all  
time.
- Raise your standard on the earth, 27  
blow the trumpet among the  
nations,  
open the campaign against her,  
summon the realms—Armenia,  
Mannai, Ashkēnaz ;  
muster your troops against her,  
cavalry swarming like locusts.  
Open the campaign against her, 28  
with Media's king, his satraps and  
his regents,  
and all his domain.
- All the world trembles, 29  
for the Eternal's purpose  
against Babylon holds—  
to lay the land empty and  
desolate.
- Babylon's soldiers cease to fight, 30a  
they stay inside their forts ;  
their strength has gone from them,  
they are weak as women.  
Couriers meet, messengers meet, 31  
running to tell the king of Baby-  
lon  
his city is stormed on every side,  
its houses all ablaze, 30b  
the gates burst open ;



## JEREMIAH LI

32 the ferries have been seized,  
the bastions burned,  
the troops are scared.

33 For this is the sentence of the  
Lord of hosts,  
the God of Israel :  
Babylon will be trampled like a  
threshing-floor,  
then trampled like the grain  
upon the floor !

34 "Nebuchadrezzar king of Baby-  
lon  
has been devouring us ;  
he set us down like an empty cup,  
he swallowed us like a monster,  
he gorged himself with our del-  
ights,  
and then he threw us aside.

35 My torn flesh be avenged on  
Babylon !"  
let those who dwell in Sion cry ;  
" My blood be avenged on the  
Chaldeans !"  
let Jerusalem cry.

36 And here is the Eternal's answer :  
" I will take your part and  
avenge you,  
I will dry up her lake  
and drain her springs.

37 Babylon shall lie in ruins,  
a mere haunt of jackals,  
a horror and a scorn,  
where no man lives."

38 The Babylonians all roar like lions,  
growling like lion-cubs over  
their prey ?

39 I will feast them in my fury,  
make them drunk and stupefied,  
till they sleep the sleep that  
knows no waking ;

40 I will drive them to the shambles,  
like sheep, like rams and goats.

41 What a downfall for Babylon !  
The Splendour of the world sur-  
prised !

What horror in the world  
at Babylon's fate !  
A sea has burst on Babylon, 42  
she sinks below the roaring tides  
of war ;  
her towns lie desolate, 43  
unpeopled, waterless,  
a waste where no man lives,  
none passes through.  
And I will punish Bêl in Babylon, 44  
forcing him to disgorge his  
plunder ;  
prisoners shall stream to him no  
more,  
for Babylon's walls are down.

Come out of her, my people, 45  
save your lives, every man of  
you,  
from the Eternal's burning  
wrath.

Never be daunted or dismayed 46  
by rumours that you hear,  
when rumours rise year after year,  
and tyrants lord it in the  
land.

For the day comes 47  
when I shall punish the idols of  
Babylon,  
when all her country is con-  
founded,  
and her inhabitants drop dead.

Then heaven and earth and all 48  
their host  
shall exult over Babylon ;  
for invaders from the north-land  
shall reach her, the Eternal  
promises.

Yes, Babylon shall fall, O slain of 49  
Israel,  
as slain men have fallen every-  
where for Babylon.

You who have escaped the sword, 50  
stay not, get away ;  
remember the Eternal yonder,  
bethink you of Jerusalem.

## JEREMIAH LII

51 "We are ashamed," you say,  
 "at hearing of this outrage;  
 foreigners entering the sacred  
 temple!—

it covers us with shame."

52 But a day comes, the Eternal  
 answers,  
 when I punish the idols of  
 Babylon,  
 till wounded men groan over all  
 the land.

53 Though Babylon mounted to the  
 sky,  
 though she entrenched herself  
 on high,  
 yet I would speed invaders against  
 her,  
 the Eternal answers.

54 Hark! shrieks from Babylon,  
 a mighty crashing in Chaldæa!

55 'Tis the Eternal battering down  
 Babylon,  
 stilling the din of her city-life!  
 The enemy surge in like the roar-  
 ing tides,  
 shouting aloud;

56 for the invader has reached  
 Babylon,  
 her soldiers are captured,  
 their bows are all shattered.  
 For the Eternal is a God of retri-  
 bution,  
 he never fails to punish.

57 "I will make her nobles and her  
 sages drunk,  
 satraps and regents and soldiers,  
 till they sleep the sleep that knows  
 no waking,"  
 says the King called the Lord  
 of hosts.

58 Here is the Eternal's sentence:  
 "Babylon's broad wall shall be  
 razed,  
 and her high gates burned with  
 fire.

So ends the toil of nations, ends  
 in smoke,  
 and pagans waste their pains."

The instructions given by the 50  
 prophet Jeremiah to Seraiah the  
 son of Neriah, the grandson of  
 Mahseiah, the quartermaster who  
 accompanied Zedekiah king of  
 Judah to Babylon in the fourth  
 year of his reign. Jeremiah had 60  
 written on a scroll all the evils  
 that were to befall Babylon, and 61  
 he said to Seraiah, "When you  
 reach Babylon, be sure to read this  
 all over; when you have finished, 63  
 tie a stone to the scroll and throw  
 it into the Euphrates, saying,  
 'So shall Babylon sink and never  
 rise again, for the Eternal  
 dooms it.'"

Here end the words of Jeremiah.

Zedekiah was twenty-one years 52  
 old when he began to reign, and  
 he reigned in Jerusalem for eleven  
 years; his mother's name was 2  
 Hamutal, a daughter of Jeremiah  
 from Libnah. He did what was  
 evil in the sight of the Eternal,  
 exactly as Jehoiakim had done.  
 The Eternal was so wroth that he 3  
 let Jerusalem go from bad to  
 worse, till he would have no more  
 to do with them. And then Zede-  
 kiah rebelled against the king of  
 Babylon. On the tenth day of 4  
 the tenth month of the ninth year  
 of his reign Nebuchadrezzar king  
 of Babylon attacked Jerusalem  
 with all his army; they pitched  
 camp, and ran a wall round it,  
 besieging the city till the eleventh 5  
 year of king Zedekiah. By the 6  
 ninth day of the fourth month  
 (and by this time the famine in  
 the city was so severe that the

## JEREMIAH LII

7 people had no food), a breach was made in the walls of the city. On seeing this the whole garrison took to flight, leaving the city during the night, by the gate beside the royal garden, between the two walls, making their way along the Arâbah, as the Chaldæans had invested the city on all sides. They made for the Jordan valley.

8 However, the Chaldæan army went in pursuit of the king and overtook Zedekiah in the steppes of Jericho, his own army having all scattered and left him. The king was captured and carried off to the king of Babylon at Riblah in the district of Hamath, where sentence 0 was passed upon him. At Riblah the king of Babylon slew Zedekiah's sons before their father's eyes, and also all the authorities 1 of Judah; he then put out the eyes of Zedekiah, chained him fast, and carried him away to Babylon, where he lay in prison till the day of his death.

2 On the tenth day of the fifth month, in the nineteenth year of the reign of Nebuchadrezzar king of Babylon, Nebuzaradan the commander of the body-guard, an officer of the king of Babylon, 3 went to Jerusalem and set fire to the temple of the Eternal, as well as the royal palace and indeed all the principal buildings in the 4 country. The Chaldæan troops who were with him demolished the 5 walls of Jerusalem all round. Any people left in the city, together with those who had already surrendered to the king of Babylon, and any craftsmen who were left, Nebuzaradan the commander of the body-guard carried away 3 prisoners, though he left some of

the very poorest people of the land to be vine-dressers and ploughmen. The bronze columns, 17 the trolleys, and the bronze tank that were in the temple, were broken up by the Chaldæans, who took all the bronze away to Babylon; they also removed the 18 pots, the shovels, the snuffers, the basins, the saucers, and any 19 bronze article used in the temple service; while the commander removed any gold and silver goblets, fire-pans, basins, pots, lampstands, saucers, and bowls. The bronze was past weighing, 20 the bronze from the two columns, the tank, the twelve bulls supporting the tank, and the ten trolleys which king Solomon had made for the temple. Each column was 21 twenty-seven feet high, eighteen feet round, and four inches thick—hollow inside, with a bronze capital 22 on the top, seven and a half feet high, surrounded by a network and pomegranates in bronze, ninety-six out of a hundred pome- 23 granates in the network being visible.

The commander of the body- 24 guard carried off Seraiah the chief priest, Zephaniah the vice-priest, and the three wardens, along with 25 a eunuch in charge of the army, seven privy councillors who were found in the city, the secretary of the commander, who kept the army registers, and sixty country folk whom he found within the city. Nebuzaradan the com- 26 mander of the body-guard took them away to the king of Babylon at Riblah. And there, at Rib- 27 lah in the district of Hamath, the king of Babylon slew them all.

Thus was Judah carried from 28

## JEREMIAH LII

its land into exile. The number of prisoners carried off to exile by Nebuchadrezzar was as follows: in theseventeenth year of his reign, three thousand and twenty-three  
29 Jews; in the eighteenth year of Nebuchadrezzar, eight hundred and thirty-two from Jerusalem;  
30 in the twenty-third year of Nebuchadrezzar, seven hundred and forty-five Jews, carried captive by Nebuzaradan the commander of the body-guard; in all, four thousand six hundred.  
31 In the thirty-seventh year of the

exile of Jehoiakin king of Judah, on the twenty-fifth day of the twelfth month, Evil-merôdak king of Babylon—it was the first year of his reign—took Jehoiakin king of Judah out of prison; he was 32 civil to Jehoiakin and treated him better than his fellow-monarchs in captivity at Babylon. He changed 33 his prison dress, and Jehoiakin dined with the king every day of his life. Also an allowance was 34 made for him daily by the king of Babylon, to maintain him as long as ever he lived.

## LAMENTATIONS

1 Ah, how lonely lies the city,  
 once so full of folk,  
 once a power among the nations,  
 now like a poor widow !  
 Once she queened it over towns,  
 and is now a thrall !—  
 2 sobbing sorely in the night,  
 tears upon her check ;  
 of all her allies there is none  
 to aid her ;  
 her friends have all betrayed her  
 and turned foes.

3 To an exile of sad slavery  
 Judah departed,  
 to settle among pagans,  
 with no peace ;  
 and in her anguish her pursuers  
 overtook her.

4 The paths to Sion are weebegone,  
 bereft of pilgrims ;  
 her gates are all deserted,  
 and her priests despair,  
 her maidens have been dragged  
 away,  
 her lot is bitter.

5 Her foes have now the upper  
 hand,  
 her enemies exult—  
 it is her punishment from the  
 Eternal  
 for her many sins.  
 Foes force her children into exile  
 in front of them ;

6 from Sion all her splendour  
 has departed ;

her leaders are like harts that find  
 no pasture,  
 the pursuer drives them feebly  
 in front of him.

Jerusalem recalls 7  
 her stress and scattering,  
 when helpless her folk fell  
 into the foeman's hand,  
 and the foe gazed gloating  
 on her downfall.

Jerusalem, for her dire sins, 8  
 is flung aside ;  
 all who honoured her despise her—  
 they have seen her naked shame ;  
 she moans the while,  
 and turns her face away.

Her filth clung to her skirts, 9  
 she was a fetid rag ;  
 she never thought of what would  
 follow,  
 and so her fall was tragic.

“ How insolent are the foes, O  
 thou Eternal !  
 See what I suffer ! ”

The foe has laid his hands 10  
 on all her treasures ;  
 she has seen pagans pushing  
 into her shrine,  
 men thou didst forbid to enter  
 thy community.

All her folk are moaning 11  
 in the search for food,  
 bartering their treasures  
 for bare sustenance.

## LAMENTATIONS II

- " Behold, O thou Eternal,  
 how I am abased !
- 12 And you who pass by, look,  
 look all of you and see  
 if there is any agony like this  
 dealt out to me,  
 by the Eternal in his anger fierce  
 afflicting me.
- 13 He sent a fever down  
 to waste my limbs ;  
 he spread a net to catch my  
 feet ;  
 he thwarted me ;  
 faint he left me and forlorn,  
 all the day long.
- 14 He singled out my sins,  
 then twisted them together,  
 and bound them as a yoke upon  
 my neck,  
 till I am worn ;  
 the Lord has consigned me to a  
 foe  
 whom I cannot withstand.
- 15 The Lord has flouted  
 all my heroes,  
 he has summoned a triumphant  
 host  
 to shatter my warriors ;  
 in the winepress the Lord has  
 trampled  
 upon Judah.
- 16 For all this I weep,  
 tears stream from my eyes ;  
 none beside me to relieve me,  
 none to revive me ;  
 my children lie forlorn,  
 for the foe has prevailed."
- 17 Zion is stretching her hands out,  
 but none relieves her ;  
 for the Eternal has ordered all  
 around  
 to oppose Jacob,  
 and Jerusalem is but to them  
 a fetid rag.
- " The Eternal is right, 18  
 for I did rebel !  
 But listen, O peoples, all of  
 you,  
 look at my agony ;  
 my maidens and my youth  
 are in captivity.
- I called to my allies, 19  
 and they failed me ;  
 in the city my priests and sheikhs  
 are dying of hunger,  
 searching for bare sustenance,  
 and searching all in vain.  
 O thou Eternal, consider my 20  
 anguish,  
 my soul is wretched,  
 my heart writhing,  
 and my vitals burn ;  
 outside, the sword is slaying,  
 and inside, the plague.
- Listen to my moaning, 21  
 with none to relieve me.  
 My foes have all heard of my  
 plight—  
 and they are glad of it,  
 glad thou hast punished me, as  
 thou didst threaten,  
 for my sins.  
 But let their evil hour arrive, 22  
 let them fare as I fare ;  
 as thou hast done to me,  
 so do to them—  
 give them as many groans as mine,  
 a heart as sore ! "
- How the Lord has shamed in his 2  
 anger  
 maiden Sion,  
 hurling from heaven to earth  
 the splendour of Israel,  
 remembering not, on the day of  
 his fury,  
 his Footstool !  
 The Lord has ruined ruthlessly 2  
 the homesteads of Jacob,

## LAMENTATIONS II

- lowering and levelling  
the strongholds of Judah,  
degrading in his wrath  
her king and nobles.
- 3 He has shattered in fierce anger  
all the force of Israel,  
withdrawing his right hand from  
them  
as they faced the foe.  
He has burned in Jacob like a  
fire  
devouring all around.
- 4 Like a foe he has bent his bow,  
and fitted his arrows ;  
he slaughters and kills the chil-  
dren,  
the delight of our eyes,  
in the tent of maiden Zion he  
pours out  
like fire his fury.
- 5 The Lord has become our enemy,  
ruining Israel,  
ruining all her citadels  
and shattering her strongholds,  
heaping upon maiden Zion  
wails and woe.
- 6 He has torn the fence down like a  
robber,  
demolished his own shrine,  
abolished within Zion  
feast and sabbath,  
spurned aside in indignation  
king and priest alike.
- 7 The Lord has discarded his own  
altar,  
scorned his sanctuary,  
and let the foe lay hands upon  
the ark of the compact.  
What shouts they raised in the  
Eternal's house,  
as in an orgy !
- 8 The Eternal was determined to  
destroy  
the walls of maiden Zion ;
- he planned it all,  
his hand was in the havoc ;  
rampart and wall—he made them  
all  
lament and totter.
- Her gates have sunk to the 9  
ground,  
her bars are broken.  
Her king and nobles are exiled ;  
there is no law ;  
her very prophets are without  
a vision from the Eternal ;  
they sit in silence on the ground,  
the sheikhs of maiden Zion ; 10  
and, with dust flung on their  
heads,  
with sackcloth round their loins,  
with head bowed to the ground,  
there are the maids of Jerusa-  
lem !
- My eyes are worn with tears, 11  
my soul is wretched,  
my heart is melting  
for the wreck of my people,  
for babies and infants swooning  
in the city-streets,  
crying to their mothers 12  
for their food,  
swooning like men wounded  
in the city-streets,  
gasping out their lives  
in their mothers' bosom.
- To what can I compare you, 13  
dear Jerusalem ?  
To what can I liken you, for your  
comfort,  
O maiden Zion ?  
Your wreck is vast as the ocean ;  
who can repair you ?  
Your prophets ? ah, their dreams 14  
for you  
were false and flattering ;  
they never made you see your sin,  
to save you from captivity—

## LAMENTATIONS III

- all the dreams they had for you  
deceived you and misled you.
- 15 Now all who pass  
clap their hands over you,  
hissing and tossing their heads  
over maiden Jerusalem ;  
" So this is the peerless Beauty,  
the Joy of all the earth ? "
- 16 Your foes all yell  
against you,  
hissing with clenched teeth,  
" We have ruined her !  
This is the day we longed for !  
It has come, we see it at last ! "
- 17 The Eternal has done as he  
planned,  
has carried out his word,  
as he fixed long ago ;  
he wrecks you ruthlessly,  
makes foemen rejoice over you,  
and swells their forces.
- 18 Cry aloud to the Lord,  
O maiden Sion !  
let the tears stream down  
by day and night,  
give yourself no respite,  
give your eyes no rest.
- 19 Rise and cry in the night,  
as the night-watches come  
round,  
pour out your heart like water  
before the Lord,  
lift hands of prayer to him  
over what he has done to you :
- 20 " Consider, O Eternal,  
whom thou art handling thus !  
Are women to eat their children,  
the babes they have fondled ?  
Are priests and prophets to be  
murdered  
in thy sanctuary ?
- 21 All over the street they lie,  
both young and old,
- my maidens and my youth  
killed without quarter,  
slain by thee, on thy day of  
anger,  
slaughtered without pity ;  
thou hast summoned the terrors of  
war all around  
to a triumph,  
and all whom I nursed and nur-  
tured  
the foe has destroyed,  
not a soul has escaped, not one  
survived,  
on the day of thine anger."
- I am the man who has suffered  
under the rod of his anger ;  
I am the man he has been leading  
on a dark, unlighted road ;  
he has baffled me over and again,  
all the day long ;  
he has worn away my skin and  
flesh,  
and broken my bones ;  
he has piled troubles up against  
me,  
right round my head ;  
he has made me dwell in the  
dark,  
like men long dead ;  
he has walled me round, till I  
cannot go out,  
he has loaded me with chains ;  
and when I fain would cry for  
help,  
he stops my prayer ;  
he blocks my way with boulders,  
till my course is twisted ;  
he lurks for me like a bear,  
like a lion in ambush ;  
he has chased me and mangled  
me  
and left me all forlorn ;  
he has bent his bow and made me  
a target for his arrows ;  
he has driven his shafts home,  
right into me ;



## LAMENTATIONS III

- |  |   |
|--|---|
| <p>14 I am the butt of all nations,<br/>the burden of their satire all<br/>day long.</p> <p>15 He has filled me up with bitter<br/>herbs,<br/>and sated me with wormwood ;</p> <p>16 he has broken my teeth with<br/>gravel,<br/>and covered me with ashes.</p> <p>17 He has bereft me of all bliss,<br/>I forget what it is to prosper,</p> <p>18 I said, " My strength is gone,<br/>and my hope in the Eternal ! "</p> <p>19 The thought of my stress and<br/>scattering<br/>is bitterness to me ;</p> <p>20 my soul is always thinking of it,<br/>and is crushed within me.</p> <p>21 But I will call to mind,<br/>to give me hope,</p> <p>22 that the Eternal's love is lasting,<br/>and will never fail.</p> <p>23 " Fresh every morning is thy kind-<br/>ness,<br/>great is thy faithfulness ! "</p> <p>24 The Eternal is my allotted share,<br/>I say,<br/>therefore I will hope in him.</p> <p>25 The Eternal is good to those who<br/>wait for him,<br/>to a soul that seeks him.</p> <p>26 It is good to wait in silence<br/>for the help of the Eternal ;</p> <p>27 it is good to bear without a word<br/>the rebuke of the Eternal ;</p> <p>28 let a man sit alone in silence,<br/>since it is the Eternal's hand ;</p> <p>29 let him lay his lips to the dust—<br/>there may be hope for him ;</p> <p>30 let him offer his cheek to the<br/>striker,<br/>and suffer all man's taunts.</p> <p>31 For the Lord will not always<br/>discard life ;</p> <p>32 he wounds, but he has pity,<br/>so rich is his love ;</p> | <p>he is loth to pain or grieve 33<br/>the sons of men.</p> <p>When a whole people is taken 34<br/>prisoner<br/>and downtrodden,<br/>when a man is deprived of his 35<br/>rights,<br/>under the eyes of the Most<br/>High,<br/>when a man does not get justice, 36<br/>does the Lord not see it ?</p> <p>Who can carry out his will, 37<br/>unless it is the Lord's order ?</p> <p>Are not weal and woe alike 38<br/>decreed by the Most High ?</p> <p>Then why should mortal men 39<br/>complain,<br/>when they are punished for<br/>their sins ?</p> <p>Let us scan and search our lives, 40<br/>let us return to the Eternal,<br/>lifting our hearts up with our 41<br/>hands<br/>to God in heaven ;</p> <p>" The sin is ours, we have re- 42<br/>belled,<br/>and thou—thou hast not par-<br/>doned ;<br/>thou hast veiled thy face in anger, 43<br/>pursuing us without pity ;<br/>thou hast covered thyself with a 44<br/>cloud<br/>no prayer can pierce ;<br/>thou hast made us mere scum 45<br/>and refuse<br/>in the world ;</p> <p>our foes all yell 46<br/>against us ;<br/>dismay and destruction befall us, 47<br/>ravage and ruin."</p> <p>Tears are flooding from my eyes 48<br/>for the ruin of my people ;<br/>my eyes are sore with sorrow 51<br/>for all the woes of my city ;<br/>my eyes stream without ceasing, 49<br/>without rest,</p> |
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## LAMENTATIONS IV

50 till the Eternal will look down  
from heaven above.

52 They have chased me like a bird,  
with no reason for their hate ;

53 they dropped me to die in a dun-  
geon,  
flinging stones at me ;

54 waters flowed over my head,  
" I am lost," I said.

55 From the depth of the dungeon I  
called,  
O Eternal, to thee ;

56 thou didst hear me crying,  
" Give ear to my plea " ;

57 thou camest at my call,  
bidding me, " Fear not."

58 O Lord, thou didst take my part  
and save my life.

59 And now thou seest my wrongs ;  
oh vindicate me !

60 Thou hast seen all the revenge  
they have plotted against me,

61 hast heard all the insults  
they plotted against me,

62 the talk of the men who attack  
me,  
their muttering all the day long.

63 Look at them, sitting or rising—  
I am the burden of their satire !

64 Thou wilt requite them, O Eternal,  
for all they have done ;

65 thou wilt blind their vision—  
thy curse be upon them !—

66 thou wilt chase them angrily,  
and crush them out of life.

4 Ah ! how the gold is dimmed,  
the gold so pure !  
the sacred gems are scattered  
over every street ;

2 the priceless sons of Sion,  
worth their weight in gold,  
count no more than crockery,  
mere pots of clay !

3 Even jackals give the breast  
and suckle their whelps ;

but the women of my people are  
cruel  
as the ostrich wild ;  
for the tongue of the nursling  
cleaves for thirst  
to the roof of its mouth,  
the children beg for food,  
and no one gives it.

Those who fared on dainties  
rot upon the street ;  
those who lay on scarlet rugs  
huddle on an ash-heap.  
The guilt of my people was  
greater  
than even the sin of Sodom,  
Sodom that fell in a flash,  
ere any could wring his  
hands.

Her headmen were brighter than  
snow,  
and whiter than milk,  
ruddier than rubies,  
their bodies veined like sap-  
phires ;  
and now they look more darksome  
than the night—  
none knows them as they pass—  
their skin drawn tight over the  
bone,  
dry as a stick.

Better to die by the sword  
than by starving,  
stabbed to death by hunger  
suddenly in the field !  
The hands of tender women  
have sodden their own children,  
making that their food,  
amid the wreck.

The Eternal has carried out his  
fury,  
vented his hot anger,  
lit a fire in Sion  
that burns her to the base.

## LAMENTATIONS V

12 None could believe, no king,  
no man in all the world,  
that foe or enemy could ever enter  
inside Jerusalem.

13 It was all for the sin of her  
prophets,  
for the crime of her priests,  
who shed in her  
the blood of the just.

14 Now, stained with blood, they  
wander  
blindly about the streets,  
brushing against men  
they once avoided.

15 Men shout to them, "Begone!  
you are unclean!  
begone! avoid us!"

So they stagger and wander  
abroad,  
finding no shelter;

16 the Eternal himself has scattered  
them,  
caring nothing for them,  
regardless of the priests,  
and heedless of the prophets.

17 Our eyes are strained and failing,  
as we look for aid unavailing;  
we are watching for a nation  
that never brought salvation.

18 Foes dog our steps,  
till we dare not walk abroad;  
our days are numbered and over,  
for our end has come.

19 More swift were our pursuers  
than eagles of the air,  
hunting us over the hills,  
ambushing us on the wolds;  
20 they trapped the king, the Eter-  
nal's choice,  
the breath of our lives,  
of whom we said, "Under his reign  
we shall hold out, among the  
nations!"

Rejoice and be glad in your 21  
home-land,

O maiden Edom!  
But the cup will come round to  
you,  
and leave you drunk and dis-  
hevelled.

Sion, your guilt is over and gone— 22  
no more exile for you!

But, Edom, your guilt shall be  
punished,  
your sins laid bare!

Consider our plight, O Eternal, 5  
ah, look at our disgrace—

our heritage handed to foreigners, 2  
our homes to aliens;

fatherless orphans are we, 3  
our mothers are like widows;

we must buy our own water, 4  
our wood has to be paid for;

we surrendered to the foe, 6  
thinking to get food enough;

but they have borne hard on 5  
us,

we toil and get no rest.  
Our fathers sinned; they are no 7  
more,

but we must bear their guilt.  
Slaves lord it over us, 8  
with none to rescue us;

we get in our corn at the risk of 9  
our lives

from Arabs of the desert;  
our skin glows like an oven, 10  
with the fever-heat of famine.

Women are ravished in Sion, 11  
and girls in the towns of

Judah;  
nobles hung up by the hand, 12  
and sheikhs outraged.

Nobles stoop to grind at the 13  
mill,

lords stagger with loads of  
logs;

no sheikhs sit at the city-gates, 14  
no young men at their music!

## LAMENTATIONS V

- |  |   |
|--|---|
| 15 Gone all that gave our hearts<br>delight,<br>our dancing turned to mourn-<br>ing ;<br>16 the crown has fallen from our<br>head !<br>Ah, woe to us, we have sinned !<br>17 And this makes our heart faint,<br>and this makes our eyes<br>dim,<br>18 that Sion hill lies desolate,<br>with jackals roaming over it. | Thou art enthroned for ever, O 10<br>Eternal,<br>reigning from age to age.<br>Why wilt thou never remember 20<br>us,<br>forsaking us all these years ?<br>Restore us, O Eternal, let us re- 21<br>turn,<br>renew our days as of yore—<br>unless thou hast utterly discarded 22<br>us<br>in anger all too sore ! |
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## EZEKIEL

1 It was in the thirtieth year, on the fifth day of the fourth month, as I was among the exiles at the river Kēbar, that heaven opened  
2 and I saw visions of God. [[It was on the fifth day of the month, in the fifth year of king Jehoiakin's  
3 exile, that the word of the Eternal came to the priest Ezekiel the son of Buzi, in the land of the Chaldeans, at the river Kēbar.]] The hand of the Eternal was on me in  
4 a trance, and as I gazed, there was a storm-wind blowing from the north!—a huge cloud with fire flashing out of it, and with a sheen encircling it and issuing  
5 from it, the colour of amber. Out of it appeared the forms of four Creatures, and this was their appearance: they had the same  
6 form, each with four faces and  
7 four wings, with limbs straight and gleaming like burnished bronze, and with the soles of their feet rounded like the feet of  
8 calves. Under their wings, on the four sides of them, were human hands. As for their four faces  
9 and wings—their wings touched one another, and their faces never turned as they moved; each  
10 moved straight forward. As for the likeness of their faces—all four had in front the face of a man, on the right the face of an eagle, on the left the face of a bull,

and the face of an eagle at the back. Their wings were stretched  
11 out, one pair to touch the next Creature, the other pair to cover the body. Each moved straight  
12 forward; wherever the Spirit impelled them to go they went, never turning as they moved. Also, in the middle of the Crea-  
13 tures there was Something moving to and fro, like glowing coals, like torches, a fire that gleamed and flashed out lightning. As I gazed,  
14 there was a wheel on the ground beside each of the four Creatures!  
15 The wheels were the colour of a  
16 topaz, and all four had the same shape, arranged as if one wheel were inside the other. When they  
17 moved, they moved in any direction that their four sides faced, never turning as they moved. The  
18 fellos and spokes of the four, I saw, were full of eyes all round. Whenever the Creatures moved,  
19 the wheels moved with them, and whenever the Creatures rose from the earth, the wheels rose with them; wherever the Spirit im-  
20 pelled them to go they went, for a living Spirit was in the wheels. When the Creatures moved, they  
21 moved; when the Creatures stood still, they stood still; when the Creatures rose from earth, they rose; for a living Spirit was in these wheels.

## EZEKIEL II, III

22 Above the Creatures there was the semblance of a vault, which looked like crystal, stretching  
23 over their heads, and under the vault their wings were level, one pair of each touching the next  
Creatures and one pair covering  
24 their bodies. Whenever they moved, I heard their wings sound like the sound of many waters, like the thunder of the Almighty, the sound of a tumult like the sound of a host; when they stood still, they dropped their wings.  
26 Above the vault over their heads was the semblance of a throne, blue like a sapphire, and on the throne-like appearance there was the semblance of a human form;  
27 from the waist upwards I saw something glowing like amber or fire, from the waist downwards there was something resembling fire, while all around there was a  
28 bright halo like the rainbow that appears in the clouds after the rain. Such was the appearance of what resembled the Splendour of the Eternal.

When I saw it, I fell on my face; then I heard the voice of one  
2 speaking; he said to me, "Son of man, stand up and I will speak to  
2 you." As he spoke, the Spirit entered me and made me stand upon my feet. I heard him  
3 address me. "Son of man," he said, "I am sending you to the Israelites, to a rebellious race who have rebelled against me;  
4 against me down to this day. I am sending you to them, impudent and obstinate that they are, and you must tell them what the  
5 Eternal says. Whether they will listen or refuse to listen (for they

are a rebellious folk), they shall learn that there is a prophet among them. Son of man, fear 6 them not, fear not what they say, although they cut and wound you, although they strike and sting you—fear not what they say, dread not their scowls (for they are a rebellious folk). Tell them what 7 I say, whether they will listen or refuse to listen (for they are a rebellious folk). Son of man, 8 listen to what I say; be not rebellious like this rebellious folk; open your mouth and eat what I am giving you." Then I looked, 9 and there was a hand stretched out to me, holding a written scroll! When he unrolled it before me, it 10 was written all over, outside as well as inside, with laments and dirges and woes. "Son of man," 3 he said, "eat this scroll, then go and speak to Israel." So I opened 2 my mouth and he made me eat the scroll, telling me, "Son of man, 3 swallow and digest this scroll I am giving you." When I ate it, the scroll tasted sweet as honey in my mouth. "Son of man," he said to 4 me, "go to Israel and speak my words to them. It is to no people 5 of a foreign tongue or a difficult language that you are sent, but to Israel. It is to no foreign nations 6 whose language you could not understand. No, if I sent you to them, they would listen to you! But Israel will not listen to you, 7 for they will not listen to me. Defiant and stubborn are they, every one of them. But I will 8 make you as defiant and as stubborn, I will make your temper un- 9 yielding as adamant, harder than flint; fear them not, dread not their scowls (for they are a re-

## EZEKIEL IV

10 bellious folk). Son of man," he added, "attend and listen to all I  
11 tell you; then go to the exiles, to the members of your race, and tell them what the Eternal says, whether they will listen or refuse to listen."

12 Then the Spirit picked me up (I heard behind me a loud sound of rustling as the Splendour of the  
13 Eternal rose from its place; it was the noise made by the wings of the Creatures touching one another and by the wheels beside them)—

14 the Spirit picked me up and carried me away; I went away hot and indignant (for the hand of the Eternal pressed hard upon me),  
15 and reached the exiles living at Tel-abib by the river Kēbar. There I sat for seven days among

16 them, overwhelmed. At the end of seven days this word from the  
17 Eternal came to me: "Son of man, I appoint you a sentinel to Israel;

whenever you hear a word from me, you must give them my warning.  
18 When I tell the wicked, 'You must die,' if you do not warn him, if you say nothing to warn the wicked from his wicked course, in order to save his life, then that wicked man shall die for his iniquity, but I will hold

19 you responsible for his death. If you do warn the wicked, and if he will not give up his wickedness and wicked course, he shall die for his iniquity, but you have saved

20 yourself. Again, if a good man gives up his goodness to commit iniquity, when I put temptation before him, he shall die, because you have not given him warning, he shall die of his sin, for the good deeds he has done shall not be remembered; only, I will hold you

responsible for his death. But if 21 you warn the good man not to sin, and if he does not sin, he shall live, because he took warning; and you have saved yourself."

The hand of the Eternal was 22 upon me in a trance. He said to me, "Get away to the valley, and I will talk to you there." So I 23

started off to the valley, and there stood the Splendour of the Eternal, like the Splendour I had seen beside the river Kēbar! I fell on my face. But the Spirit entered 24

me and set me on my feet; then he spoke to me, saying, "Go and shut yourself up inside your house. Son of man, you are to be roped 25

and bound, and never to go out to them; I will make your tongue 26

cleave to your palate, till you cannot talk or censure them (for they are a rebellious folk). But when 27

I talk to you I will open your mouth, and you must tell them what the Lord the Eternal says, whether they listen or refuse to listen (for they are a rebellious folk).

Son of man, take a brick and put 4 it in front of you; trace upon it a city, the city of Jerusalem, and lay 2 siege to it, run trenches, raise a mound against it, pitch troops against it, and place battering rams around it. Also take an iron plate 3 and place it as an iron wall between yourself and the city; turn your face to it, to make it besieged, and lay siege to the city. This is an omen for Israel. Then lie on your 4 left side. I am making you bear the punishment of Israel; you must bear it for the number of days you lie upon your side. I assign 5 you for the years of their punish-

## EZEKIEL V

ment an equal number of days, one hundred and ninety; so shall you bear the punishment of Israel.

6 And, when you have completed this, you must lie on your right side and bear the punishment of Judah for forty days; a day for a year I assign you. As for the siege of Jerusalem, you must turn your face and bare your arm and prophesy against the city. And I fasten you with cords that you may not turn from one side to the other till you complete the days of your siege. During the days you are lying on your side . . . you must ration your food, eating only eight ounces a day and eating at fixed intervals, and you must ration your water, drinking only two pints and at fixed intervals.

16 Son of man," he added, "I will break the support of their life in Jerusalem; they will have to ration their bread with anxious faces and ration their water in dismay, till they lack bread and water and are all dismayed and waste away under their punishment. But take wheat and barley, beans and lentils, millet and spelt, put them into a single vessel and make some food for yourself; eat it cooked like barley cakes, and bake it before their eyes on human dung, telling them this from the Eternal, the God of Israel, 'So shall the Israelites have to eat impure food among the nations.'

14 "But, O Lord the Eternal," I said, "never from my boyhood have I defiled myself, never have I eaten anything that died a natural death or was torn to pieces, never have I touched a morsel of carrion!"

15 "Well," he said to me, "I will let you have cows' dung instead of

human dung, to prepare your food.

Son of man, take a sharp sword<sup>5</sup> and ply it like a barber's razor, running it over your head and beard. Then take a pair of scales and divide the hair; burn a third<sup>2</sup> of it in the fire that is blazing inside the city after the siege is over, strike a third of it with the sword all round the city, and scatter a third of it to the winds. [[However, take a few hairs and<sup>3</sup> wrap them in the fold of your robe; of these again take and<sup>4</sup> burn some in the fire.]] Then give this message from the Lord the Eternal to the whole community of Israel: This Jerusalem! I<sup>5</sup> placed her in the centre of the nations, with the lands of the world around her, and she has<sup>6</sup> rebelled against my laws and orders, sinning worse than the nations and the lands around her; for her folk have set aside my orders and they have not lived by my laws. This therefore is the<sup>7</sup> sentence of the Lord the Eternal: Because you have been worse rebels than the nations around you, because you have not lived by my laws nor followed my orders but have followed the practices of the nations around you, therefore—it<sup>8</sup> is the sentence of the Lord the Eternal—I am against you, I am; I will inflict punishment upon you before the eyes of the nations, and do to you what I<sup>9</sup> have never done before, a thing that I will never do again, owing to all your detestable deeds. Within you, fathers shall eat their<sup>10</sup> sons, and sons shall eat their fathers! I will inflict punishment upon you, and scatter all your



## EZEKIEL VI

11 survivors to the winds. By my life!—it is the sentence of the Lord the Eternal—as you have polluted my sanctuary with all your loathsome and detestable impieties, I am going to cut you down, I will have neither mercy  
12 nor pity; a third of your folk shall die within your walls of pestilence and famine, a third shall fall by the sword around your walls, and a third I will scatter to the four winds and pursue them with a  
13 sword. Thus my anger shall be visited on them and my fury appeased; it will ease my mind, and it will let them know that I the Eternal spoke in just resentment when I visited my fury upon  
14 them. I will turn you into a desolate ruin, an object of scorn  
15 to every passer-by; you shall be scorned and derided, a warning and a wonder to the nations around you, when I inflict punishment upon you in anger and fury  
16 and my furious rebukes, when I hurl at you my deadly arrows to destroy you, when I send famine after you and break the support of  
17 your life, when I send wild beasts to prey upon you, when pestilence and bloodshed sweep across you, and I send the sword against you. I the Eternal have given sentence.”

6 This word from the Eternal came to me: “Son of man, turn to the mountains of Israel and  
3 prophesy thus to them: O mountains of Israel, listen to the word of doom from the Lord the Eternal. The Lord the Eternal declares to the mountains, the hills, the ravines, and the valleys: I bring a sword against you, I will  
4 destroy your shrines, your altars

shall be demolished, your sun-pillars shattered, your corpses laid 5 low in front of your idols, and your bones scattered about your altars. Wherever people dwell, 6 the villages shall be laid waste and the shrines ruined, that your altars may be waste and desolate, that your idols may be shattered to nothing, that your sun-pillars may be cut down, and all you have constructed blotted out; men 7 shall fall slain among you, and you shall learn that I am the Eternal. But when some of you escape the 8 sword and are scattered in foreign lands, then those of you who 9 escape will remember me amid the nations where they lie in exile, remembering that I will crush the hearts that break their troth with me and the eyes that turn lustfully to their idols; they shall loathe themselves for the wickedness they have committed, for all their detestable ways, and learn that I 10 am the Eternal—it was not in vain that I said I would bring this evil upon them.

Clap your hands, says the Lord 11 the Eternal, stamp your feet, and shout ‘Aha!’ for all the detestable deeds of Israel; for they shall fall by the sword, by famine, and by pestilence. He who 12 is far away shall die of pestilence, he who is near shall fall by the sword, and he who is besieged shall die of famine; so will I glut my fury upon them. They 13 shall learn that I am the Eternal, when their slain men lie among their idols around about their altars, at every shrine on the top of every hill and under every green tree and below every leafy terebinth, where they used to offer

## EZEKIEL VII

14 fragrant smoke to their idols. I will strike at them and lay the land waste and desolate, wherever they dwell, from the south desert up to Riblah; it will teach them that I am the Eternal."

\* \* \*

7 This word from the Eternal 2 also came to me: "Son of man, here is the Lord the Eternal's message for the land of Israel. 'The hour has come, the hour has come, on the four quarters of the 8 land! The hour has come for you; I will hurl my wrath upon you and punish you for your conduct and requite you for all your 4 detestable doings; I will have neither mercy nor pity, I will requite you for your conduct and confront you with your detestable doings; it will teach you 5 that I am the Eternal. [[Evil on evil! says the Lord the Eternal— 6 it is coming, the hour has come, the hour is striking, and striking at you, the hour and the end! 7 Your doom has come, O dweller in the land! The time draws on, the day is near, a day with panic and no merry shouts upon the hills. 8 Soon will I vent my fury on you and execute my anger against you, I will punish you for your conduct and requite you for all 9 your detestable doings; I will have neither mercy nor pity; I will visit your doings on your head, and confront you with your detestable deeds; it will teach you that I, the Eternal, can strike.]] 10 Here is the day! It has dawned! Your doom appears; your sin has blossomed and your 12 pride has budded... The time has come, the day draws near! The buyer need not rejoice, and the

seller need not lament, for wrath falls upon the entire city. Never, 13 so long as they live, shall the sellers get back to their estates, and none shall prosper by iniquitous dealing.

The trumpet is sounded, and 14 all is prepared; but none marches out to the fight, for my wrath falls upon the entire city. Outside, the 15 sword; inside, pestilence and famine! A man in the open country falls by the sword, a man inside the city is consumed by famine and by pestilence; and if 16 any survivors escape, they shall all be hiding in the hills, mourning over their sins, moaning like doves of the valley. Their hands shall 17 all be limp, their knees as weak as water; they shall put sackcloth 18 round their waist and shave their heads, they shall be covered with terror, their faces with shame; they shall fling their silver into 19 the streets and loathe their gold with disgust; for on the day of the Eternal's anger no silver or gold can save them or satisfy their appetite. Money has been their ruin and their sin; they prided 20 themselves upon the beauty of their silver and their gold, and made out of them detestable and loathsome idols; therefore I will 21 make their temple a disgust to them and hand it over to foreigners as plunder and to knaves of the world as booty, to profane it; I 22 will turn my face away and let these creatures profane my precious place; robbers shall invade it and profane it and disorder it. For the land is full of bloody 23 crimes, the city is filled with violence. So I will bring in the 24 worst of pagans to take possession

## EZEKIEL VIII

of the houses, and I will put an end to the strength on which the land prided itself, and let their  
25 sanctuaries be profaned. When anguish comes, they shall seek peace, and peace there shall  
26 be none. Disaster on disaster, rumour upon rumour! The prophet is deprived of vision, the priest is bereft of instruction, and aged counsellors have not a word  
27 to say; the authorities shall be wrapt in dismay, and the common folk shall be a-tremble. I will treat them as they have behaved, and punish them for their practices—to teach them that I am the Eternal.’”

\* \* \*

8 In the sixth year, on the fifth day of the sixth month, as I was sitting in my house, with the sheikhs of Judah sitting in front of me, the hand of the Lord the Eternal fell upon me in a trance.  
2 As I gazed, there was a form resembling a man!—from the waist downwards, like fire, and from the waist upwards, glowing  
3 like amber. He put out the form of a hand and caught me by a lock of my hair; then the Spirit lifted me between earth and heaven and brought me, in visions of God, to Jerusalem, to the door of the north gateway into the inner court where the idol stood which provoked the Eternal to resentment.  
4 There stood the Splendour of the God of Israel, as I had seen it in  
5 the valley! “Son of man,” he said to me, “turn your eyes to the north.” So I turned my eyes to the north, and there, north of the gate opposite the altar, stood this  
6 idol which he resented! “Son of man,” he said, “do you see what

they are doing? Do you see the horrible impieties that the Israelites are practising here, forcing me to leave my sanctuary? You shall see worse than that.” And he  
7 took me to the door of the court. As I looked, I saw a hole in the wall. “Son of man,” he said, 8  
“break through the wall.” So I broke through, and there was a door! “Go inside,” he said, “look  
9 at the detestable impieties they are practising here.” So I went 10  
and looked; there, pictured all round the wall, were all kinds of vermin and reptiles, loathsome representations, and all the idols of Israel! In front of them stood 11  
seventy of the sheikhs of Israel, with Jaazaniah the son of Shaphan, every man holding a censer, from which rose the scent of incense in clouds. “Son of man,” he said, 12  
“do you see what the sheikhs of Israel are doing in the dark, each offering incense to his idol? They think, ‘The Eternal cannot see us, the Eternal has left the land.’”  
Then he added, “You shall see 13  
still worse”; and he took me to 14  
the outer door of the north gateway into the Eternal’s temple, where I saw women wailing for Tammuz. “Son of man,” he said, 15  
“do you see that? You shall see even worse.” And he took me 16  
back into the inner court of the Eternal’s temple, where, at the very door of the temple of the Eternal, between the porch and the altar, I saw about twenty-five men, with their backs to the temple of the Eternal and their faces turned to the east, worshipping the sun in the east. “Do you 17  
see that, O son of man?” he asked. “And is it too slight

## EZEKIEL IX, X

a thing for Judah to practise these detestable impieties of theirs here? Must they also fill the land with violence and anger me still further?

They are filling my nostrils with their stench! But I will take action in my fury, I will have neither mercy nor pity upon them [[I will not listen to them, even if they call to me at the pitch of their voices]].”

9 Then I heard him shouting at the pitch of his voice, “Come here, you executioners of the city, each 2 with his deadly weapon!” And six men came from the direction of the upper gate that faces north, each holding a battle-axe, and accompanied by another man in linen dress, with a writer’s ink-horn at his side. They passed inside the temple, and stood at 3 the bronze altar. Now the Splendour of the God of Israel had ascended from the kherubs on which it rested and gone to the threshold of the temple. He called to the man in linen, with 4 the writer’s ink-horn, and said to him, “Go through the city of Jerusalem and put a mark upon the foreheads of the men who bewail and bemoan all the detestable impieties that are being 5 practised here.” And I heard him say to the others, “Follow him through the city and strike, with- 6 out mercy or pity, kill old men, young men, maidens, children, women—kill them, kill, but never touch anyone with the mark; and begin at my sanctuary.” So they began with the sheikhs in 7 front of the temple. “Pollute the temple,” he cried, “fill the temple-courts with corpses; then out to the city!” So they went

off to kill throughout the city. While they were killing, I was left alone; and I fell on my face, crying, “Ah, Lord Eternal! wilt thou destroy all that is left of Israel, in this outburst of thy fury against Jerusalem?” He answered, “The iniquity of Israel and Judah is enormous, the land is full of bloodshed, the city is full of rampant injustice; for men think that the Eternal has left the land, the Eternal will never see them. No, I will have 1 neither mercy nor pity upon them, I will make them suffer for their conduct.” And the man in 1 linen with the ink-horn made his report: “I have obeyed thine orders.” He said to the man in 1 linen, “Go in between the whirling 2 wheels under the kherubs, fill your hands with blazing coals from the fire between the kherubs, and scatter the coals over the city.” I saw him go in. When he went 3 in, the kherubs were standing on the south side of the temple; a cloud filled the inner court. When 4 the Splendour of the Eternal ascended from the kherubs and went to the threshold of the temple, the temple was filled with the cloud, and the inner court was filled with radiance from the Splendour of the Eternal. The 5 noise made by the wings of the kherubs was heard even in the outer court, loud as the thunder of God Almighty when he speaks. So, when he told the man in linen 6 to take some fire from between the whirling wheels, between the kherubs, he put his hand into the 7 fire between the kherubs and took some; then he went out. As I 8 gazed, I saw four wheels beside the

## EZEKIEL XI

kherubs, one beside each of the kherubs ; they resembled a topaz in colour ; all four had the same shape, and they were arranged as if one wheel were inside the other.

11 When they moved, they moved in the direction of any of their four sides, never turning as they moved, but following their front wherever it faced. The felloes and spokes of the four wheels were full of eyes all round, and I myself heard the wheels called "the whirling wheels." Whenever the kherubs moved, the wheels moved with them ; whenever the kherubs spread their wings to rise from the earth, the wheels never left them ; when the kherubs stood still, the wheels stood still, and when the kherubs rose, they rose along with them—for a living Spirit was in the wheels. Then the Splendour of the Eternal left the threshold of the temple and stood over the kherubs ; I saw the kherubs spread their wings and rise from the earth as they withdrew, accompanied by the wheels ; they stood outside the door of the east gateway into the Eternal's temple, and over them was the Splendour of the God of Israel. These were the Creatures I had seen at the river Kēbar under the God of Israel ; I recognized them as kherubs. Each had four faces and four wings, and under their wings the semblance of human hands. As for the semblance of their faces, they were the faces I had seen at the river Kēbar.

11 The Spirit lifted me up and brought me to the eastern gateway of the Eternal's temple ; and

there, at the door of the gateway, I saw twenty-five men, among whom I noticed Jaazaniah the son of Azzur and Pelatiah the son of Benaiah, the popular leaders ! "Son of man," he said to me, 2 "these are the men who make wicked plans and offer evil counsel in this city ; they argue, 'Houses 3 have been recently rebuilding ; all is well ! The city is a cauldron, and we are the flesh, safe inside it !' So prophesy against them, 4 prophesy, O son of man." Then 5 the Spirit of the Eternal seized me ; he said to me, "Utter this word from the Eternal : 'So you think, O Israel ! I know what occurs to your mind ! But it is 6 the many men you have murdered in this city, heaping the streets with their corpses, it is these 7 murdered men, laid low by you, it is they—says the Lord Eternal—they who are to be the flesh inside this cauldron of a city ; as for you, I will drag you out of it. You are in terror of the sword, 8 and I will bring the sword upon you—says the Lord the Eternal. Out of the city I will drag you, 9 and hand you over to foreigners ; I will inflict punishment upon you, by the sword shall you fall, 10 and I will punish you at the far borders of Israel—to teach you that I am the Eternal. This city 11 shall be no cauldron for you ; you shall not be the flesh inside it, safe and sound ! At the far borders of Israel I will punish you—to 12 teach you that I am the Eternal ; for you have not lived by my laws, you have not carried out my orders, you have followed the practices of the nations around you.' " As I was delivering this 13

## EZEKIEL XII

prediction, Pelatiah the son of Benaiah died. Then I fell on my face and cried aloud, "Alas, O Lord Eternal, wilt thou wipe out the survivors of Israel?" Then  
14 this word from the Eternal came to me, "Son of man, the citizens of Jerusalem say of your kinsmen, your fellow-exiles, the entire community of Israel, 'You are far away from the Eternal; this land  
15 belongs to us.' Say this therefore: The Lord the Eternal declares, 'True, I have sent them afar among the nations and scattered them over foreign lands; but I will be a sanctuary for them in their place of exile for a while,  
17 and then—says the Lord the Eternal—I will gather them from the nations and collect them from the countries where they have been scattered and give them the  
18 land of Israel; they shall come back and clear it of all its loathsome and detestable impieties.  
19 And I will give them a new nature and put a new spirit into them, I will remove their hard nature and give them a nature  
20 that can be touched, that they may live by my laws and observe and obey my orders; and they shall be my own people, and I will  
21 be their God. But as for these others, who are devoted to their loathsome practices and detestable impieties, I will make them suffer for their conduct, says the Lord  
22 the Eternal.'" Then the kherubs spread their wings, with the wheels beside them, and the Splendour of the God of Israel over them  
23 both; and the Splendour of the Eternal ascended from the midst of the city and stood upon the mountains to the east of the city.

Then the Spirit lifted me and brought me in the vision back to the exiles in Chaldæa. The vision I saw departed from me, and I told the exiles all that the Eternal had shown me.

This word from the Eternal came to me: "Son of man, you are living among rebellious folk who have eyes and will not see, who have ears and will not listen—a rebellious folk. Son of man, prepare your outfit for exile; let them see you moving in broad daylight, let them see you removing out of your house; perhaps they will understand, though they are a rebellious folk. Let them see you moving your stuff by day, as though for exile; then let them see you leaving yourself in the evening, as exiles leave. Let them see you breaking through the town wall and passing out; let them see you carrying your belongings on your shoulders in the dark; cover up your face, that you may not see the ground—for I have made you an omen for Israel." I did as I was told; I carried out my belongings in open daylight, like an outfit for exile; at night I broke through the town wall, bearing my belongings on my shoulder in the dark. I let them see me. Then in the morning this word from the Eternal came to me: "Son of man, has that rebellious folk Israel never asked you what you were doing? Give them this message from the Lord the Eternal: 'This bearing of a burden applies to the prince and all the Israelites in Jerusalem.' Tell them:

## EZEKIEL XIII

- I am an omen for you :  
 As with me, so with you—  
 to exile, to captivity, you go.
- 12 The prince among you,  
 he shall go out in the dark,  
 by the way he has broken,  
 shouldering his burden,  
 covering up his face,  
 not to see the ground.
- 13 I will fling my net over him,  
 and he shall be caught in my toils ;  
 I will take him to Babylon in  
 Chaldaea  
 [[he will never see it,  
 though he shall die there]],
- 14 and his attendants,  
 his retinue and all his guard,  
 I will scatter to the winds,  
 and pursue them with the sword.
- 15 When I disperse them among the  
 nations and scatter them over  
 foreign lands, then shall they
- 16 realize that I am the Eternal. A  
 few of them I will save from the  
 sword, from famine, and from  
 pestilence, that they may confess  
 all their detestable impieties  
 among the nations of their exile.  
 So shall they learn that I am the  
 Eternal.”
- 17 This word from the Eternal  
 18 came to me : “ Son of man, quake  
 as you eat your bread, tremble  
 anxiously as you drink your water,  
 19 and tell your countrymen that the  
 Lord the Eternal has this word for  
 the citizens of Jerusalem in the  
 land of Israel: ‘ They shall be  
 anxious as they eat their bread  
 and dismayed as they drink their  
 water, for the land is to be stripped  
 of all that it contains, owing to the  
 violence done by all its inhabit-
- 20 ants ; the peopled towns shall be  
 emptied and the land laid desolate.  
 It will teach you that I am the  
 Eternal.’ ”

This word from the Eternal 21  
 came to me : “ Son of man, what 22  
 is this proverb that you have in  
 the land of Israel, ‘ Time passes,  
 but no vision comes to anything ’ ?  
 Tell them this from the Lord the 23  
 Eternal: ‘ I will put an end to  
 this proverb, it shall never be re-  
 peated in Israel.’ Tell them,  
 ‘ The time is coming for the truth  
 of every vision. No more vain 24  
 visions and smooth oracles in  
 Israel ! For I the Eternal will 25  
 speak a word, and my word shall  
 be fulfilled ; it shall not be de-  
 layed, for in your own day, O re-  
 bellious folk, I will both speak the  
 word and fulfil it, says the Lord  
 the Eternal.’ ” This word from 26  
 the Eternal also came to me :  
 “ Son of man, the Israelites are 27  
 saying, ‘ The vision he sees is for  
 a long time ahead ; he is predict-  
 ing about a far-off age.’ Tell 28  
 them this word from the Lord the  
 Eternal: ‘ None of my words  
 shall be delayed, but what I say  
 shall be done, says the Lord the  
 Eternal.’ ”

This word from the Eternal 13  
 came to me : “ Son of man, pro- 2  
 phesy against the prophets of  
 Israel, and give them this pro-  
 phetic word from the Eternal.  
 ‘ The Lord the Eternal declares : 3  
 Woe to the fools of prophets who  
 only prophesy from what they feel,  
 without a real vision ! O Israel, 4  
 your prophets are like jackals  
 burrowing among the ruins !  
 You prophets never man the 5  
 breach, you never build walls for  
 the folk of Israel, to make a stand  
 upon the day when the Eternal  
 summons to the fray. Yours are 6  
 false visions, lying oracles ! You

## EZEKIEL XIV

give 'the word of the Eternal,' and the Eternal never sent you! And you expect your words to be fulfilled! To cry 'the word of the Eternal,' when the Eternal has not spoken, is this not a vain vision, a lying oracle of yours? Therefore the Lord the Eternal proclaims: because your words are vain, your visions false, I am against you, says the Lord the Eternal; my hand shall be against the prophets who see false visions and utter lying oracles. They shall have no place in the council of my people, they shall not be on the register of Israel, they shall not be allowed inside the land of Israel—it will teach you that I am the Eternal. Since they mislead my people by saying 'All is well,' when all is not well, since these daubers whitewash any flimsy wall run up to safeguard the people, tell such daubers that a deluge of rain is coming, huge hailstones shall come down, and a stormy blast shall break out, till down falls the flimsy wall; and then you will be asked, will you not, 'What about your whitewash?' The Lord the Eternal proclaims: I will let loose a stormy blast in my wrath, a deluge of rain in my anger, and hailstones in my fury, destroying the wall you daubed with your whitewash, demolishing it till its very foundations are laid bare; the wall shall fall, and crush you under it—to let you know that I am the Eternal. This will satisfy my wrath against the wall and those who daubed it with their whitewash. You will be asked, 'Where is the wall? Where are those who daubed it?—these prophets of

Israel who prophesy about Jerusalem with their visions of "All is well" for her, when all is not well!' The Lord the Eternal has spoken.

Son of man, face the women of your country who only prophesy from what they feel; give them this prophetic word from the Lord Eternal. 'Woe to the women who tie amulets on everybody's wrist and mantle folk of every height in veils, to get hold of human souls! You would get hold of human souls among my people, to make a profit from your trade? You are degrading me among my people for a handful of barley and some bread from your clients; you cheat my people, and they believe your cheats—your spells invoking death on honest folk and promising life to the dishonest! Therefore the Lord the Eternal declares: I am against these amulets you use to snare poor human souls; I will strip them off and let the souls go free whom you would fain control; I will tear off your veils and rescue my people from your sway—to let you know that I am the Eternal. Since your cheats and spells have dismayed honest folk whom I never dismayed, and encouraged the dishonest, till they would not give up their evil life and be saved, there shall be an end to your vain visions and incantations; I will rescue my people from your sway—to let you know that I am the Eternal.'

When some sheikhs of Israel came and sat down in front of me, this word from the Eternal came to me: "Son of man, these men



## EZEKIEL XIV

have taken their idols to their very hearts, they are bent upon the sin that trips them up; am I to  
 4 answer their inquiries? Give them this message from the Lord the Eternal: 'Any man of Israel who takes his idols to his very heart and is bent upon the sin that trips him up, and who consults a prophet, he shall get an answer from myself as heavy as  
 5 all his idols; for I would ruin Israel with their heart's desire, since they have abandoned me for all their idols.' So give Israel this message from the Lord the Eternal: 'Turn away, turn away from your idols, turn your face from all your detestable impieties!  
 7 For anyone belonging to Israel or any alien resident in Israel who abandons me, taking his idols to his very heart and bent upon the sin that trips him up, any such man who consults a prophet in order that the prophet may consult me on his behalf, shall get his  
 8 answer from myself; I will set my face against that man, I will make an example of him, I will make him a byword and exterminate him from my people—to let you know that I am the Eternal.'

9 When a prophet is beguiled into some prophetic utterance, it is I, the Eternal, who have beguiled him; I will strike at that prophet and destroy him out of my people  
 10 Israel. They shall both suffer punishment; the punishment of the prophet shall be like the punishment of the man who consults him—so that Israel may no  
 11 longer go astray from me, nor pollute themselves any longer with all their transgressions; they are

to be my own people, and I am to be their God. The Lord the Eternal has said it."

This word from the Eternal  
 12 came to me: "Son of man,  
 13 when a land sins against me by unfaithfulness,  
 and I strike a blow at it,  
 when I send famine on it, to cut off man and beast,  
 then, even were these three men  
 14 within it, Noah, Daniel, and Eyob,  
 they would save only themselves by their goodness—  
 the Lord the Eternal declares.

Were I to send wild beasts over  
 15 the land, man-eaters,  
 till the land lay waste and empty, after the beasts,  
 then, even were these three men  
 16 within it—  
 by my life! declares the Lord the Eternal—  
 they would not save their sons and daughters,  
 they alone would be saved, and the land lie waste.

Were I to send a sword upon that  
 17 land,  
 saying, 'Sword, sweep through the land!'  
 and were I to cut off man and beast,  
 then, even were these three men  
 18 within it—  
 by my life! declares the Lord the Eternal—  
 they would not save their sons and daughters,  
 they alone would be saved.

Were I to send pestilence upon  
 19 that land,  
 venting my deadly rage upon it, cutting off man and beast,

20 even were Noah, Daniel, and Eyob within it—  
 by my life ! declares the Lord the Eternal—  
 they would not save their sons and daughters,  
 they would save only themselves by their goodness.

21 And how much more, says the Lord the Eternal,  
 when I send my four fatal judgments,  
 sword, famine, evil beasts, and pestilence,  
 to cut off man and beast from Jerusalem ?

22 Should any survive and escape, any sons and daughters,  
 and make their way to you in Babylon,  
 you will be consoled for the evil I have brought on Jerusalem,  
 consoled for all I have inflicted, when you see their life and ways ;

23 yes, it will console you to see their life and ways,  
 you will see I had good cause for all I did,  
 says the Lord the Eternal.”

15 This word from the Eternal came to me : “ Son of man, what use is the wood of the vine, compared with wood from any tree in the forest ? Is it used to make anything ? Is even a peg cut from it, to hang a vessel on ?  
 4 Why, it is flung into the fire for fuel ; the fire consumes its two ends, and the middle is burned up ;  
 5 is it fit then for anything ? Even when it is whole, it is never used for anything ; much less, when

the fire has consumed it, and it is burned up. Well, then, says the Lord the Eternal, as the wood of the vine is flung into the fire as fuel, so I hand over the citizens of Jerusalem ; I set my face against them. They have been taken out of the flames already, but fire shall consume them ; they shall learn that I am the Eternal, when I set my face against them and lay the land desolate for their unfaithfulness to me. The Lord the Eternal has said it.”

This word from the Eternal also came to me : “ Son of man, I put the loathsomeness of Jerusalem before her, and proclaim this word of the Lord the Eternal to Jerusalem : Your origin and birth are from the land of Canaanites ; your father was an Amorite, your mother a Hittite. As for your birth, on the day you were born no one cut your navel-string, no one washed you clean with water, no one rubbed salt on you or swaddled you, none looked with pity on you to do any such service to you ; you were thrown out on the open field, a despised thing, on the day that you were born. But as I passed and saw you weltering in your own blood, I said to you, as you lay thus weltering in your blood, ‘ Live ! ’ I brought you up, till you throve like a plant, growing tall and strong ; you came to womanhood, your breasts were formed, your hair grew long. But you were bare and naked. Then, as I passed, I saw you were ripe for love ; so I spread my robe over you, to cover your nakedness, and pledged myself to you in marriage, making a compact

## EZEKIEL XVI

with you—says the Lord the  
 Eternal. Thus did you become  
 9 my own. I bathed you in water,  
 I washed all the blood off you,  
 10 and anointed you with oil; I  
 decked you with embroidered  
 robes, I shod you with Egyptian  
 leather, I swathed you in fine  
 11 linen, I clothed you in silk; I  
 adorned you with finery, bracelets  
 on your arms, a necklacc round  
 12 your throat, a ring on your nose,  
 ear-rings in your ears, and a lovely  
 13 crown upon your head. You were  
 adorned with silver and gold,  
 robed in fine linen and silk and  
 embroidered robes; your food  
 was fine flour, honey, and oil.  
 You blossomed into a great beauty,  
 14 and the fame of your beauty went  
 over the world; your beauty was  
 perfect, through the splendour of  
 my endowment—says the Lord  
 the Eternal.

15 But, trusting to your beauty,  
 in the fame of it you played the  
 harlot; you lavished your favours  
 16 upon any passer-by. You took  
 your robes to make gay tents of  
 love, where you played the har-  
 17 lot's trade. You took the fine  
 jewels of gold and silver that I  
 had given to you, and made your-  
 self human figures, with which you  
 18 played the harlot; you covered  
 these idols with my embroidered  
 robes, you offered them my oil  
 19 and incense: the food I gave you,  
 my fine flour and oil and honey,  
 that I fed you with, you huned  
 for them as fragrant smoke—says  
 20 the Lord the Eternal. The sons  
 and daughters that you bore me,  
 these you took and burned to them  
 21 in sacrifice. Was your harlotry  
 not enough, that you must murder  
 my children and burn them alive

for these idols of yours? And 22  
 amid all your loathsomeness and  
 harlotry you never remembered  
 your own early days, when you lay  
 bare and naked, when you were  
 weltering in your blood. And 23  
 now, to crown your vice (woe  
 betide you! woe betide you! says  
 the Lord the Eternal), you have 24  
 raised a shrine for yourself, a re-  
 sort in every street; you have 25  
 raised your shrines at every street  
 corner, prostituting your beauty,  
 offering your body to any passer-  
 by, in many an act of harlotry.  
 You have played the harlot with 26  
 your neighbours, the sensual  
 Egyptians; over and over again  
 have you done it, to provoke my  
 anger. [[So I struck at you, I 27  
 cut down your rations and handed  
 you over to the will of your foes,  
 the Philistine towns, which were  
 ashamed of your lascivious life.]]  
 You have played the harlot with 28  
 the Assyrians, so insatiable was  
 your lust; and even then you  
 were not satisfied. You repeated 29  
 your harlotry over and again with  
 Chaldæa, the traders' land; but  
 even that left you unsatisfied.  
 What a passion consumes you, 30  
 says the Lord the Eternal, to act  
 like this!—to live like an aban-  
 doned harlot, raising your shrine 31  
 at every street corner, with a re-  
 sort in every street. True, you  
 were no harlot! You scorned to  
 be paid for your favours! [[O 32  
 adulterous wife, taking strangers  
 instead of your husband!]] No, 33  
 harlots receive presents, but you  
 gave presents to all your lovers;  
 you bribed them to come from all  
 quarters to your embraces! You 34  
 were the opposite of other har-  
 lots; no man had to solicit you,

## EZEKIEL XVI

and no man had to pay you ; this made you the opposite of other harlots !

- 35 You harlot, listen to what the  
 36 Eternal has to say. The Lord the  
 Eternal declares : For the lavishing  
 of your favours, for the un-  
 baring of your body in your  
 harlot's play with your lovers,  
 for all your detestable idols, and  
 for the murder of your children  
 37 whom you gave up to them, I will  
 gather all the lovers with whom  
 you have lain, all you loved and  
 all you did not love, I will gather  
 them all round you and expose  
 you to their gaze, baring your  
 38 nakedness to them ; I will punish  
 you as women are punished for  
 unfaithfulness and for child-  
 murder, I will let my fury and  
 jealousy work on you their  
 39 bloody doom ; I will leave you to  
 your lovers, and they shall pull  
 down your shrines and break down  
 your resorts, stripping you of your  
 clothes, robbing you of your fine  
 jewels, and leaving you bare and  
 40 naked ; they shall collect a crowd,  
 to stone you and to cut you to  
 41 pieces with their swords ; they  
 shall let many a woman witness  
 your punishment by burning your  
 houses. So will I put a stop to  
 your harlotry ; no more bribes  
 42 from you ! It will appease my  
 fury, I will cease being jealous of  
 you, I will be quiet, and angry no  
 43 more. It is because you never  
 remembered your early days, but  
 roused me to rage with all your  
 doings, that I will make you suffer  
 for your conduct, says the Lord the  
 Eternal. Oh that you had not  
 been foully unfaithful !  
 44 Everyone who quotes proverbs  
 will quote this proverb against

you, ' Like mother, like daughter !'  
 You are the daughter of a mother  
 who scorned her husband and her  
 children. And you are the sister  
 of women who scorned their  
 husbands and their children. Your  
 mother was a Hittite, your father  
 was an Amorite. Your elder sister  
 is Samaria, with her daughters, to  
 the north ; your younger sister  
 is Sodom, with her daughters, to  
 the south. You did not live as  
 they lived, you did not follow  
 their detestable ways ? No, that  
 would not have been enough !  
 You lived a life still more depraved  
 than theirs. By my life ! says the  
 Lord Eternal, your sister Sodom  
 and her daughters have not been  
 so bad as you and your daughters.  
 This was your sister Sodom's  
 crime : she and her daughters  
 lived in pride, in plenty, and in  
 careless ease ; she never lent a  
 hand to the weak and wretched.  
 Haughty they grew, and they  
 committed detestable impieties  
 before my face. So I swept them  
 off, when I noticed it. Nor has  
 Samaria committed half your  
 sins. No, you have committed  
 more detestable impieties than  
 they have ; yours serve to palliate  
 your sisters' crimes, and that is  
 some consolation to them ; you  
 must endure the shame of lessening  
 your sisters' guilt by your far  
 more abominable life ; you make  
 them out better than yourself—  
 take the shame and the disgrace  
 of that to yourself !

I will restore their fortunes, the  
 fortunes of Sodom and her daugh-  
 ters and the fortunes of Samaria  
 and her daughters, and your  
 fortunes along with theirs—to  
 make you feel the shame and the

## EZEKIEL XVII

disgrace of having been some con-  
 55 solation to them. When Sodom  
 and Samaria, your sisters, and  
 their daughters, regain their former  
 state, you and your daughters  
 also shall regain your former state.  
 56 Yet was not Sodom a byword  
 in your mouth, during your days  
 of pride, before your nakedness  
 57 was exposed? And now you are,  
 like her, the scorn of the daughters  
 of Edom and the malignant  
 daughters of the Philistines around.  
 58 You bear the penalty of your  
 lasciviousness and your abominable  
 life, says the Lord the  
 59 Eternal. For this is the Lord the  
 Eternal's decision: I will repay  
 you for your conduct, for scorning  
 the marriage-oath by breaking our  
 60 compact. Yet I will remember my  
 compact with you in the days of  
 your youth; I will ratify a lasting  
 61 compact with you; then you  
 will remember how you have lived  
 and be ashamed as you receive  
 your sisters, the elder and the  
 younger, when I give them to you  
 62 as daughters. It shall not be  
 through your compact with me;  
 no, I will ratify my own compact  
 with you, that you may learn  
 63 that I am the Eternal, that you  
 may remember and be ashamed  
 and be silent under your disgrace,  
 when I forgive you for all you  
 have done. The Lord the Eternal  
 has spoken."

17 This word from the Eternal  
 2 came to me: "Son of man, pro-  
 pound a riddle, put a parable  
 3 before Israel, and tell them this  
 from the Lord the Eternal: 'A  
 huge speckled eagle, with broad  
 wings and long pinions in full  
 plumage, flew to Lebânon and

tore off the tip of a cedar; he 4  
 plucked the young twig on the  
 very top of the branch, and carried  
 it to the land of traffic, setting it  
 in a city of merchants. He also 5  
 took some seed from the land of  
 Judah and planted it in fertile  
 soil . . . to sprout like a slip beside  
 brimming streams and turn into a 6  
 spreading vine of low size, whose  
 branches might turn towards him,  
 whose roots might be under him  
 —a vine bearing branches and  
 putting out boughs. But there 7  
 was another huge eagle, with  
 broad wings and thick plumage;  
 and the vine actually bent its roots  
 towards him and stretched its  
 branches towards him from the  
 bed where it was planted! It 8  
 would have him to water it,  
 though it was planted beside  
 brimming streams in a rich soil to  
 bear its branches and yield fruit  
 and prove a noble vine! Now ask 9  
 them, from the Lord the Eternal:  
 Can it prosper? Shall it not be  
 torn up by the roots? Shall not  
 its fruit be plucked, till all its  
 sprouting leaves shall wither?  
 Will it require much power or  
 many a hand to uproot it? It is 10  
 planted, but shall it prosper?  
 Shall it not wither when the east  
 wind strikes it, wither in the bed  
 where it is growing?'"

Then this word from the Eternal 11  
 came to me: "Ask that rebellious 12  
 folk, 'Do you not know what all  
 this means?' Tell them, the  
 king of Babylon came to Jerusalem  
 and took away her king and  
 leaders, carrying them home to  
 Babylon. He also took one of 13  
 the royal family and made a com-  
 pact with him; the nobles he  
 removed, that the realm might be 14

## EZEKIEL XVIII

submissive and not ambitious, serving him in terms of his compact. But this prince rebelled against him, sending envoys to Egypt for horses and a large army. Shall he prosper? Can a man like that escape? Can he break a compact and escape? By my life! declares the Lord the Eternal, he shall die, die where the king lives to whom he owed his realm, whose oath he spurned, whose compact he broke, die beside him in Babylon. The Pharaoh's great army and huge host can do nothing for him in the struggle, though mounds are thrown up and forts built to cut off many a life. The man spurned his oath by breaking his compact. He pledged his word, and yet he did all this! Escape he cannot! Therefore the Lord the Eternal decrees: By my life! I will punish him for my oath that he spurned and my compact that he broke; I will fling my net over him and catch him in my toils and carry him to Babylon, where I will deal with him for his treason to me; all the picked men in his ranks shall fall by the sword, and the survivors shall be scattered to the four winds—to teach you that I the Eternal have decreed this.”

The Lord the Eternal declares: “I too will take a branch from the top of the high cedar; I will pluck from its topmost twigs a tender one and plant it on a high, conspicuous hill, on Israel's lofty mountain, where it shall put out boughs and bear fruit and grow into a noble cedar, with birds of every feather living under it, in the shadow of its branches. Then all the trees of the country shall

learn that I the Eternal lower the high tree, raise the low tree, dry up the green tree, and make the dry tree flourish. I the Eternal have said it, and I will do it.”

This word from the Eternal came to me: “What do you mean by quoting this proverb in the land of Israel, ‘The fathers eat sour grapes, and the children's teeth are set on edge’? By my life! says the Lord the Eternal, you must never quote that proverb again in Israel. All souls are mine, the soul of the father as well as the soul of the son; the soul that sins, that soul shall die. If any one is a good man, doing what is right and honest, if he does not eat meat with the blood in it, if he does not adore the idols of Israel, if he does not seduce his neighbour's wife nor touch a menstruous woman, if he oppresses one but returns what his debtor pledged, if he robs no one, if he feeds the hungry and clothes the naked, if he takes no interest on a loan, if he abstains from crime and decides fairly between man and man, if he lives by my laws, if he observes and obeys my rules, then he is good, he shall live, says the Lord the Eternal. If he has a son who is a brigand, given to bloodshed, who does none of these duties, but cats meat with the blood in it, seduces his neighbour's wife, oppresses the poor and needy, commits robbery, refuses to restore a pledge, adores idols, commits detestable impieties, and takes interest upon a loan—is he to live? He shall not live; he has done all these abominable things, and he must die; he is

## EZEKIEL XIX

14 responsible for his own death. If he in turn has a son who, seeing all the sins done by his father, 15 avoids them in fear, eats no meat with the blood in it, adores no idols of Israel, seduces no man's 16 wife, oppresses no one, exacts no pledge, commits no robbery, but feeds the hungry, clothes the 17 naked, abstains from crime, refuses to take interest on a loan, and carries out my orders, lives by my laws—he shall not die for the iniquity of his father, he shall live. 18 His father died for his own iniquity, because he practised oppression and outrage and wrong- 19 doing among his fellows. You ask, 'Why should the son not suffer for his father's iniquity?' If the son does what is right and honest, if he observes and obeys 20 all my orders, he shall live. The person who sins shall die. A son is not to suffer for his father's iniquity, nor a father for his son's iniquity; the good man shall be credited with his own goodness, and the wicked man with his own wickedness. 21 But if a wicked man gives up all his sinful practices to follow all my orders and to do what is right and honest, he shall live— 22 he shall not die. None of the transgressions he has committed shall be remembered against him; he shall live by the goodness of 23 his life. Have I any desire for the death of the wicked? says the Lord the Eternal. If he gives up his evil life, shall he not live? 24 Again, when a good man gives up being good and practises iniquity, doing every abominable thing that a wicked man does, none of his good deeds shall be remembered;

for the treason he has committed and for the sin of which he is guilty he shall die. And yet you 25 complain, 'The Lord is not acting fairly!' Listen, O Israel; my methods not fair! Is it not rather your methods that are not fair and right? If a good man gives 26 up being good to commit iniquity, he shall die, and die for the iniquities he has done. If a wicked man 27 gives up being wicked and does what is lawful and right, he shall save his life; as he fears and gives 28 up all his transgressions, he shall live, he shall not die. And yet 29 Israel complains, 'The Lord is not acting fairly!' My methods not fair, O Israel! Is it not rather your methods that are not fair and right?

O Israel, I will deal with every 30 one of you as he has lived, says the Lord the Eternal. Repent and give up all your transgressions, or iniquity will be your ruin; have done with all your 31 transgressions against me, and get a new nature, a new spirit, for yourselves. O Israel, why will you die? I have no desire for anyone 32 to die, says the Lord the Eternal. So repent and live."

\* \* \*

Raise this dirge over the prince 19  
of Israel.

How like a lioness among lions 2  
was your mother!  
She crouched among young lions  
as she reared her whelps;

one whelp she brought up, 3  
a lion young;  
he learned to seize his prey,  
men he devoured;

## EZEKIEL XX

- 4 the nations raised a hue and cry,  
they caught him in their pit,  
they dragged him off with hooks  
into the land of Egypt.
- 5 She saw he had been reft from her,  
her hope had vanished ;  
she took and reared another  
whelp,  
a lion young,
- 6 who lived among the lions,  
and grew up a young lion ;  
he learned to seize his prey,  
men he devoured,
- 7 ravaging their palaces,  
and wasting their towns,  
till all in the land were a-dread  
at his roar.
- 8 Then the nations raised a hue  
and cry  
from the realms around,  
spread nets for him,  
and caught him in their pit,
- 9 dragged him off with hooks  
to the king of Babylon,  
that his voice might sound no  
more  
on the uplands of Israel.
- 10 Your mother was like a vine in a  
vineyard,  
planted beside streams,  
fruitful, rich in branches,  
thanks to the wealth of water ;
- 11 she had a great branch that grew  
into a royal sceptre,  
soaring to the clouds,  
seen afar amid a mass of  
boughs.
- 12 But in wrath the vine was torn up,  
flung to the ground ;
- the cast wind withered up its  
fruit,  
and its great branch was broken  
off ;  
now it is planted in a desert,      13  
in a waterless land.  
Fire spread from the branch,      14  
and burned the boughs,  
and now the vine has no great  
branch,  
no royal sceptre.
- This is a dirge, and current as  
a dirge.
- \*      \*      \*
- In the seventh year, on the 20  
tenth day of the fifth month, some  
sheikhs of Israel came to consult  
the Eternal, and sat down in  
front of me. Then this word from 2  
the Eternal came to me : “ Son 3  
of man, give the sheikhs of Israel  
this message from the Lord the  
Eternal. ‘ You come to consult  
me ? By my life ! says the Lord  
the Eternal, I will not be con-  
sulted by you.’ Arraign them, 4  
son of man, arraign them ; let  
them hear the detestable impieties  
of their fathers, and tell them 5  
this from the Lord the Eternal :  
‘ On the day when I chose Israel  
and swore to the descendants of  
the household of Jacob, revealing  
myself to them in the land of Egypt  
and swearing to them that I was the  
Eternal their God, on that day I 6  
swore to them that I would bring  
them from the land of Egypt to  
a land that I had assigned them,  
a land abounding in milk and  
honey, the glory of all lands. I 7  
said to them, “ Let every man  
of you put aside the detestable  
impieties you love, befoul not  
yourselves with the idols of Egypt ;  
I am the Eternal your God.” But 8



## EZEKIEL XX

they rebelled against me, they would not listen to me; they would not put aside the detestable impieties they loved, they would not abandon the idols of Egypt. So I resolved to vent my fury upon them and to execute my anger against them within the 9 land of Egypt. Only, in dealing with them, I had regard to my own honour, lest it should be sullied in the sight of the nations among whom they lived, the nations who had seen me revealing myself to them by bringing them 10 out of the land of Egypt. From the land of Egypt I brought them, 11 I took them into the desert, I gave them my rules and showed them my regulations, obeying 12 which a man shall live; I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Eternal, 13 who sets them apart. But Israel rebelled against me in the desert; they would not follow my rules, and they spurned my regulations, obeying which a man shall live, and they desecrated my sabbath deeply. So I resolved to vent my fury upon them in the desert and 14 destroy them. Only, in dealing with them, I had regard to my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out. 15 I did swear to them in the desert that I would not bring them to the land I had assigned them, a land abounding in milk and honey, 16 the glory of all lands, since they had spurned my regulations and refused to live by my rules, desecrating my sabbaths (their hearts 17 set upon their idols); but I pitied them and spared them, I

did not destroy them in the desert. I said to their children in the 18 desert, "Live not by your fathers' rules, follow not their regulations, do not befool yourselves with their idols: I am the Eternal 19 your God, live by my rules, observe and obey my regulations, keep 20 my sabbath sacred and let it mark the tie between us—to teach you that I am the Eternal your God." In spite of this, the 21 children rebelled against me; they would not live by my rules, they would not observe and obey my regulations, obeying which a man shall live, and they desecrated my sabbath. So I resolved to vent my fury upon them, to execute my anger against them in the desert. However, I withheld 22 my hand, out of regard for my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out. But I swore to them in the desert 23 that I would scatter them among the nations and disperse them over foreign countries, because 24 they had not carried out my orders but had spurned my laws and desecrated my sabbath, in their passion for the idols of their fathers. I let them have laws 25 that were evil and customs that could not bring them life, and I 26 made their very sacrifices befool them, as they burned their first-born children alive—that I might destroy them. It was to teach them that I am the Eternal.'

Son of man, give Israel this 27 message from the Lord the Eternal: 'Your fathers further blasphemed me by this act of treason. After 28 I had brought them to the land I had sworn to assign them, when-

## EZEKIEL XX

ever they saw a high hill or a leafy tree, there did they offer sacrifice, there did they exasperate me with their oblations, offering their fragrant smoke and pouring out their libations. I asked them, "What is the high place you hie to? and to this day it is called 'high place.'" So tell Israel this from the Lord Eternal: You befoul yourselves like your fathers, you break your troth with me for their detestable impieties, and you befoul yourselves with all your sacrifices to idols—burning your sons alive—down to this very day! And I am to be consulted by you, O Israel? By my life! says the Lord the Eternal, no!

32 You must never dream of resembling the pagans, the natives, by worshipping things of wood and stone. By my life! the Lord the Eternal swears, I will be your king, with a strong hand, with arm outstretched, in overflowing fury; I will bring you from the nations, I will gather you out of the lands of your dispersion, with a strong hand, with arm outstretched, and in overflowing fury; I will take you into the great desert, and deal with you there face to face. As I dealt with your fathers in the Egyptian desert, so will I deal with you, says the Lord the Eternal; I will count you one by one and number you, purging out the rebels and the traitors—they shall be brought out of the land where they were living, but they shall never enter the land of Israel. It will teach you that I am the Eternal. As for the rest of you, O Israel, this is what the Lord the Eternal has to say: Go and worship your

idols, all of you! Later on you will listen to me and cease to sully my sacred honour with your sacrifices and idols! On my sacred hill, on the high mountain of Israel, the Lord the Eternal predicts, the whole community of Israel, every man of them, shall worship me; there I will accept them, there I will require your offerings and the very choicest of your sacred dues; I will accept you when I smell this fragrant smoke, after I have brought you from the nations and gathered you out of the lands where you were scattered. So the nations shall see what I am, as I deal with you, and you yourselves shall learn that I am the Eternal, after I have brought you to the land of Israel, the country I swore that I would give to your fathers. There you shall remember how you lived and all you did, as you befouled yourselves, and you shall loathe yourselves for all the evil you committed. O Israel, you shall learn that I am the Eternal, when I have dealt with you for the sake of my own honour, not as your evil life deserved, not as your corrupt practices deserved"—says the Lord the Eternal."

This word from the Eternal came to me: "Son of man, turn to the south, declaim against the south, prophesy against the forest-land in the south, and tell the forest in the south this message from the Eternal. 'The Lord the Eternal declares, I will kindle a fire within you, to burn up every green tree and every dry tree in you; there will be no quenching of the blaze, and every face from south to north shall be scorched.

## EZEKIEL XXI

- 48 The whole world shall see that I, the Eternal, kindled the fire; it never shall be quenched.” “ Ah, Lord Eternal ! ” I said, “ they say about me, ‘ Is he not a story-teller ? ’ ”
- 21 Then this word from the Eternal came to me : “ Son of man, turn to Jerusalem, declaim against her sanctuaries, prophesy against the land of Israel, and tell the land of Israel this message from the Eternal: ‘ I am against you, I will unsheathe my sword and slay both good and bad within you ; and because I will slay both good and bad within you, my sword shall be unsheathed against all the world, from south to north ; the world shall know that I the Eternal have unsheathed my sword—not to be sheathed again.’ ”
- 6 Sigh then, O son of man, sigh before them a heart-breaking, bitter sigh. And when they ask you why you are sighing, answer, ‘ For bad news ! Evil is coming ; every heart shall tremble, every hand shall be limp, every spirit shall faint, and all knees shall be weak as water. Evil is coming—the Lord the Eternal has declared it.’ ”
- 8 This word from the Eternal came to me : “ Son of man, utter this prophetic word from the Eternal. Say :
- A sword, a sword,  
whetted and polished,  
10 whetted to slay,  
polished to flash like lightning . . .  
11 handed to slayers  
to wield,  
whetted and polished  
for slayers to handle !
- Shrick, son of man, and howl ; it is drawn against my people, against all Israel’s leaders— they and my people surrendered to the sword ! Smite your breast despairingly, for I spurn them in my wrath, says the Lord the Eternal.
- 14 Prophesy, then, son of man, call the doom down, swing the sword twice, thrice, the sword of mortal wounds, the huge sword of mortal wounds, that hems them in.
- 15 Scare them till their hearts are trembling,  
and dead lie heaped at every gate. They are abandoned to the slaughtering sword, flashing like lightning, whetted for slaughter.
- 16 Whirl to the rear, sword, right, front, left— wherever your edge must whirl ; and I will clap you on, I will glut my fury— I, the Eternal, have said it ! ”
- 18 This word from the Eternal came to me : “ Son of man, trace two roads for the sword of the king of Babylon to take, both from the same land ; draw a hand 20 to mark out the path of the sword to each city, to Rabbah of the Ammonites and to Jerusalem inside Judah. For the king of Baby- 21 lon is standing at the cross-roads, where the two paths fork, to practise divination ; he is shaking the two arrows, consulting the oracle, and inspecting a beast’s liver. To his right hand comes the lot 22 against Jerusalem, for cries of havoc, for battle-shouts, for

## EZEKIEL XXII

battering-rams against the gates,  
 23 for raising ramparts, for erecting  
 forts. Jerusalem thinks it is a  
 lot in vain ; but it recalls to me  
 their guilt, and for their guilt they  
 24 shall be captured. Here, then, is  
 the Lord the Eternal's word :  
 ' Since you recall to me your  
 guilt, by your open transgressions  
 and all the deeds that bring your  
 sins to light, since you remind me  
 of yourselves, you shall be cap-  
 25 tured.' And you, you knave,  
 O prince of Israel to be slain, for  
 whom the hour of sin's full punish-  
 26 ment brings doom—' Off with his  
 diadem, away with his crown !'  
 says the Lord the Eternal ; ' turn  
 things upside down, up with the  
 27 low, down with the high ! I lay  
 all in ruins, ruins, ruins ; every-  
 thing shall be overturned, till the  
 rightful man arrives—and I will  
 give him everything.'  
 28 Son of man, deliver this proph-  
 etic word also from the Lord  
 the Eternal about the Ammonites  
 and their deriding. Say ' A sword,  
 a sword is drawn for slaughter,  
 29 polished to flash lightning ! In  
 false visions, by a lying oracle,  
 you were told that you would  
 wield it on the necks of the  
 wicked, the doomed, whose end  
 comes in the hour of sin's full  
 30 punishment. Back with it into  
 the scabbard ! I will punish you  
 yourself in the land of your origin,  
 31 the land of your birth ; I will vent  
 my anger upon you, blow the  
 flames of my wrath on you, and  
 hand you over to savage agents of  
 32 destruction. You shall be fuel to  
 the fire, your blood shall fill the  
 land, and you shall be forgotten—  
 for I the Eternal have decreed  
 it.' "

This word from the Eternal 22.  
 came to me : " Son of man, 2  
 arraign, arraign the bloody city ;  
 then let her hear all her detestable  
 impieties, and tell her this from 3  
 the Lord the Eternal : ' O city,  
 shedding blood to draw your  
 doom upon you, making idols for  
 yourself that you may be be-  
 fouled ! You are guilty of the 4  
 blood you shed, befouled by the  
 idols you have made ; you have  
 brought on your own hour of  
 doom, your day of reckoning. So  
 I leave you to the scorn of the  
 nations and the mockery of all  
 the world. Far and near they 5  
 shall mock you, you infamous  
 thing, seething with disorder !  
 The leaders of Israel within you 6  
 have been overbearing, bent on  
 bloodshed ; within you fathers 7  
 and mothers are despised, foreign-  
 ers are oppressed, orphans and  
 widows wronged. You scorn 8  
 what is sacred to me, you desec-  
 rate my sabbath. You harbour 9  
 men who murder their fellows by  
 false evidence. Within you flesh  
 is eaten with the blood in it.  
 Within you men live lasciviously ; 10  
 they take their father's concu-  
 bines, they lie with menstruous  
 women ; one does the act of shame 11  
 with his neighbour's wife, another  
 lewdly couples with his daughter-  
 in-law, another weds his sister,  
 the daughter of his father.  
 Within you bribes are taken to 12  
 shed blood. You take interest on  
 loans, you oppress your neighbour  
 by extortion—and you forget me,  
 says the Lord the Eternal. I 13  
 shake my hand in horror at your  
 extortion and your bloodshed.  
 Will you keep a stout heart, will 14  
 you be undaunted, when I come

to deal with you? I the Eternal  
 15 have said it, and I will do it; I  
 will scatter you among the nations  
 and disperse you over foreign  
 lands, consuming the impurity  
 16 out of you; you shall be put to  
 shame before all the nations—to  
 teach you that I am the Eternal.’”  
 17 This word from the Eternal  
 18 came to me. “Son of man, the  
 community of Israel is all dross to  
 me, brass, tin, iron, lead, for the  
 19 furnace—mere silver-dross. So—  
 the Lord Eternal declares—since  
 you are all mere dross, I will  
 20 collect you in Jerusalem; as men  
 collect silver, brass, iron, lead,  
 and tin, to blow the flames upon  
 them and melt them in the  
 furnace, so will I collect you in  
 my anger and my fury, fling you  
 21 in, and melt you; yes, I will col-  
 lect you and blow the flames of  
 my wrath upon you, till you are  
 22 melted in Jerusalem. As silver is  
 melted inside a furnace, so shall  
 you be melted within it; and you  
 shall learn that I the Eternal have  
 vented my fury upon you.”  
 23 This word from the Eternal  
 24 came to me: “Son of man, say  
 to her, ‘On the day of my in-  
 dignant wrath, you are a land  
 25 bereft of rain and shower, where  
 the local leaders are roaring lions  
 that tear their prey, their prey of  
 human lives, seizing on treasures  
 and valuables, and making many  
 26 a widow; where the priests violate  
 my law and profane what is sacred  
 to me, making no difference  
 between the sacred and the secu-  
 lar, never teaching any distinction  
 between the consecrated and the  
 unconsecrated, paying no heed to  
 my sabbath—till I am profaned  
 27 among them; where the authori-

ties are like wolves tearing their  
 prey, shedding blood and murder-  
 ing men to win dishonest gain;  
 where the prophets daub for them 28  
 with whitewash, with vain visions  
 and false oracles, saying “The  
 word of the Eternal,” when the  
 Eternal has not spoken; where 29  
 the natives practise oppression  
 and commit robbery, wronging  
 the weak and wretched, and in-  
 flicting injustice upon foreigners.  
 I have looked for a man among 30  
 them to build up the wall and man  
 the breach on behalf of the land,  
 that I should not destroy it; but  
 I could not find a man. So I vent 31  
 my indignation on them, I burn  
 them up with my wrath, I make  
 them suffer for their conduct—the  
 Lord the Eternal declares.’”

This word from the Eternal 23  
 came to me: “Son of man, 2  
 there were two women, daughters  
 of one mother; when they were 3  
 young, they played the harlot in  
 Egypt, where men pressed their  
 breasts and handled their virgin  
 nipples. Their names were Ohölah, 4  
 the elder, and Ohölibah, the  
 younger. They became my wives,  
 and bore sons and daughters [[as  
 for their names, Ohölah is  
 Samaria, Ohölibah Jerusalem]].  
 But Ohölah played the harlot, 5  
 though she was my wife; she  
 doted on her lovers the Assyrians,  
 soldiers clad in purple, prefects 6  
 and governors, handsome young  
 fellows all of them, riding on  
 horseback; she bestowed her 7  
 favours upon them, the pick of  
 Assyria, all of them, and befouled  
 herself with the idols of every man  
 on whom she doted; she never 8  
 gave up her harlotry since in

Egypt men lay with her as a girl and handled her virgin nipples and had intercourse with her freely.

9 So I handed her over to her lovers, to the Assyrians on whom she had doted; they exposed her nakedness, they seized her sons and daughters, and they slew her with the sword; so punishment was inflicted on her, till she became a warning to women. Her sister Ohölibah saw this, but she went further in depravity, in her lust and harlotry. She doted on the Assyrians, prefects and governors, soldiers clad in purple, riding on horseback, handsome young fellows all of them. I saw that she was befouling herself; both sisters were going the same road. But she carried her harlotry further; she saw men pictured upon walls, figures of Chaldæans drawn in vermilion, with sashes round their waists, with turbans adorning their heads, fine fellows to look at, portraits of Babylonians whose native land was Chaldæa; and when she saw them she doted upon them. So she sent messengers to them in Chaldæa, and the Babylonians came to embrace her with lust, befouling her with their intercourse, till she grew sated and broke with them in disgust. And I broke with her in disgust, as I had broken with her sister, for flaunting her harlotry and uncovering her naked body. But she carried her harlotry still further, remembering her early days of harlotry in Egypt; she doted upon paramours who were like asses and stallions in the grossness of their lust. Yes, you sought to repeat the lustful days

of your youth, when the Egyptians handled your nipples and pressed your young breasts. Therefore, 2: Ohölibah—here is the Lord the Eternal's sentence—I will rouse your lovers against you, the lovers you broke with; I will mass them all round you, the Babylonians, 2: all the Chaldæans from Puküdu, Sutu, and Kutu, and with them all the Assyrians, handsome young fellows all of them, prefects and governors, captains and councillors, all riding on horseback; they shall attack you with many 2 chariots and cars, and with a host of nations, they shall invest you with shields, targes, and helmets; I will entrust judgment to them, and they shall sentence you; I 2 will vent my jealous fury upon you, and let them deal with you fiercely, cutting off your nose and ears; your survivors shall fall by the sword, your sons and daughters shall be carried off, and your survivors burned to death. They 2 shall strip you of your clothes and take away your fine jewels. So 2 will I put an end to your lasciviousness and Egyptian harlotry; you shall never take to that again, nor remember Egypt. For this is the 2 Lord the Eternal's sentence: I hand you over to men you hate, to men you broke with, and they 2 shall vent their hate on you, seizing the wealth you worked for, leaving you bare and naked, and exposing all your shameful debauchery. Your lasciviousness and 3 harlotry have brought it on you, for playing the harlot with the nations by befouling yourself with their idols. You have gone the 3 road of your sister, and I will make you drain the cup she had to

## EZEKIEL XXIV

32 drain. For this is the Lord the  
Eternal's sentence :

You shall drink your sister's cup,  
deep and large and full !  
drink deep of ruin and of grief,

33 a cup of despair and desolation.

You must drain it to the dregs,  
your sister's cup, Samaria's,

34 drink it up and drain it,  
and tear your breasts—

I have decreed it,  
says the Lord the Eternal.

35 Since you forgot me and flung me  
aside,

then suffer for your sensual  
harlot ways ! ”

36 “ Son of man,” said the Eternal,  
“ arraign Ohōlah and Ohōlibah,  
and show them their detestable

37 impieties. They have been guilty  
of adultery, and there is blood  
upon their hands ; they have been  
guilty of adultery with their idols,  
and they abandoned the very sons  
they bore to me, to be burned up

38 for their idols. They did this to  
me also ; they polluted my sanctu-  
ary and desecrated my sabbath,

39 for the very day they sacrificed  
their sons to their idols they  
polluted my sanctuary by entering  
it. And this is how they behaved

40 within my temple ; they actually  
sent for men who came from far  
away, sent messengers to them !  
And for them you bathed your-

self, you painted your eyes, you  
41 put on your ornaments, you sat  
on a handsome diwan, with a table  
spread in front of it, you spread

42 out my incense and my oil, and  
sounds of revelry arose ! Yes,  
and they sent for common men,  
mere drunkards from the desert,  
and even for them put bracelets

on their arms and splendid crowns  
upon their heads . . . And the 44  
men embraced them like harlots ;  
thus did they embrace Ohōlah  
and Ohōlibah in their lust. But 45  
honest men shall inflict on them  
the punishment of the adulteress  
and the murderess, for adulteresses  
they are and blood is on their  
hands. This therefore is the Lord 46  
the Eternal's sentence : Bring a  
host of folk against them, and  
hand them over to be maltreated  
and robbed ! Let them be stoned 47  
and put to the sword, let their  
sons and daughters be slain, and  
let their houses be burned up !  
So will I put an end to sensuality 48  
in the country, that all women  
may take warning and avoid your  
sensual ways ; I will requite you 49  
for your sensual ways ; you will  
have to bear the consequences of  
your sinful idolatry, and so learn  
that I am the Lord the Eter-  
nal.”

In the ninth year, on the tenth 24  
day of the tenth month, this word  
from the Eternal came to me :  
“ Son of man, write down the 2  
name of this day ; on this very  
day the king of Babylon has begun  
to invest Jerusalem. Tell this 3  
rebellious community a parable ;  
give them this message from the  
Lord the Eternal :

‘ Put the cauldron on the fire, put  
it on,

pour in the water,

put in the pieces,

all the good pieces,

the thighs and the shoulders,

fill it with the choicest bones,

choose the finest of the flock ;

then pile wood under it,

4

5

## EZEKIEL XXV

make it boil merrily,  
seething the bones in it !

6a For this is the Lord the Eternal's word : ' Woe to the bloody city ! I myself will pile the fuel high. Heap on the wood, kindle the fire, but empty out the flesh, 11 pour out the broth, and then set the cauldron empty on the coals to heat, to let its copper glow, and melt out its impurity, consume its 12 rust. But the thick rust will not leave it ; not even the fire can 6b purge it. Woe to the cauldron full of rust, with rust that will not leave it. Empty it anyhow, pull out the pieces as they come ! 7 [[For the blood of her murders is in her ; she poured it out on the bare rock, not on the ground for 8 the dust to hide it, but to rouse my fury, to provoke vengeance 13 upon herself.]] The rust is your impurity so foul. Because I would have cleansed you and you would not be clean, you shall never be cleansed from your impurity till 14 I glut my fury on you. I the Eternal have said it, and I will do it ; I will not refrain, I will not pity, I will not relent, I will punish you as you have lived and acted'—so says the Lord the Eternal."

15 This word from the Eternal 16 came to me : " Son of man, I am taking from you at a stroke the 17 treasure of your eyes. But no mourning for her, not a tear ! Sigh silently, raise no lament for the dead ; put on your turban and your sandals, cover not up your beard, and eat no funeral food." 18 I told this to the people in the morning, and in the evening my

wife died. Next day I did as I had been told. The people asked me, 1 " Will you not tell us what this means for us—this conduct of yours ? " I answered, " This ; word from the Eternal came to me : Tell the community of Israel ; this message from the Lord the Eternal—' I am about to desecrate my own sanctuary, your pride and confidence, the treasure of your eyes, your darling care ; and the sons and daughters you have left behind are to fall by the sword. [[You shall do as I have done ; you shall not cover up your beards, nor eat funeral food ; you shall wear your turbans and your sandals, you shall neither lament nor weep but pine away in your sins and groan to yourselves.]] This is how Ezekiel shall be an example to you ; as he does, so shall you do when the time comes. It will teach you that I am the Lord the Eternal.' And, son of man, on the day I take from them their confidence, their proud delight, the treasure of their eyes, their heart's desire, together with their sons and daughters, a fugitive will come to you with the news. Then you can open your lips to the fugitive, you can speak aloud, you need not be any longer dumb. So shall you be an example to them, and they shall learn that I am the Eternal."

\* \* \*

This word from the Eternal came to me : " Son of man, turn to the Ammonites and prophesy against them ; tell the Ammonites to listen to this message from the Lord the Eternal. ' The Lord the Eternal declares : Since you gloated over my sanctuary being desc-



## EZEKIEL XXVI

crated, and over the land of Israel being laid waste, and over the community of Judah being carried  
 4 into exile, therefore will I hand you over to the Bedawin for their own; they shall pitch their tents and make their encampments all over you, eating your crops and  
 5 drinking your milk; I will let camels pasture in Rabbah and flocks graze in the towns of the Ammonites—to teach you that I  
 6 am the Eternal.' The Lord the Eternal declares: 'Since you clapped your hands and jumped for joy in your malicious delight over  
 7 the land of Israel, therefore will I strike you and hand you over to be ravaged by the nations; I will cut you off from the races of men and blot your land out of the earth, destroying you—to teach you that I am the Eternal.'

8 The Lord the Eternal declares: 'Since Moab says, "Judah is now no better than any other nation,"  
 9 therefore will I lay open the flank of Moab, from the towns on its frontier to Beth-jeshimoth, Baal-mëon, and Kureyat, the glory of  
 10 the land; I will give Moab as well as the Ammonites to the Bedawin, as their own, that Ammon may be no more remembered as a  
 11 nation, and on Moab will I inflict punishment—to teach them that I am the Eternal.'

12 The Lord the Eternal declares: 'Since Edom has acted revengefully to Judah and has been guilty  
 13 of bitter revenge, therefore, the Lord the Eternal declares, I will strike Edom, cutting off man and beast from it, and laying it waste; from Teman to Dedan the Edom-  
 14 ites shall fall by the sword. I will employ my people Israel to

carry out my vengeance upon Edom, and they shall act upon my anger and fury to Edom—to let the Edomites feel my vengeance. The Lord the Eternal has said it.'

The Lord the Eternal declares: 15 'Since the Philistines have acted revengefully, and sought in spiteful vengeance to destroy Israel with a lasting hatred, therefore, 16 the Lord the Eternal declares, I will strike the Philistines, cutting off the Kerêthites, and destroying the rest of them along the sea-coast; I will take heavy vengeance on them, and when I carry out my vengeance they shall learn that I am the Eternal.' "

In the eleventh year, on the 26 first day of the month, this word from the Eternal came to me: "Son of man, since Tyre has 2 gloated over Jerusalem,

'Aha! this door into the nations is broken down!  
 It lies open to me; I shall prosper, now she is laid waste,'

therefore the Lord the Eternal 3 utters this sentence:

'Tyre, I am against you, and against you  
 I will bring many a nation, as the sea brings many a wave, till they destroy the walls of Tyre 4 and level her high towers;  
 I will scrape the very dust from her and leave her a bare rock, a place for spreading nets on, in 5 the middle of the sea—  
 I have said it, the Lord the Eternal declares—  
 and her townships on the main- 6 land shall fall by the sword,

## EZEKIEL XXVII

to let them know that I am the Eternal.'

- 7 For this is the Lord the Eternal's sentence: 'I bring down upon Tyre Nebuchadrezzar king of Babylon, the king of kings, with horses and chariots and cavalry and a host of many races from the north.
- 8 Your townships on the mainland he puts to the sword; against you he raises forts, against you he throws up mounds, against you he masses shields, 9 drives the battering-ram against your walls, breaks your towers down with his axes.
- 10 So many are his horses that their dust covers you; your walls shake at the din of his cavalry, his chariots and cars, as he enters your gates like a conqueror entering a tower that is breached;
- 11 all your streets he tramples with his horses' hoofs, your folk he slays with the sword, your proud pillars crash to the ground;
- 12 your wealth is plundered, your merchandise looted, your walls are shattered, your fine halls are ruined, your stones and timber and your very dust are sunk in the sea.
- 13 I will silence the music of your songs, no lyre shall be heard any longer;
- 14 I will make you a bare rock, a place for spreading nets on, and never to be built again—for I the Eternal have said it.'

Such is the sentence of the Lord the Eternal.

This is the Lord the Eternal's 15 word for Tyre: 'At the sound of your fall, when the wounded groan during the massacre, shall not the coast-lands tremble? The princes 16 of the seaboard will come down from their thrones and lay aside their robes and strip off their embroidered dress; trembling all over they will sit on the earth, quivering every moment and shuddering over you. They will 17 raise this dirge for you, crying:

How you have vanished from the seas,

O city of renown!

Once so strong upon the seas,

you and your folk,

once a terror

to the haunters of the sea!

Now at your passing the sea-lands 18 are scared.'

For the Lord the Eternal de- 19 clares: 'When I make you a desolate city, like cities uninhabited, when I turn the ocean upon you and the deep waters cover you, then I will thrust you 20 down with those who descend to the world below, to the ancient dead; I will make you dwell in the nether regions, in primeval wastes, never to be inhabited, never to take your place again in the land of the living; I will 21 utterly destroy you, and you shall exist no longer; you may be sought for, but never shall you be found—the Lord the Eternal has said it.'

This word from the Eternal 27

## EZEKIEL XXVII

2 came to me: "Son of man,  
3 raise a dirge also for Tyre, and  
say to Tyre that sits at the  
door of the sea, trading with  
many a coast-land for the na-  
tions—"The Lord the Eternal  
declares:

O Tyre, you thought  
your beauty perfect;  
4 your moorings were deep,  
your builders had made you a  
perfect beauty,  
5 with cypress trees from Senir  
for your planks,  
with cedars from Lebânon  
for your masts,  
6 with oaks from Bashan  
for your oars,  
with ivory inlaid in larch  
from Cyprus for your deck;  
7 fine linen with Egyptian em-  
broidery  
made your canvas,  
serving as your pennon;  
purple and blue from the coasts of  
Elishah  
furnished your awnings;  
8 men from Sidon and Arvad  
were your rowers,  
your own experts, O Tyre,  
were your pilots,  
9 the sheikhs and councillors of  
Gebal  
were your caulkers.  
All ships and their sailors were in  
your harbour  
to handle your trade;  
10 Persia, Lud, and Put served in  
your army  
as your soldiers,  
they hung their shields and helmets  
within you,  
and lent you splendour.

11 The men of Arvad and of  
Cilicia manned your walls, the

men of Gammad were in your  
towers, hanging their shields all  
round your walls and making your  
beauty perfect. Tartessus brought 12  
you merchandise for your great  
wealth of every kind, fetching you  
wares of silver, iron, tin, and  
lead. Ionians, Tubal, and Meshek 13  
brought you merchandise, sup-  
plies of slaves and copper ware.  
Armenians fetched you wares of 14  
horses and mules. Men from 15  
Rhodes brought you merchandise,  
and many a seaport at your  
service brought you traffic, with  
ivory tusks and ebony as their  
tribute. Edom brought you mer- 16  
chandise for your rich wealth,  
fetching you wares of garnets,  
coral, and agates, of purple dyes,  
embroidery, and fine linen. Judah 17  
and the land of Israel brought  
you merchandise, fetching you  
wares of wheat from Minnith,  
wax, honey, oil, and balsam.  
Damascus brought you mer- 18  
chandise for your rich wealth,  
supplies of wine from Chalbûn,  
and white wool. From Uzal you 19  
received wrought iron, cassia, and  
sweet cane; Dedan brought you 20  
wares of saddle-cloths for riding;  
Arabia and all the chiefs of Kedar 21  
were at your service, bringing you  
merchandise of lambs and rams  
and goats; Shēba and Raamah 22  
brought you merchandise, sup-  
plying you with the pick of all  
spices, with jewels and with gold.  
Harran and Kalneh and Eden, 23  
Assyria and all the Medes, brought  
you merchandise, supplying you 24  
with choice fabrics, mantles blue  
and embroidered, stuffs of all  
colours, and strong, twisted cords.  
Ships of Tartessus carried you 25  
trade.

## EZEKIEL XXVIII

- So, richly laden you laboured  
in deep water ;
- 26 Your rowers took you out  
into the high seas,  
and an east wind wrecked you  
in the deep.
- 27 Your wealth and wares, your  
merchandise,  
your sailors and your pilots,  
your caulkers and your dockers,  
and every soldier in you,  
with all the crowd in you,  
they sank into the sea  
when you were wrecked.
- 28 At the shriek of your pilots  
the coast is a-quake ;
- 29 and oarsmen, all of them,  
sailors and pilots,  
come out of their ships  
to stand on the beach,
- 30 wailing over you,  
crying out bitterly,  
flinging dust on their heads,  
sprinkling ashes upon them,
- 31 shaving their heads to bemoan  
you,  
girding themselves with sackcloth,  
and weeping for you bitterly  
with bitter wailing.
- 32 They raise a dirge for you, a wail,  
lamenting over you :  
Who was glorious as Tyre was  
in the deep ?
- 33 When your wares were landed,  
you filled many a nation ;  
with your abundant wealth and  
wares  
you enriched kings of the world.
- 34 And now you are wrecked  
in deep water ;  
your wares and all your crew  
have sunk !
- 35 All seafaring folk are appalled  
at the sight of you ;
- their kings are aghast,  
their faces convulsed ;  
merchants abroad are shocked. 3  
Your fate is awful ;  
there is no future for you ! ”
- This word from the Eternal 2  
came to me : “ Son of man, give 2  
the prince of Tyre this message  
from the Lord the Eternal :
- ‘ Since you are proud of heart,  
thinking that you are a god,  
in a god’s seat, by the deep,  
when you are no god but a man,  
though you deem yourself a god—  
aye, wiser than a Daniel, 3  
no sage like you !—  
your wisdom and your shrewdness 4  
winning you wealth,  
pouring gold and silver  
into your treasury ;  
since by your great wisdom and 5  
your trade  
you have enriched yourself,  
and wealth has made you proud  
of heart,  
then here is the Lord Eternal’s 6  
sentence :  
since you think yourself a god,  
I will set foreigners on you, 7  
most ruthless of races,  
to draw their swords against your  
beautiful wisdom,  
to stain your splendour,  
to thrust you down into the under- 8  
world.  
A violent death shall you die,  
there by the deep.
- Will you still say, before your 9  
murderer,  
“ I am a god ” ?  
To your murderer  
you are no god but a man !  
At the hand of foreigners 10  
you shall die a cruel death ;

## EZEKIEL XXIX

for I have said it—so runs the Lord the Eternal's sentence.' ”

11 This word from the Eternal  
12 also came to me : “ Son of man, raise a dirge over the king of Tyre, and give him this message from the Lord the Eternal—‘ You were the father of wisdom, the perfection  
13 of beauty ; you lived in Eden, the garden of God ; you were adorned with every jewel, the jasper, the chrysolite, the sardonyx, the topaz, the beryl, the onyx, the sapphire, the garnet, and the rock-crystal, their setting wrought in gold . . .  
14 On the day you were created I placed you beside the kherubs on the sacred hill of God ; you walked amid the flashing thunder-  
15 stones. From the day you were created, you lived a perfect life, till you were discovered doing  
16 wrong ; rich traffic made you rife with violence, and you sinned. Hence I have expelled you as a profane thing from the hill of God, and the kherub has driven you to your ruin away from the flash-  
17 ing thunderstones. Your beauty made you proud of heart, your brilliance depraved your wisdom ; so I have cast you down, abandoning you for kings to feast their  
18 eyes on you. By the greatness of your guilt, by the crimes of your commerce, you have profaned your sacred position ; therefore have I made you set fire to yourself, with flames that consume you, and reduced you to ashes on earth in the sight of all who  
19 behold you. All who know you among the nations shall be appalled at you—your fate is awful, there is no future for you.’ ”

20 This word from the Eternal also

came to me : “ Son of man, turn 21 towards Sidon and tell her this prophetic word from the Lord the 22 Eternal.

‘ O Sidon, I am against you, I will show what I am in dealing with you ! ’

When I inflict punishment on her and show what I am by my dealings with her, it will teach her that I am the Eternal.

‘ For I will send pestilence into her, 23 bloodshed into her streets, till the wounded fall thick within her  
by the sword that strikes her on every side ’—

to teach them that I am the Lord the Eternal.

Of all the malignants who sur- 24 round Israel, none shall fret them like a briar or pierce them like a thorn any longer ; they shall learn that I am the Lord the Eternal. The Lord the Eternal proclaims : 25 When I have gathered the community of Israel from the races where they have been scattered, when I show the nations who I am by my dealings with Israel, then shall they live in their own land, the land I assigned to my servant Jacob ; they shall live in 26 it securely, building houses and planting vineyards ; securely shall they live, when I have inflicted punishment on all the malignants who surround them—to teach them that I am the Eternal their God.”

In the tenth year, on the twelfth 29

## EZEKIEL XXIX

day of the tenth month, this word from the Eternal came to me :

2 " Son of man, turn to the Pharaoh king of Egypt, and prophesy against him and all Egypt ; proclaim this message from the Lord the Eternal :

' I am against you, Pharaoh king of Egypt, you mighty monster lying in your streams, thinking the Nile is your own, your own making !

4 I will drive hooks into your jaws, and make the fishes of the Nile stick to your scales, and I will haul you up out of your Nile, with your fishes sticking to your scales,

5 and fling you out into the desert, you and all the fishes of your Nile, dropping you on the fields, never to be gathered up or buried ; to the wild beasts and birds I leave you for food.

6 So shall all dwellers in Egypt learn that I am the Eternal. Since you have been a poor staff of reeds to Israel,

7 breaking when they seized you, tearing all their hand, breaking when they leant on you, shaking them to pieces—

8 therefore the Lord the Eternal proclaims, I will bring a sword upon you, destroying man and

9 beast within you, till the land of Egypt lies desolate and waste. It is to teach Egypt that I am the Eternal, since he thought the Nile was his own, his own making.

10 Therefore am I against you and your Nile ; I will turn the land of Egypt into an utter waste of desolation, from Migdol to Syenê,

to the very frontier of Ethiopia ; no foot of man shall pass over it, 11 no foot of beast shall pass over it ; for forty years it shall not be inhabited ; I will make the land of 12 Egypt one of the desolate lands, and her cities, among desolate cities, shall lie waste for forty years ; I will scatter the Egyptians among the nations and disperse them over foreign countries. Then, after forty years—says the 13 Lord the Eternal—I will gather the Egyptians from the nations where they have been scattered, and restore the fortunes of Egypt ; 14 I will bring them back to the land of Pathros, the land of their birth. There they shall form a weak kingdom, the weakest of all 15 kingdoms, a kingdom that never again shall rise to rule the nations ; I will diminish them, till they cannot hold sway again over the nations. No more shall 16 Israel rely on Egypt, turning to them and thus reminding me of their crime. It will teach them that I am the Lord the Eternal.' "

In the twenty-seventh year, on 17 the first day of the first month, this word from the Eternal came to me : " Son of man, Nebuchad- 18 rezzar king of Babylon forced his army to make a great effort against Tyre, till every soldier's head was rubbed bald and every shoulder galled by this great effort against Tyre. Therefore 19 the Lord the Eternal declares, I will let Nebuchadrezzar king of Babylon have the land of Egypt ; he shall carry off its teeming people, he shall plunder it, and take it as his prey, to pay his army ; I assign him the land of Egypt in 20 payment for the service that he

## EZEKIEL XXX

- rendered me, says the Lord the Eternal."
- 21 [[In those days I will make the community of Israel thrive and flourish, and I will open your lips among them; so shall they learn that I am the Eternal.]]
- 30 This word from the Eternal came to me: "Son of man, utter this prophetic word from the Lord the Eternal:
- 'Wail aloud, woe for the day!
- 3 For the day draws nigh, the Eternal's day draws nigh, a cloudy day, a day of doom for the nations.
- 4 A sword shall fall on Egypt, and Ethiopia shall be in anguish as the slain drop in Egypt, as her teeming folk are borne away, as her foundations are demolished.'
- 5 [[Ethiopia and Put and Lud, all the Arabians and Libyans and Kerêthites along with them, shall fall by the sword.]]
- 6 The Eternal proclaims: 'Egypt's supporters shall fall, her proud power shall give way; from Migdol to Syenê they shall fall by the sword—the Lord the Eternal decrees it;
- 7 they shall be one of the desolate lands, their cities shall belong to cities lying waste.
- 8 So shall they learn that I am the Eternal, when I have set fire to Egypt, and shattered all her helpers.
- 9 On that day I send out messengers in ships to terrify Ethiopia so secure;
- Ethiopia shall be seized with anguish on the day of Egypt's doom—for it is coming.'
- The Lord the Eternal declares: 10 'I will destroy the nation of Egypt by Nebuchadrezzar king of Babylon; he and his people, most ruthless of 11 races, shall be brought in to destroy the land, drawing their swords against Egypt, and filling the land with the slain; I will dry up the Nile, 12 and sell the land to evil men, employing foreigners to devastate the land and all it holds. I the Eternal have said it.'
- The Lord the Eternal declares: 13 'I will abolish the magnates of Memphis, and leave no prince in Egypt. I will put fear on the land of Egypt;
- I will lay Pathros waste, 14 set fire to Zoan, punish Thebes, vent my fury on Pelusium, Egypt's 15 stronghold, and cut off the people of Thebes; I will set fire to Egypt, 16 Pelusium shall writhe with pangs, Thebes shall be stormed, and Memphis battered down, the braves of On and Bubastis 17 shall fall by the sword, and the citizens pass into exile. At Daphne too 'twill be a dark day 18 when there I shatter Egypt's sway, and her proud power vanishes; clouds shall cover her, and her subjects pass into exile.

## EZEKIEL XXXI

- 19 Thus will I punish Egypt ;  
and they shall learn that I am the  
Eternal.' ”
- 20 In the eleventh year, on the  
seventh day of the first month,  
this word from the Eternal came
- 21 to me : “ Son of man, I break the  
arm of the Pharaoh, king of Egypt,  
and there is no binding of it up,  
no poulticing, no bandaging, to  
make it strong enough to grasp the
- 22 sword again. The Lord the Eter-  
nal proclaims : I am against the  
Pharaoh king of Egypt, I will  
break both his arms, the strong  
arm and the injured arm, till the
- 23 sword drops from his hand. And  
I will scatter the Egyptians  
among the nations, and disperse
- 24 them over foreign lands. The  
arms of the king of Babylon I  
will strengthen ; I will put my  
sword in his hand, and break the  
arms of the Pharaoh till he groans  
before him like a man mortally
- 25 wounded. I will put strength  
into the arms of the king of Baby-  
lon, and the arms of the Pharaoh  
shall give way. It will teach  
them that I am the Eternal, when  
I put my sword into the hand of  
the king of Babylon, to brandish
- 26 it over Egypt. I will scatter  
the Egyptians among the nations  
and disperse them over foreign  
lands ; it will teach them that I  
am the Eternal.”
- 31 In the eleventh year, on the  
first day of the third month, this  
word from the Eternal came to  
2 me : “ Son of man, say this to the  
Pharaoh king of Egypt and to  
his host :  
Who is like you in size ?
- 8 You were as stately cedar in Lebânon,  
with fair branches, very tall,  
its top among the clouds.  
Waters nourished it, 4  
deep waters made it grow,  
pouring streams round the planta-  
tion,  
running rills through all the soil.  
So it rose in height, 5  
high over all the trees,  
with many a bough,  
with branches stretching out—  
thanks to the wealth of water.  
Within its boughs 6  
all birds of the air nested ;  
under its branches  
all animals brought forth their  
young ;  
yes, under its shadow  
all the great nations lived.  
It was fair in its great size, 7  
with its long branches—  
so rooted was it  
beside ample water.  
The very cedars in God's garden 8  
could not rival it ;  
no cypress had boughs like it,  
no plane had branches like it ;  
not a tree in God's own garden  
was like it for beauty,  
for number of branches ; 9  
the trees of Eden, in God's garden,  
all envied it.
- Therefore the Lord the Eternal 10  
declares : Because it towered so  
high and raised its top to the  
clouds, priding itself on its  
height, I handed it over to the 11  
great power among the nations ; 12  
foreigners, the most ruthless of  
races, cut it down and flung it  
on the hills, till its branches fell  
into every valley, and its broken  
boughs lay in all the ravines of  
the land ; all races of the world  
forsook its shadow in dismay ;  
the birds all perched upon its 13



## EZEKIEL XXXII

ruined trunk, and the animals all  
 14 lay upon its branches. And this  
 was in order that hereafter no  
 trees growing beside water should  
 exalt themselves in size, raising  
 their tops to the clouds, that no  
 trees fed by water should display  
 their height ; all of them are con-  
 signed to death, to the nether  
 regions, to mix with common men,  
 with those who go down to the pit  
 below."

15 The Lord the Eternal pro-  
 claims : " On the day he went  
 down below, I made the deep  
 waters mourn for him, I checked  
 the streams till the broad waters  
 were stayed ; I made Lebânon  
 mourn for him, and all the trees

16 drooped for him ; I shook the  
 nations with the crash of his  
 downfall, when I threw him into  
 the underworld to mix with those  
 who go down to the pit below,  
 and in the nether regions the trees  
 of Eden, the choicest and the best  
 trees of Lebânon, nourished by  
 water, were all consoled by his

17 fate. The nations shall also go  
 down with him into the under-  
 world, to join those whom the  
 sword has slain, and his supporters,  
 who lived under his shadow among  
 the nations, shall also perish.

18 What tree of Eden rivals you in  
 splendour and in size ? Yet you  
 must go down like the trees of  
 Eden into the nether regions, and  
 lie there in a shameful death,  
 among men whom the sword has  
 slain. So much for the Pharaoh  
 and for all his host, says the Lord  
 the Eternal."

32 In the eleventh year, upon the  
 first day of the twelfth month,  
 this word from the Eternal came

to me : " Son of man, raise a 2  
 dirge over the Pharaoh king of  
 Egypt ; say to him,

' Woe to you, Pharaoh,  
 you are all undone !

You are like a monster in the  
 streams,  
 snorting water from your nostrils,  
 splashing the river with your feet,  
 fouling the streams.

The Lord the Eternal declares : 3  
 I will throw my net over you,  
 and haul you up in my net ;  
 I will toss you on the land, 4  
 and fling you on the field ;  
 I will make the birds all settle on  
 you,

and glut the animals of all the  
 earth with you ;

I will strew your flesh upon the 5  
 hills,  
 and fill the valleys with your car-  
 case ;

I will drench earth with your 6  
 gushing blood,  
 till the watercourses are full of  
 you.

When I extinguish you, 7  
 I will shroud the sky  
 and darken its stars,

I will shroud the sun with clouds,  
 and the moon shall not shine ;  
 all the bright lights of the sky 8

I will darken over you,  
 bringing darkness on your land—  
 says the Lord the Eternal.'

The heart of many a nation will 9  
 I trouble, when I proclaim your  
 ruin to the nations, to countries  
 that you never knew ; I will make 10  
 many a race dismayed over you,  
 and their kings shall shudder over  
 you, when they see me brandishing  
 my sword ; they shall tremble  
 every moment, every man for his

- own life, on the day of your down-  
 11 fall. For the Lord the Eternal  
 decrees : The sword of the king  
 of Babylon shall fall upon you ;  
 12 I will make all your host fall by  
 the sword of warriors ;  
 all of them are the most ruthless  
 of races,  
 and they shall ruin Egypt's pride,  
 her host shall all be destroyed ;  
 13 and all her beasts will I destroy,  
 that live beside her many streams ;  
 no foot of man, no hoof of beast,  
 shall foul the streams again ;  
 14 I will make the waters settle,  
 till the rivers run smooth as oil—  
 says the Lord the Eternal.  
 15 And when I lay the land of Egypt  
 waste and desolate,  
 emptied of all that filled it,  
 when I strike down all its dwellers,  
 then shall they learn that I am  
 the Eternal.  
 16 This is the dirge to be chanted,  
 chanted by women of the nations ;  
 let them chant it over Egypt and  
 all her host,  
 says the Lord the Eternal.”  
 17 In the twelfth year, on the  
 fifteenth day of the first month,  
 this word from the Eternal came  
 18 to me : “ Son of man, wail over  
 the host of Egypt, and send them  
 down with a lament, you and the  
 women of the mighty nations, to  
 the nether regions, to join those  
 who go down into the pit below.  
 19 ‘ Whom do you surpass in beauty ?  
 Yet down with you, down to a  
 shameful death,  
 20 you and all your host,  
 amid victims of the sword ! ’  
 21 The mighty warriors in the under-  
 world shall hail him and his  
 allies :  
 ‘ Down with you, down, to a shame-  
 ful death,

you and all your host,  
 amid victims of the sword ! ’  
 Assyria is down there with all her  
 folk, their graves around their  
 king's, buried in the abysses of the  
 pit, all victims of the sword, who  
 were a terror in the land of the  
 living. Elam is there, with all her  
 folk round her grave, all victims  
 of the sword who have passed  
 down into the nether regions, men  
 who were a terror in the land of  
 the living and have gone down to  
 a shameful death, sharing disgrace  
 with the victims who have gone  
 down into the pit of death.  
 Meshek and Tubal are there with  
 all their folk in graves around  
 them, all lying in a shameful death,  
 victims of the sword, because they  
 were a terror in the land of the  
 living ; they shall not lie beside  
 the mighty warriors of old, who  
 went down to the underworld  
 with their weapons, their swords  
 lying under their heads, and their  
 shields upon their skeletons, be-  
 cause they were a terror in the  
 land of the living. (And, Pharaoh,  
 you shall lie among the defeated  
 in disgrace, the victims of the  
 sword !) Edom is there, with its  
 kings and princes, who for all  
 their might lie among the victims  
 of the sword, with the defeated in  
 disgrace, with those who go down  
 to the pit of death. The princes  
 of the north are all there, and all  
 the Phœnicians ; they have gone  
 down with the slain, for all the  
 terror of their might, and lie with  
 the defeated in disgrace, sharing  
 the shame of those who go down  
 to the pit of death. To see all these  
 may be some comfort to the  
 Pharaoh, over all his own host,  
 says the Lord the Eternal ! He

put terror on the land of the living, and for that he shall be laid among the defeated in disgrace, with the victims of the sword—the Pharaoh and all his host, says the Lord the Eternal.”

\* \* \*

**33** This word from the Eternal came to me: “Son of man, speak to your own people and say to them: ‘When I bring the sword upon a country, and the natives take one of their number and make him their sentinel; if he sees the sword coming on the land and blows the trumpet to warn the folk, then anyone who hears the sound of the trumpet and does not take warning but is swept off by the sword, that man is responsible for his own death. He heard the sound of the trumpet and he did not take warning; he is responsible for his own death. Had he taken warning, he would have saved his life. But if the sentinel does not blow the trumpet when he sees the sword coming, and if the sword comes and sweeps off anyone of the folk, that man is swept off on account of his iniquity, but for his death I will hold the sentinel responsible!

**7** Now, son of man, I have placed you as a sentinel for Israel; whenever you hear a word from my lips, warn them from me. When I tell the wicked, “You must die,”—then, if you do not say a word of warning to the wicked to give up his evil course, he has to die for his iniquity, but I will hold you responsible. Yet if you warn the wicked to give up his evil course and if he will not give it up, he has to die for his iniquity, but you have saved yourself. Son

of man, tell Israel: ‘This is your cry, that “our transgressions and our sins press upon us, we are wasting away under them; how can we live?”’ Tell them: By my life! says the Lord the Eternal, I have no desire for the death of the wicked, but for him to live by giving up his evil course. Give up your evil courses, give them up: O Israel, why will you die?’ And tell your people this, O son of man: ‘A good man’s goodness shall not save him when he goes wrong; a wicked man’s wickedness shall not ruin him when he gives up his wickedness[; neither shall a good man’s goodness keep him alive when he sins]]. When I tell the good man, “You shall live,” and when he relies upon his goodness and commits iniquity, none of his good deeds shall be remembered, he shall die for the iniquity he has committed. And when I tell the wicked, “You shall die,” and when he gives up his sins and does what is lawful and right, restoring the pledge deposited with him, refunding what he has robbed, and following the rules that lead to life, then he shall certainly live, he shall not die; none of the sins he has committed shall be remembered against him; he has done what is lawful and right, he shall certainly live. Yet your people complain, “The Lord is not acting fairly!” It is they who are not acting fairly. When a good man gives up being good to commit iniquity, he shall die for it; when a wicked man gives up being wicked to do what is lawful and right, he shall live by that. And yet you complain, “The

Eternal is not acting fairly !” O Israel, I will deal with every one of you as he has lived.’ ”

- 21 In the eleventh year of our exile, on the fifth day of the tenth month, a man who had escaped from Jerusalem came and told me, “The city has fallen.”
- 22 Now the hand of the Eternal had been upon me the evening before the fugitive arrived, but he had opened my mouth at the moment when the man reached me in the morning; my mouth had been opened and I was silent no longer.
- 23 This word from the Eternal had come to me: “Son of man, those who haunt the ruins in the land of Israel are saying, ‘Abraham was only one man and yet he was given possession of the entire land; we are many, and we are sure to have the land for our own.’
- 25 Tell them what the Lord the Eternal says: ‘You to possess the land, you who eat flesh with the blood in it and worship idols
- 26 and commit bloodshed! You to possess the land, you who have recourse to the sword, you who commit detestable impieties, you who seduce one another’s wives!’
- 27 Tell them this is what the Lord the Eternal says: ‘By my life! those in the ruins shall fall by the sword, those who are out in the open I shall let wild beasts devour, and those in the fortresses and
- 28 caves shall die by pestilence; I will lay the land waste and desolate, the strength that was its pride shall pass, and the uplands of Israel shall be deserted, without
- 29 a wayfarer. When I lay the land desolate and waste for all their detestable impieties, then shall they realize that I am the Eternal.’

As for you, O son of man, your 31 people are talking about you in the streets and at the doors of their houses, saying to one another, ‘Come and let us hear what is the word from the Eternal to-day!’ They come to you as 32 usual, they sit in front of you, they hear your words, but they will not obey them; their lips are full of lies, and their minds are set upon their selfish ends, and 33 they heed you as they would a love-song beautifully rendered and well played—they hear your words, but they will not obey them. Yet 34 when the hour comes—and it is coming—they shall realize that there was a prophet among them!”

This word from the Eternal also 35 came to me: “Son of man, prophesy against the rulers of Israel, prophesy thus to these shepherds: ‘Here is what the Lord the Eternal says: Woe to the shepherds of Israel who have fed none but themselves! Ought not shepherds to feed their flock? You 36 have seized the milk, you have clothed yourselves with the wool, you have killed the fatlings, but you have not fed the flock. You 37 never put strength into the weak, you never healed the sickly, you never bandaged the cripples, you never recovered those who had been driven away, you never looked for those who were lost, and you were rough to those who were strong. So my flock has been 38 scattered because they had no shepherd, and it has been devoured by all the wild beasts. My flock strayed over all the 39 uplands and over every high hill, scattered all over the face of the

earth, with none to search for them, none to look for them.' 7 Hear, then, what the Eternal has 8 to say to you shepherds. 'By my life!' says the Lord the Eternal, 'since my flock has become the prey and food of every wild animal, because there was no one to shepherd them (for the shepherds cared nothing about my flock, but fed themselves instead of feeding my 9 flock)'—hear then what the Lord 10 the Eternal says, you shepherds— 'I am against the shepherds, I will demand my flock back from them, I will stop them from tending my flock; no longer shall the shepherds feed themselves, I will rescue my flock from their greed, and no longer shall it be food for them.' 11 For this is what the Lord the Eternal says: 'I myself, I will search for my flock and look for 12 them. As a shepherd looks for his flock on the day when his sheep have been scattered, so will I search for my flock and bring them safe from all the places whither they have been scattered on a day of 13 clouds and darkness; I will gather them out of the nations and collect them from foreign lands and bring them into their own land, feeding them on the uplands of Israel, in the valleys, and in all habitable 14 parts of the country. I will feed them upon good pasture; their grazing shall be on the uplands of Israel, where they shall lie down in a good place and graze on rich pasture amid the heights of Israel. 15 I myself will tend my flock, I will take them to their pasture,' 16 says the Lord the Eternal. 'I will look for the lost, I will recover those who have been driven away, I will bandage the cripples, I will

put strength into the sick, and I will guard the strong and prosperous, attending to them properly. As for you, my flock,' 17 says the Lord the Eternal, 'I will judge between the weak sheep and the rams and he-goats. Is it not 18 enough for you to graze on the good pasture? Must you trample over the rest of the pasture? Is it not enough for you to claim the clear water? Must you foul the rest of the water with your feet? Are my sheep to eat what 19 you have trampled and to drink what you have fouled?' This is 20 what the Lord the Eternal says: 'I myself will take action. You 21 plump creatures, you have pushed the lean sheep away, with your sides and shoulders, butting at these feeble creatures with your horns till you have scattered them abroad! Now I will rescue my 22 flock, they shall be a prey no longer, and I will judge between sheep and sheep. Also I will place 23 a single ruler over them, that is, my servant David, who shall feed them and be their shepherd; I 24 the Eternal will be their God, and my servant David shall be prince among them; I the Eternal proclaim this. I will make a compact 25 of peace with them, banishing wild beasts from the country, so that they may live undisturbed in the open and sleep within the woods; I will settle them round my own 26 hill, blessing them with showers of rain at the right season; the 27 trees of the field shall bear fruit, the earth shall bring forth crops, and they shall live undisturbed in the land; they shall learn that I am the Eternal, when I break their yoke of slavery and rescue

them from those who made them  
 28 slaves ; they shall no longer be  
 the prey of the nations, wild beasts  
 shall not devour them, they shall  
 live undisturbed, and none shall  
 29 make them afraid. I will grant  
 them a right fertile soil, so that  
 they shall no longer be consumed  
 by hunger in the land and taunted  
 30 by the nations. Then shall they  
 learn that I the Eternal am their  
 God, and that they, Israel, are  
 my people,' says the Lord the  
 31 Eternal. 'You are my own flock,  
 the flock I tend, and I am your  
 God,' says the Lord the Eternal."

35 This word from the Eternal  
 2 further came to me : " Son of  
 man, turn to mount Seir and  
 3 prophesy thus against it. The  
 Lord the Eternal declares :

Mount Seir, I am against you,  
 I strike a blow at you,  
 and lay you waste and desolate ;

4 I lay your townships waste,  
 and you shall lie all desolate—  
 to teach you that I am the Eternal.

5 Because you cherished a lasting  
 enmity against the Israelites, be-  
 cause you handed them over to the  
 sword on the day of their calamity,  
 when they suffered final punish-

6 ment, therefore, by my life ! says  
 the Lord the Eternal, you have  
 been guilty of bloodshed, and  
 7 blood shall pursue you ; I will  
 lay mount Seir waste and desolate,  
 cutting off all who come and go,  
 and filling the uplands with dead

8 Edomites. Men slain by the sword  
 shall fall over your hills and valleys

9 and all your watercourses ; I will  
 lay you desolate for all time, and  
 your townships shall never be  
 peopled—to teach you that I am

10 the Eternal. Because you said,

'These two nations and their  
 lands shall be ours, and we shall  
 hold them' (although the Eternal  
 lived there), therefore, by my  
 life ! says the Lord the Eternal,  
 I will deal with you for the anger  
 and envy you dealt out to them  
 in your hatred ; I will let you see  
 who I am, when I punish you, and  
 you shall learn that I, the Eternal,  
 have heard all your reviling against  
 the uplands of Israel. You said,  
 'They are desolate, they are ours,  
 our prey !' You vaunted loudly  
 against me ; I heard it all ! So  
 1 this is what the Lord the Eternal  
 says : 'I will lay you desolate, to  
 the delight of all the world ; as  
 1 you maliciously delighted over the  
 desolation of Israel, so will I deal  
 with you ; desolate shall you be,  
 O mount Seir, O Edom, every inch  
 of you.' It will teach them that I  
 am the Eternal."

" Son of man, prophesy thus to  
 3 themountainsof Israel. 'Mountains  
 of Israel, listen to the word of the  
 Eternal. Here is what the Lord the  
 2 Eternal says : Because the enemy  
 gloated over you and cried, "The  
 old sites on the hills are ours !"  
 therefore prophesy thus : The Lord  
 3 the Eternal declares, Because you  
 have been left desolate and crushed  
 on every side, held by the riff-raff  
 of the world, the talk and evil  
 gossip of the mob, therefore, O  
 4 mountains of Israel, listen to what  
 the Lord the Eternal has to say  
 to mountains, hills, watercourses,  
 valleys, waste lands, and deserted  
 cities, that have become a prey  
 and a derision to the riff-raff of  
 the surrounding pagans—there-  
 5 fore, the Lord the Eternal de-  
 clares, I speak in hot indignation

of the riff-raff of the pagans and especially of Edom, of all Edom, for taking my land to be their own, exulting in malicious spite, 6 to prey upon its pastures. Therefore prophesy about the land of Israel and tell the mountains, hills, watercourses, and valleys that the Lord the Eternal declares: I speak in indignation and in fury, because you have had to bear the taunting of the 7 nations. Therefore, says the Lord the Eternal, I swear that the nations round you shall have to bear taunts when they are ruined. 8 But you shall put out your branches, O mountains of Israel, you shall bear fruit for Israel my people; for soon they will be 9 coming back. I am with you, I will care for you, and see that you 10 are tilled and sown; I will put many people on you, even all the Israelites, every one of them; 11 the towns shall be repeopled, the waste places rebuilt; I will make the men and beasts upon you numerous, and settle you as you used to be—I will do better for you than at the first, and you shall learn that I am the Eternal. 12 Yes, I will make men tread you again, the men of my people Israel; they shall possess you, and you shall be their property; you shall no longer be deadly to 13 them. The Lord the Eternal declares: Because men taunt you with devouring men and being 14 deadly to your nation, you shall no longer devour men nor be deadly to your nation—says the 15 Lord the Eternal. I will no longer allow any sneer of the nations against you; you shall not suffer the taunting of the world, for

you shall no longer be deadly to your nation. The Lord the Eternal has said it.’”

This word from the Eternal 16 further came to me: “Son of 17 man, when the Israelites lived in their own land, they polluted it with their practices; to me their practices were as loathsome as a woman’s menstruous discharge; so I vented my fury upon them, 18 for drenching my land with bloodshed and polluting it with their idols; I scattered them among the 19 nations, till they were dispersed over the world; I punished them for their practices. But it 20 lowered my sacred honour to have them scattered thus among the nations; for people sneered, ‘These are the Eternal’s people, and yet they are driven out of the land!’ Now I had some con- 21 cern for my sacred honour thus lowered by the dispersion of the Israelites. So tell the Israelites 22 that this is what the Lord the Eternal has to say: It is not for your sakes, O Israel, that I take action, but for the sake of my own sacred honour which has been lowered by your dispersion among the nations. I will uphold my 23 high honour which has been lowered and degraded by you among the nations; and when I show them what I am, by my dealings with you, then, says the Lord the Eternal, the nations shall learn that I am the Eternal. For I am going to gather you 24 out of the nations and collect you from all countries and bring you back to your own land; then I 25 will pour clean water over you, cleansing you from all your impieties and purifying you from

26 all your idols ; I will give you a new nature, and I will put a new spirit into you, I will take away your hard nature and give you a nature that can be touched ;

27 I will put my own spirit within you, I will make you live by my laws, and you shall obey and

28 observe my orders. You shall live in the land that I gave to your fathers ; you shall be my own people, and I will be your God ;

29 I will keep you clear of all your impurities. I will call to the grain, till it multiplies ; I will

30 spare you any famine. I will make your fruit and your crops abundant, that you may no longer be taunted by the nations with

31 famine. And then you shall remember your evil practices and your bad conduct, and loathe yourselves for your iniquities and

32 detestable deeds. But mark this, it is not for your sake that I act thus, says the Lord the Eternal ; be ashamed and abashed for your misconduct, O Israel ! ”

33 This is what the Lord the Eternal says : “ On the day that I cleanse you from all your iniquities, I will have the towns re-peopled and the waste places re-

34 built ; the desolate land shall be tilled, instead of lying waste under

35 the eyes of every passer-by, till men say, ‘ This land that once was desolate is like the garden of Eden to-day ; waste places, desolate and ruined towns, are fortified and

36 peopled ! ’ It will teach the nations left around you that I the Eternal have rebuilt the ruined towns and replanted the desolate land. I the Eternal have said it, and I will do it. ”

37 The Lord the Eternal declares,

“ I will also let Israel ask this from me and have it done for them : I will increase their numbers like a flock ; like large flocks 3 for sacrifice, like the flocks at Jerusalem for the festivals, so shall the ruined towns teem with men. It will teach them that I am the Eternal. ”

The hand of the Eternal was 3 laid upon me ; he carried me off in the spirit and set me down in a valley. It was full of bones ; he made me go all round them, and 2 I saw that they were very many on the surface of the valley, and very dry. “ Son of man, ” he said, 3 “ can these bones live ? ” “ O Lord Eternal, ” I answered, “ that is known only to thyself. ” He 4 said to me, “ Prophecy over these bones ; say to them, ‘ O dry bones, listen to the word of the Eternal. ’ The Lord the Eternal 5 has this word for the bones : ‘ I will make the breath of life enter you, I will put sinews upon you 6 and cover you with flesh, and put breath into you ; so shall you live, and learn that I am the Eternal. ’ ” I prophesied as I 7 was told. While I was prophesying, there was a sound of rattling ; the bones came together, bone to bone, and, as I looked, there 8 were sinews upon them ! Flesh spread up over them, skin covered them, but there was no breath in them. So he said to me, “ Pro- 9 phesy to the wind, son of man, give the wind these orders from the Lord the Eternal : ‘ Come from the four ends of the earth, O breath, and breathe life into these corpses. ’ ” I prophesied as I was 1 told, and the breath did enter into



them; they came to life and stood upon their feet, a mighty host of them. "Son of man," he said to me, "these bones are the whole community of Israel. They cry, 'Our bones are dry, our hope is gone, we are undone!'"

12 Prophecy therefore to them, tell them this word from the Lord the Eternal: 'O my people, I will open your graves and bring you out of your graves, back to the land of Israel. You shall be sure that I am the Eternal, after I have opened your graves and raised you from your graves, O my people. I will put my spirit into you, and you shall live, and I will restore you to your own land; it will teach you that I the Eternal have said it and done it—says the Eternal.'

15 This word from the Eternal further came to me: "Son of man, take a stick and write on it, 'Judah and the Israelites attached to him'; then take another stick and write upon it, 'Joseph and all in Israel attached to him'; join them together, making a single stick within your hand. When your countrymen ask you, 'Will you not tell us what you mean by this?' tell them that this is the word from the Lord the Eternal: 'Here I am about to take the stick of Joseph, which is in the hand of Ephraim, and his fellow-clans, and join them to the stick of Judah, making a single stick within my hand.'

20 Hold the sticks before their eyes and tell them that this is the word from the Lord the Eternal: 'Here am I about to take the Israelites from the nations where they have gone, gathering them from every

quarter and bringing them back to their own land, where I will make them into a single nation, upon the uplands of Israel, with a single king reigning over them all; they shall no longer be two nations, nor shall they be divided into two kingdoms any longer. They shall no longer befoul themselves with idols or detestable practices or any other transgressions; I will keep them clear of all the rebelliousness with which they have sinned, and I will purify them; so shall they be my own people, and I will be their God. My servant David shall be king over them, their sole shepherd. They shall live by my laws, and observe and obey my orders. They shall live in the land that I gave to my servant Jacob, where their fathers lived; there shall they live, they and their children and their children's children for all time, with my servant David as their perpetual prince. I will make a compact of peace with them, a lasting compact; I will settle them and multiply them and set my sanctuary among them for all time; my dwelling-place shall be with them, I will be their God, and they shall be my people; and when my sanctuary remains among them for ever, the nations shall learn that I am the Eternal who sets Israel apart.'

This word from the Eternal came to me: "Son of man, turn to Gog [[in the land of Magog]], the prince of Rosh and Meshek and Tubal; prophecy against him and tell him this from the Lord the Eternal: 'O Gog, prince of Rosh and Meshek and Tubal,

4 I am against you. I will bring you along, with all your army, horses and horsemen, in full armour, a mighty host all armed with shields and targes and all  
5 wielding swords, warriors from Persia, Kush, and Put, equipped  
6 with targes and helmets, all the hordes of the Cimmerians, all the hordes from Armenia in the far north, and many another nation in  
7 your train. Be ready, hold yourself ready, you and all your muster, hold yourself in reserve for me!  
8 You [[shall be summoned after many a day, and after many a year you]] shall attack the land that has been restored from desolation, the nation that has been gathered home from many a people, the uplands of Israel, once a perpetual waste but now held by a nation gathered home from the peoples and living all undisturbed. You shall sweep up like a storm, covering the country like a storm-cloud, you and all your hordes and all the nations in your  
10 train. A plan will occur to your mind, says the Lord the Eternal; you will be forming an evil design,  
11 thinking, "I will invade this land of villages, I will attack this quiet folk who are all living in security, with never a wall or a bar or a  
12 gate." You will plan to get booty, to seize your prey, to assail re-peopled wastes, a people gathered from the nations, living with their stores of cattle and property at the  
13 centre of the earth. The merchants of Shēba and Dedan, the traders of Tartessus, will be all asking you, "Is it for booty you have come? Have you mustered for plunder, to carry off silver and gold, to seize cattle and pro-

perty, to win rich booty?" Prophesy therefore to Gog, son of man, tell him this from the Lord the Eternal: 'When my people Israel are living undisturbed, will you bestir yourself and leave your seat in the far north, you and many a nation with you, all mounted on horseback, a mighty host, a huge army, sweeping up, after many a day, against my people Israel like a storm-cloud to cover the country? Yes, I will bring you against my land, to let the nations learn what I am, when I show them my dread divinity in handling you, O Gog.' The Lord the Eternal proclaims: 'It is you of whom I predicted long ago by my servants the prophets of Israel (who prophesied for many a year then), that I would bring on your attack.' The Lord the Eternal declares: 'On that day, the day when Gog invades the land of Israel, my fury will be roused; yes, in my indignation, in my hot anger, I decree that on that day there shall be a mighty earthquake in the land of Israel, when all fish in the sea, and wild birds, wild beasts, reptiles, and human beings shall all tremble at my presence, when mountains shall be torn apart, and cliffs topple over, and every wall drop to the ground. I will summon an utter panic against him, says the Lord the Eternal, till every man in his host shall draw the sword against his fellow; I will punish him with pestilence and bloodshed, I will rain on him and his hordes and all the nations in his train an overpowering flood, with hailstones, fire, and brimstone. I will let all

the nations see my might and dread divinity—to teach them that I am the Eternal.’

- 39 Son of man, prophesy against Gog, tell him this from the Lord the Eternal: ‘I am against you, Gog, prince of Rosh, Meshek, and Tubal! I will turn you, lead you on, bring you from the far north to attack the uplands of Israel, and then I will strike the bow from your left hand and knock the arrows out of your right hand; on the uplands of Israel you shall fall, you and all your hordes and allies; I will leave you as food for all sorts of ravenous birds and wild beasts to devour; in the open country you shall fall—I have said it, says the Lord the Eternal.’
- 6 I will send fire to burn up Magog and the coast-lands where men live securely—to teach them that I am the Eternal. I will let my dread divinity be seen within my people Israel, and never allow my sacred honour to be lowered again; it will teach the nations that I am the Eternal, the 8 Majestic One in Israel. It is coming, it shall come to be, says the Lord the Eternal—here is the day I predicted! The citizens of Israel shall go out and make firewood of the weapons, the targets, the shields, the bows and arrows, the pikes and spears; it will serve them as firewood for some years, they shall not require to cut wood from the fields or the forests but shall use weapons as firewood; they shall plunder those who plundered them and prey on those who preyed on them (so the Lord the Eternal decrees).
- 11 I will give Gog then a famous place as his grave within Israel,

the valley of Abârim, east of the Dead Sea; there shall they bury Gog and all his mob, and call it ‘The valley of Gog-mob’! The 12 Israelites will be seven months in burying them, in order to cleanse the land; all the natives shall 13 bury them, and it will be a famous thing for them when I uphold my honour, says the Lord the Eternal. They must select men who are to 14 be constantly occupied in traversing the land and collecting the corpses that lie on the surface, so as to cleanse the land; this search is to be made after seven months, and in the course of the 15 search, when anyone sees a human bone, he must put up a mark beside it, till the burial parties come and bury the bone in the valley of Gog-mob. So shall they 16 cleanse the land.

Son of man, give this message 17 from the Lord the Eternal to all sorts of birds and to every wild beast: ‘Come, gather and collect from all quarters to the feast of a sacrifice that I am preparing for you, a rich feast on the uplands of Israel, where you can eat flesh and drink blood; you shall eat 18 the flesh of heroes and drink the blood of the world’s princes—their rams and lambs and goats and bullocks, all fattened animals of Bashan; you shall eat your fill of 19 the fat and drink yourselves drunk with the blood of the feast I am preparing for you: yes, at my 20 board you can glut yourselves on horses and riding animals, on heroes and warriors to the full. The Lord the Eternal has said it.’

Thus will I set up my honour 21 among the nations, till all see the vengeance I inflict and the

## EZEKIEL XL

heavy hand I lay upon them.  
 22 From that day onwards Israel shall be sure that I am the  
 23 Eternal their God, and the nations shall understand that Israel was exiled on account of their iniquity, that it was because they had been unfaithful to me that I withdrew my favour from them and handed them over to their foes, till they  
 24 all fell by the sword; it was for their unclean lives and their transgressions that I punished them and withdrew my favour from  
 25 them. But now, says the Lord the Eternal, I will restore the fortunes of Jacob and have mercy on the whole community of Israel, as I am jealous for my sacred  
 26 honour. They shall forget their shame and all their faithlessness to me, once they live undisturbed in their own land, with no  
 27 one to scare them, once I bring them back from the nations and gather them from the countries of their foes, and let the nations see what I am by my dealings with  
 28 Israel. They shall understand that I am the Eternal their God from this, that it was I who sent them into exile abroad and I who gathered them back into their  
 29 own land, where I will never leave any of them alone again, never withdraw my favour from them again—for on the community of Israel I have poured out my spirit, says the Lord the Eternal.”

\* \* \*

40 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, the fourteenth year since the city had been captured, that very day the hand of the Eternal was laid  
 2 upon me in a trance, and he

brought me in visions of God to the land of Israel and placed me on a very high mountain, upon which was a building like a city in front of me. When he brought 3 me thither, there stood a man whose appearance was like shining bronze, with a measuring tape of flax in his hand and also a measuring rod! The man stood at the 4 gateway, and he said to me, “Son of man, look with your eyes and listen with your ears, and fix your mind upon all that I am going to show you, for that is why you have been brought hither, that I might show it all to you; then tell the house of Israel whatever you see.”

There, all round the outside of 5 the building, a wall ran; and when the man measured it with the measuring rod in his hand, which was ten and a half feet long, he found the wall was ten and a half feet thick and ten and a half feet high. He then went 6 to the gatehouse facing eastward and, climbing the steps, measured the outer lobby; it was ten and a half feet. Each of the guard- 7 rooms was ten and a half feet long and ten and a half feet broad, with a space of eight feet and three-quarters between them, while the inside lobby of the gate- 8 house at the vestibule facing in to the temple was ten and a half feet. He then measured the 9 vestibule itself, which was fourteen feet, while the jambs were three feet six. This gatehouse facing 10 eastward had three guard-rooms on each side, all of the same size, like the spaces between them. He measured the breadth of the 11 outside entrance; it was seven-

## EZEKIEL XL

12 teen and a half feet . . . a partition projected for twenty-one inches below the guard-rooms, on either side of the passage, while the guard-rooms themselves were ten  
 13 and a half feet square. The gatehouse measured forty-three and three-quarters feet across, from the back door of one guard-room  
 14 to another, while the vestibule measured thirty-five feet — the vestibule leading from the gate-  
 15 house into the outer court. From the outside front to the inner entry the gatehouse measured  
 16 eighty-seven feet and a half. Latticed loopholes were let into the guard-rooms, the spaces between them, and also the porch, all round the interior, while the jambs were decorated with palms.  
 17 Then he took me into the outer court, and there were chambers fronting on a pavement which ran round the walls of the court ;  
 18 thirty chambers there were, and this the lower pavement was next the gateways, corresponding to  
 19 them in breadth. Then he measured the breadth of the court between the inside of the outer gate and the outside of the inner court ; it was a hundred and seventy-five feet, measured alike  
 20 from east and north. He also measured the length and breadth of the gateway of the outer court  
 21 which faced northward ; it had three guard-rooms on each side, the jambs and porch were the same size as those of the first gate, and it was eighty-seven and a half feet long by forty-three and  
 22 three-quarters broad. The windows, its porch, and its palms were the same size as those of the gatehouse facing eastward ;

it was reached by a flight of seven steps, and the porch looked inward. The inner court had a gate-  
 house opposite the outer gate-  
 house, to the north and to the east, at a distance of a hundred and seventy-five feet, measured from one gatehouse to another.  
 He then led me southward, and 24 there was a gatehouse facing southward ; he took the same measurements of the jambs and the porch ; it had latticed loop-  
 25 holes, as the porch had, all round, like the other loopholes, and was eighty-seven and a half feet long, by forty-three and three-quarters in breadth. It was reached by 26 seven steps, and the porch looked inward ; it had also palms upon the jambs on either side. There 27 was also a gatehouse in the inner court facing southward ; he measured the distance between them, a hundred and seventy-five feet.

He then took me into the inner 28 court through the southern gatehouse, taking the same measurements of the southern gateway, with its guard-rooms, its jambs, and its porch ; it had loopholes, 29 as the porch had, all round, and was eighty-seven and a half feet long, by forty-three and three-quarters in breadth. The porch 31 looked outward, the jambs were decorated with palms, and it was reached by eight steps. He then 32 took me into the inner court on the east side, taking the same measurements of that gatehouse, with its guard-rooms, its jambs, and its porch ; it had loopholes, 33 as the porch had, all round, and was eighty-seven and a half feet long by forty-three and three-

## EZEKIEL XLI

34 quarters in breadth. The porch looked outward, the jambs on both sides were decorated with palms, and it was reached by 35 eight steps. He took me to the northern gatehouse, taking the 36 same measurements of it, of the guard-rooms, the jambs, and the porch; it also had loopholes all round, and it was eighty-seven and a half feet long, by forty-three and three-quarters in 37 breadth. The porch looked outward, the jambs on both sides were decorated with palms, and it was reached by eight steps.

38 There was a chamber entering from the porch of the gatehouse, where they washed the burnt- 39 offering victims. And on each side of the porch of the gatehouse stood two tables, for slaying the victims for the burnt-offering and the sin-offering and the guilt-offering. On the outside, at the stair 40 on the north side of the entry, stood two tables, and on the opposite side of the porch stood 41 two tables. Four tables stood on either side of the gatehouse, eight tables in all, for the purposes of 42 slaughter. Four tables for the burnt-offering were cut out of stone, two and a half feet in length, two and a half feet in breadth, and twenty-one inches in height; on these they laid the implements for slaying the victims for the burnt-offering [[and the 43 sacrifice]]. Inside the porch there were ledges fastened all round, nine inches broad. The sacrificial 44 flesh lay on the tables. Outside the inner gatehouses there were two chambers in the inner court, one beside the northern gatehouse, facing southward, and the other

beside the southern gatehouse, facing northward. And he said 4 to me, "This chamber to the south is for the priests who are in charge of the temple; the chamber 4 to the north is for the priests who are in charge of the altar, that is, for the sons of Zadok, the Levites who approach the Eternal to minister." He measured the 4 court—a hundred and seventy-five feet long, by a hundred and seventy-five feet broad—also the altar in front of the temple. Then 4 he took me to the vestibule of the temple and measured each jamb on either side, eight feet and three-quarters thick; the entrance was twenty-four and a half feet broad, and the side-pieces of the entrance of the vestibule were each five and a quarter feet. The vestibule 4 itself was thirty-five feet long, by nineteen and a quarter broad, and it was reached by a flight of ten steps, while two pillars stood one on each side of the jambs.

He then took me into the nave, 4 measuring the jambs on either side; they were ten and a half feet thick—such was the thickness of the jambs. The entrance was 2 seventeen and a half feet wide, and each front of the door was eight and three-quarters feet; he measured the nave, it was seventy feet long by thirty-five feet broad. Then, passing inside, he measured 3 each jamb of the entrance—three and a half feet thick; the entrance measured ten and a half feet, and the sides of the entrance were twelve feet and a quarter on each side. The chancel itself measured 4 thirty-five feet long and broad, in front of the shrine: "This," he said to me, "is the most sacred

5 shrine." He then measured the wall of the temple; it was ten and a half feet thick. Each of the side-chambers round the wall was 6 seven feet broad. There were three stories, each with thirty side-chambers which were attached to the wall for support but not let 7 into it. The higher the side-chambers rose, the wider they became all round the building, which they surrounded more closely than ever; you went up from the lowest story to the top 8 by the middle story. The temple seemed to be surrounded by a raised platform fully ten and a half feet high, on which the side- 9 chambers rested; their outside wall was eight feet and three-quarters thick; beyond that lay a margin of eight feet and three- 10 quarters, while a passage of thirty-five feet ran all round the side- 11 chambers. The doors of the side-chambers opened on the platform, one to the north and one to the south, the breadth of the margin being eight feet and three-quarters. 12 The annexe facing the western side of the rear-court was a hundred and twenty-two and a half feet broad; the wall round it was seven and a half feet thick, and it was a hundred and fifty-seven 13 and a half feet long. He measured the temple building—it was a hundred and seventy-five feet long; the temple court and the west building with its walls was a hundred and seventy-five feet 14 long; and the eastern part of the building with the temple court was also a hundred and seventy- 15 five feet long, while the length of the annexe with its arcades and side-walls in front of the rear

temple court was also a hundred and seventy-five feet. The nave and the sacred shrine, with its outer porch, were roofed in; all 16 three had latticed loopholes and galleries, and the whole interior was wainscoted with wood; from 17 the floor of the interior up to the windows and over the door, as well as along the outer walls, it was all 18 panelled with kherubs and palms, a palm between each pair of kherubs and each kherub with two faces, the face of a man turned 19 to one palm and the face of a lion to the other. This ran all round the building. Kherubs and palms 20 were carved from the floor to above the door. The wall of the 21 sacred shrine was four-square; in front of it there was something 22 resembling an altar of wood, five and a quarter feet high and three and a half feet long, the tips and the base and the sides being entirely of wood. "This," he said to me, "is the table sacred to the Eternal's service." The nave and 23 the shrine had two doors apiece; and the doors had each two leaves 24 that swung round; on the doors of the nave kherubs and palms were carved, like those upon the walls. There was a heavy wooden 25 canopy over the front of the outside porch, and the porch had 26 latticed loopholes and palms on either side of it. Then the side-chambers and the canopies of the building . . .

Then he took me into the outer 42 court towards the northern entrance, to the chambers stretching along the passage, opposite the northern wall of the building; their length on the northern side 2 was a hundred and seventy-five

## EZEKIEL XLIII

fect, and their breadth eighty-  
 3 seven and a half feet, between the  
 inner court and the platform be-  
 longing to the outer court. On the  
 third story there were gangways  
 4 facing one another; a passage,  
 seventeen and a half feet broad,  
 and a hundred and seventy-five  
 feet long, leading to the inner  
 court, ran in front of the cham-  
 bers; upon which the doors of  
 the chambers, that faced north,  
 5 opened. The chambers in the top  
 story were smaller, since the  
 gangways took from their size as  
 compared with the ground story  
 6 and the middle story. (For there  
 were three stories; only, they had  
 no pillars like the chambers of the  
 outer court.) Hence the top story  
 was contracted, unlike the ground  
 7 story and the middle story. The  
 outer wall of the chambers, facing  
 the outer court, was eighty-seven  
 8 and a half feet long; for the  
 length of the chambers in the  
 outer block was eighty-seven and  
 a half feet, and these two rows  
 faced the others which stretched  
 for a hundred and seventy-five  
 9 feet. Below the chambers of this  
 outer block was the eastern en-  
 trance from the outer court, at  
 10 the head of the outer wall. On  
 the south side, opposite the  
 temple court and the outer wall  
 of the building, lay chambers  
 with a passage in front of them;  
 11 they were like the chambers facing  
 the north, the same length and the  
 same breadth, with the same  
 12 exits and arrangements, and with  
 doors corresponding to theirs, only  
 facing the south. At the head of  
 the passage there was a door in  
 front of the wall on the east, as  
 one entered from the outer court.

Then he said to me, "The north 13  
 and the south chambers opposite  
 the temple court are the sacred  
 chambers where the priests who  
 attend the Eternal can eat the  
 sacred food and deposit the sacred  
 portions of the cereal-offering, the  
 sin-offering, and the guilt-offer-  
 ing; for the place is sacred.  
 When the priests enter the inner 14  
 court, they must not leave it for  
 the outer court without depositing  
 in this sacred place their robes of  
 service (which are sacred) and  
 putting on other robes; then they  
 can approach the people outside."

Then, after he had finished 1:  
 measuring the inner house, he took  
 me outside to the gateway facing  
 eastward. He measured the  
 building all round with his rod;  
 the east side measured eight 1:  
 hundred and seventy-five feet.  
 Turning to the north, he measured 1'  
 that side; it was eight hundred  
 and seventy-five feet. Turning 1:  
 to the south, he measured that  
 side; it was eight hundred and  
 seventy-five feet. Turning to the 1:  
 west, he measured that side; it  
 was eight hundred and seventy-  
 five feet. He measured the build- 2:  
 ing on its four sides, walled round  
 for eight hundred and seventy-  
 five feet in length and in breadth,  
 to mark the boundary between  
 what was sacred and what was  
 unconsecrated.

He then took me to the gate- 4:  
 way that looked eastward, and 2  
 there from the east came the  
 Splendour of the God of Israel!  
 The sound of him was like the  
 sound of many waters, and the  
 earth shone with his splendour.  
 The appearance I saw was like 3  
 the appearance I had seen in the



## EZEKIEL XLIII

vision when he came to destroy  
 the city, or like what I had seen  
 at the river Kēbar. I fell upon  
 4 my face, and the Splendour of  
 the Eternal passed into the temple  
 through the gateway facing east-  
 5 ward. Then the Spirit caught me  
 up into the inner court. The  
 Eternal's Splendour filled the  
 6 temple, and I heard someone  
 speaking to me out of the temple,  
 while the man stood beside me.  
 7 "Son of man," I was told, "here  
 is the seat of my throne, here is  
 the place for the soles of my feet,  
 where I will dwell among the  
 Israelites for ever; the house of  
 Israel, they and their kings, shall  
 never again sully my sacred  
 presence with their idolatry and  
 8 the corpses of their dead kings, by  
 putting the royal threshold next  
 my threshold and the royal door-  
 posts beside my doorposts, with  
 only a wall between myself and  
 them; they sullied my sacred  
 presence with these abominable  
 practices, and therefore in anger  
 9 I destroyed them. Now let them  
 remove their idolatry and the  
 corpses of their dead kings far  
 away from me, and then I will  
 10 dwell among them for ever. Son  
 of man, show the house of Israel  
 the temple, its form and its  
 11 design, that they may feel ashamed  
 of all they have done; show them  
 the construction of the temple,  
 its exits and entrances, and all  
 its rules and regulations and con-  
 stitution; write it all down before  
 their eyes that they may keep all  
 its constitution and carry out all  
 12 its regulations. Here is the law  
 for the temple: the whole territory  
 on the top of the mountain shall  
 be sacred ground. Such is the law

for the temple. Here are the 13  
 special measurements of the altars.  
 The gutter is to be twenty-one  
 inches deep and twenty-one inches  
 broad, with a rim of nine inches  
 round the edge; this is to form  
 the basement of the altar. Three 14  
 and a half feet up from the base-  
 ment there is to be a ledge  
 twenty-one inches wide; then,  
 seven feet higher there is to be  
 another ledge twenty-one inches  
 wide. The topmost stone of the 15  
 altar is also to be seven feet high,  
 with four knobs projecting from  
 this altar-hearth, each twenty-one  
 inches in height. The altar-hearth 16  
 is to be twenty-one feet square;  
 the stone beneath it, twenty- 17  
 four and a half feet square—with  
 rims round them of ten inches.  
 The basement at the foot is to be  
 twenty-one inches wide. And the  
 steps are to face east.

"Son of man," he continued, 18  
 "these are the orders of the Lord  
 Eternal. The regulations for the  
 altar are: on the day it is erected,  
 for sacrificing burnt-offerings and  
 being splashed with blood, you 19  
 must give the Levitical priests  
 who belong to the Zadokite family  
 and who approach me to minister  
 (says the Lord Eternal), a bullock  
 as a sin-offering; take some of its 20  
 blood and smear the four knobs  
 of the altar and the four corners  
 of the ledge and the rim round  
 the ledge; so the altar shall be  
 cleansed and purified. Take the 21  
 bullock of the sin-offering and have  
 it burned at the proper spot, out-  
 side the sanctuary. Then, on the 22  
 second day, you must offer an un-  
 blemished he-goat for a sin-offer-  
 ing, and the altar must again be  
 cleansed as in the case of the

bullock. When you have finished cleansing it, you must sacrifice an unblemished bullock and an unblemished ram, presenting them before the Eternal; the priests must sprinkle salt upon them and sacrifice them as a burnt-offering to the Eternal. For seven days you must provide every day a he-goat as a sin-offering; also an unblemished bullock and a ram must be provided daily for seven days; so the priests must go on purifying and purging the altar and consecrating it. At the end of these days, from the eighth day onwards, the priests shall sacrifice your burnt-offerings and your recompense-offerings upon the altar, and I will admit you to my favour, says the Lord the Eternal."

Then he brought me back to the outer gatehouse of the sanctuary that faces eastward, and it was shut. "This gate shall be shut," said the Eternal to me, "it shall never be opened, no man shall enter by this gate; the Eternal, the God of Israel, has entered by it, and therefore it shall be shut. The prince alone may sit within the gatehouse to eat the sacrificial meal before the Eternal there, but he must enter and leave by way of the vestibule." Then he took me, by way of the north gate, to the front of the temple; and when I looked, there was the splendour of the Eternal filling the temple of the Eternal! I fell upon my face, and the Eternal said to me, "Son of man, attend, look with your eyes, hear with your ears all that I tell you about the rules and regulations for the temple of the Eternal and note

all about the entry to the temple and the exits from the sanctuary. Tell these rebels of Israelites: 6 Here are the orders of Lord the Eternal. No more of your abominable conduct, O Israelites, profaning this house of mine by introducing into my sanctuary aliens who are uncircumcised in heart as well as in flesh, as you sacrifice the fat and the blood that are my food! You have violated your compact with me by all this abominable conduct. You have 8 not done your sacred duties to me yourselves, but appointed these foreigners to do duty inside my sanctuary! Here are the orders 9 of the Lord the Eternal then: No foreigner whatever among the Israelites, no foreigner uncircumcised in heart as well as in flesh, is to enter my sanctuary. The Le- 10 vites who went far from me when Israel went astray, who left me for their idols, they must suffer the penalty of being no more than 11 attendants in my sanctuary; they must take charge of the gates of the temple and do service in the temple, slaughtering the animals of the burnt-offering and the sacrifice for the people, and waiting on the people by way of ministry. As they ministered to 12 the people in presence of their idols and made the Israelites fall into iniquity, so have I sworn an oath against them, says the Lord the Eternal; they must suffer 13 the penalty of never approaching me again to act as my priests and never approaching again any of my sacred, my most sacred possessions. No, they must suffer the shame of their abominable conduct, and I shall reduce them to 14

## EZEKIEL XLV

taking charge of all the work and of all that goes on in the temple.

15 But the Levitical priests, the Zadokites, who did duty in my sanctuary when the Israelites went astray from me, they shall approach me to serve me ; they shall stand in my presence to offer me the fat and the blood, says the

16 Lord the Eternal, they shall enter my sanctuary, they shall approach my table to serve me, they shall

17 do their duty to me. When they enter the gates of the inner court, they shall wear linen robes ; they must not wear anything woollen when they are on service at the gates of the inner court or

18 in the interior. They must wear linen turbans on their heads, and linen drawers on their loins ; they must not wear anything that

19 causes sweat. On going out to the people, in the outer court, they must take off their robes of ministry and deposit them in the sacred chambers, lest they make the people sacred by the touch of

20 their robes. They must not shave their heads nor let their hair grow long ; they are only to trim their

21 hair. No priest shall drink wine when he enters the inner court ;

22 no priest shall marry a widow or a divorced woman, but only an Israelite virgin or the widow of

23 a priest. They must teach the people the difference between what is sacred and what is unconsecrated, and show them how to distinguish what is unclean and

24 what is clean. In the case of a dispute they are to act as judges, deciding the case in terms of my law. They must carry out my instructions and directions at all my sacred festivals, and maintain

my sabbaths sacred. They must 25 never contaminate themselves by touching a dead body, except in the case of a father, a mother, a son, a daughter, a brother, or an unmarried sister. Seven days 26 must pass after a priest has been thus contaminated, and when he 27 enters the inner court, to serve in the sanctuary, he must sacrifice a sin-offering for himself, says the Lord the Eternal. Priests shall 28 hold no property ; I am all their property ! You must not give them any holding in Israel ; I am their holding ! The cereal-offer- 29 ings, the flesh of the sin-offering and of the guilt-offering, that shall be their food, and anything set apart for the Eternal shall be theirs. The best of all the first- 30 fruits and every oblation that you offer shall go to the priests ; also you must give the priest the best of your baking, that a blessing may rest upon your house. No priest must eat any bird or 31 beast that has died a natural death or that has been torn to pieces. When you are dividing up the land 45 you must set apart a sacred district for the Eternal, eight and a third miles long and six and two-third miles broad, the whole extent of which is to be sacred. Measure 3 off from this a strip for the priests who serve in the sanctuary, who approach the Eternal in his service ; it shall contain their houses 4 and their grounds, and cover 2 ground eight and a third miles long, and three and a third miles broad, within which shall stand the sacred sanctuary on a square plot of two hundred and ninety yards, surrounded by an enclosure of twenty-nine yards. Another 5

strip eight and a third miles long and three and a third miles broad shall belong to the Levites who serve the temple ; they are to have that land for their townships.

6 Then the city is to have a strip of land eight and a third miles long and a mile and two-thirds broad, alongside of the sacred reservation; this shall belong to the whole of

7 Israel. The prince is to hold the whole of the land east and west of the sacred reservation and of the city-land, on both sides, corresponding in length to one of the clan-zones and stretching from the western to the eastern frontier.

8 Such is to be his holding in Israel. No prince shall oppress my people in future ; Israel is to hold the

9 land according to its clans. Here are the orders of the Lord the Eternal: Enough, O princes of Israel! Cease harrying and despoiling the people, enforce law and justice, relieve my people of your evictions, says the Lord the

10 Eternal. You must have just balances, just dry and liquid

11 measures ; the dry homer and the liquid bath must be of the same standard, the bath containing a tenth of the liquid homer, and the ephah a tenth of the dry homer,

12 measurement. The shekel is to be twenty gerahs ; five shekels are to count five, ten shekels ten, and the maneh is to be fifty

13 shekels. By way of dues, one-sixth of every bushel of wheat is to be set aside, with one-sixth of

14 every bushel of barley, and a proportion of oil amounting to one

15 per cent., with one lamb out of every two hundred ; all the families of Israel shall make this con-

tribution for the cereal-offering, the burnt-offering, and the recompense-offering, by way of expiation, says the Lord Eternal ; the entire population must offer 16 this contribution to the prince in Israel, and it shall be the prince's 17 duty to provide the burnt-offering, the cereal-offering, and the libation ; at the festivals, at every new moon, and on the sabbaths, at all the great occasions in Israel, he shall provide the sin-offering, the cereal-offering, the burnt-offering, and the recompense-offering, by way of expiation for Israel. Here are the orders of 18 the Lord the Eternal: On the first day of the first month you must take an unblemished bullock to purify the sanctuary ; the priest 19 is to take some of the blood from the sin-offering and smear the doorposts of the temple, the four corners of the ledge of the altar, and the posts at the gateways of the inner court. This must be 20 repeated on the first day of the seventh month, for anyone who has erred inadvertently or by mistake ; so shall you make expiation for the temple. On the 21 fourteenth day of the first month you shall hold the festival of pass-over, eating unleavened bread for seven days ; and on that day the 22 prince shall provide a bullock as a sin-offering for himself and for the entire population, while during 23 the seven days of the festival he shall provide every day a sacrifice for the Eternal consisting of seven bullocks and seven rams, all unblemished, besides a he-goat as a sin-offering every day. He must 24 also provide, by way of cereal-offering, a bushel of grain for every

## EZEKIEL XLVI

bullock, a bushel of grain for every  
 ram, and a gallon and a half of oil  
 25 with every bushel. On the fif-  
 teenth day of the seventh month,  
 he must do the same, for seven  
 days at the festival, providing for  
 the sin-offering, the burnt-offering,  
 the cereal-offering, and the oil.”  
 46 Here are the orders of the Lord  
 the Eternal: “The gate of the  
 inner court that faces eastward  
 shall be shut during the six work-  
 ing days, and open on the sabbath  
 as well as on the day of the new  
 2 moon. The prince must enter by  
 the vestibule of the gatehouse  
 and remain standing at the door-  
 post of the gatehouse, while the  
 priests offer his burnt-offering and  
 his recompense-offering; he must  
 perform his worship at the thresh-  
 hold of the gate, and then go out;  
 the gate is not to be shut till the  
 3 evening. The commons are also  
 to worship before the Eternal at  
 the door of that gate, on sabbaths  
 4 and at new moons. The burnt-  
 offering which the prince is to  
 sacrifice to the Eternal on sabbath  
 shall be six lambs and one ram,  
 5 all unblemished; the cereal-offer-  
 ing shall be a bushel of grain for  
 the ram, as much as he pleases  
 for the lambs, and a gallon and a  
 6 half of oil with every bushel. At  
 the new moon it shall be an un-  
 blemished bullock, six unblemished  
 lambs, and an unblemished ram;  
 7 he must provide also a cereal-  
 offering of a bushel of grain for the  
 bullock, a bushel of grain for the  
 ram, as much as he pleases for  
 the lambs, and a gallon and a half  
 8 of oil with every bushel. When  
 the prince enters, it must be by  
 the vestibule of the gate, and he  
 9 must leave by the same way; but

when the commons come into the  
 presence of the Eternal at the  
 fixed festivals, whoever enters by  
 the north gate to worship must  
 leave by the south gate, and who-  
 ever enters by the south gate must  
 leave by the north gate; no one  
 is to leave by the gate at which he  
 entered, he must pass out straight  
 ahead. The prince shall enter 10  
 along with them, and leave when  
 they leave. On the festivals and 11  
 feast-days the cereal-offering is to  
 be a bushel of grain for every  
 bullock, a bushel of grain for every  
 ram, and as much as he pleases for  
 every lamb, and a gallon and a half  
 of oil with every bushel. When 12  
 the prince provides a freewill  
 offering for the Eternal, a burnt-  
 offering or a recompense-offering,  
 the eastern gate shall be opened  
 for him, and he shall make his  
 burnt-offering and recompense-  
 offering as on the sabbath; then  
 he must leave, and the gate shall  
 be shut after him. He must pro- 13  
 vide daily an unblemished yearling  
 lamb as a burnt-offering to the  
 Eternal; that must be provided  
 morning by morning, and every 14  
 morning he must furnish it with a  
 cereal-offering, a sixth of a bushel  
 of grain, also a third of a gallon of  
 oil to moisten the fine flour; this  
 is a standing order for the service  
 of the Eternal. He must provide 15  
 the lamb, the cereal-offering, and  
 the oil, every morning for a per-  
 petual burnt-offering. Here are 16  
 the orders of the Lord the Eternal:  
 If the prince present any part of  
 his property to one of his sons, it  
 shall belong to the son; it is his  
 own possession. But if he present 17  
 any part of his property to one  
 of his servants, it shall only remain

his till the year of liberty, when it shall revert to the prince. Whereas what his sons hold remains their own. Nor shall the prince seize any of the people's land, to eject them from their property; he must provide for his sons out of his own property; none of my people is to be evicted from his property."

19 Then he took me through the entrance beside the gateway to the north row of the sacred chambers of the priests; there I saw a place at the western end, and he said to me, "This is the place where the priests are to boil the flesh of the guilt-offering and the sin-offering, and to bake the cereal-offering, so as not to bring them into the outer court and thus make the people sacred." Then he took me into the outer court past the four corners of the court; and there, at each corner, was a small enclosure; at the four corners of the court there were four small courts, the same in size, each seventy feet long and fifty-two and a half broad. Round each of them, inside, ran a row of masonry, with fire-places arranged under it. "These," he told me, "are the fire-places where the officials of the temple boil the sacrificial meat for the people."

47 Then he brought me back to the door of the temple, and there was water flowing east from under the threshold of the temple (the temple fronted east)! The water was flowing from the south side of the temple, past the altar on the south. He then took me out by the northern gate and led me round upon the outside to the

outer gate that faced eastward, and there was water pouring on the south side! Passing eastward, with the measuring tape in his hand, he measured a third of a mile, and then took me across: the water was up to my ankles. Again he measured a third of a mile, and took me across: the water was up to my knees. Again he measured a third of a mile, and took me across: the water was up to my waist. Again he measured a third of a mile; and it was a stream I could not ford, the water was deep enough to swim in, it was a stream too high to be forded. "Son of man," he asked, "do you see this?" Then he took me back along the bank of the stream, and there by the bank of the stream on both sides, many a tree was growing! He told me, "This water flows to the region of the east, down through the Arâbah ravine, into the Dead Sea, into the brackish waters which shall turn fresh. Wherever the stream goes, every living creature that swarms shall live; there shall be shoals of fish, and fishermen shall stand beside the Dead Sea from Eng'edi to Eneglaim; it shall be a place for casting nets, and its fish shall be as varied and numerous as the fish of the great Mediterranean. Only, the marshes and swamps shall not turn fresh; they are to be left for supplying salt. On the bank of the stream, along both sides, every sort of food-tree shall grow; their leaves shall not wither and their fruit shall never fail; every month they shall bear fresh fruit, thanks to the water that flows from the sanctuary, and their fruit shall

serve for food, their leaves for healing.”

\* \* \*

- 13 Here are the orders of the Lord the Eternal: This is the frontier for your division of the land among
- 14 the twelve clans of Israel. You must share it equally; I swore to give the land to your fathers, and it shall fall to you as your possession.
- 15 The frontier of the land on the north is from the Mediterranean through Hethlon to the pass of Hamath as far as Zedad,
- 16 then on to Berôtha, Sibraim (lying between the frontiers of Damascus and Hamath), and Hazar-enon
- 17 (on the frontier of Hauran); that is, the frontier shall run from the sea to Hazar-enon on the frontier of Damascus, bounded by the pass of Hamath to the north. That
- 18 is the northern frontier. The eastern frontier shall start from between Hauran and Damascus, and, between Gilead and the land of Israel, it shall be the Jordan; it shall stretch from the northern frontier to the Dead Sea on the east, as far south as Tamar.
- 19 That is the eastern frontier. The southern frontier shall run from Tamar as far as the waters of Meribath-Kadesh, to the Wady-el-Arish and then to the Mediterranean.
- 20 That is the southern frontier. The western shall be the Mediterranean from the southern frontier up to a point opposite the pass of Hamath;
- 21 that is the eastern frontier. This land you must divide among yourselves, the clans of Israel. You must allot it among yourselves and among the resident aliens who bring up families among you; they are to count as natives and

to be allotted land of their own among the clans of Israel; you 23 must assign the resident alien his land within the clan where he stays, says the Lord the Eternal.”

The following are the names of 48 the clans. On the northern frontier from the Mediterranean by Hethlon to the pass of Hamath, as far as Hazar-enon, bounded on the north by Hamath, Dan has one zone, from east to west. Next to Dan, from east to west, 2 Asher's zone; next to Asher, 3 from east to west, Naphtali's zone; next to Naphtali, from east to 4 west, Manasseh's zone; next to 5 Manasseh, from east to west, Ephraim's zone; next to Eph- 6 raim, from east to west, Reuben's zone; next to Reuben, from east 7 to west, Judah's zone. Next to 8 Judah, from east to west, shall be the reservation which you must set apart, eight and a third miles wide, and as long as one of the clan-zones from east to west; the sanctuary shall stand here. The reservation you must set apart 9 for the Eternal shall be eight and a third miles wide and six and a third miles long. Of this sacred 10 reservation the priests shall have a zone eight and a third miles long from east to west, and three and a third miles wide from north to south, containing the sanctuary of the Eternal; these consecrated 11 priests, the Zadokites, who did their duty to me and did not go astray, as the Levites did, when the Israelites went astray, shall 12 have a special section of the reservation, a most sacred strip, on the southern border of the Levites, whereas the Levites shall 13

## EZEKIEL XLVIII

have a zone along the northern  
 border of the priests, measuring  
 eight and a third miles long and  
 three and a third miles wide. The  
 entire reservation shall be eight  
 and a third miles long and six and  
 14 a third miles wide. No part of  
 this choice land is ever to be sold  
 or exchanged or alienated: it is  
 15 sacred to the Eternal. The re-  
 maining section of the reserva-  
 tion, a mile and two-thirds wide  
 and eight and a third miles in  
 length, shall not be sacred; it is  
 for the city with its houses and  
 suburbs, the city lying in the  
 16 middle. The city shall measure  
 17 a mile and a half square; its  
 suburbs shall cover a hundred and  
 forty-seven yards on each side of  
 18 the square, and the remainder of  
 the strip, over three miles on the  
 east and over three miles on the  
 west, stretching along the sacred  
 reservation, shall serve to support  
 19 the workers in the city, and shall  
 be cultivated by the workers in  
 the city, belonging to all the clans  
 20 of Israel. The entire reservation,  
 including the city-strip, is to  
 measure seven and a third miles  
 21 square. The rest of the territory  
 shall belong to the prince, that is,  
 the land on either side of the  
 sacred reservation and of the city-  
 strip, also eight and a third miles  
 broad and running parallel to the  
 zones of the clans—the sacred  
 reservation (with the temple and

the Levites' domain) and the 2  
 city-strip intersecting it, and the  
 frontier of Judah and Benjamin  
 bounding it. As for the rest of 2  
 the clans: from east to west,  
 Benjamin's zone; next to Ben-2  
 jamin, from east to west, Simeon's  
 zone; next to Simeon, from east 2  
 to west, Issachar's zone; next to 2  
 Issachar, from east to west, Zebu-  
 lun's zone; next to Zebulun, from 2  
 east to west, Gad's zone; next to 2  
 Gad, on the south, the frontier  
 shall run from Tamar to the waters  
 of Meribath-Kadesh, thence to the  
 Wady-el-Arish, and on to the  
 Mediterranean. Such is the 2  
 land you are to allot to the clans  
 of Israel as their possession, and  
 such shall be their holdings, says  
 the Lord Eternal.

These shall be the dimensions 30  
 of the city. The gates shall be 31  
 named after the clans of Israel;  
 on the northern side of a mile and 30  
 a half, three gates, Reuben, 31  
 Judah, and Levi; on the eastern 3  
 side of a mile and a half, three  
 gates, Joseph, Benjamin, and  
 Dan; on the southern side of a 3  
 mile and a half, three gates,  
 Simeon, Issachar, and Zebulun;  
 and on the western side of a mile 3  
 and a half, three gates, Gad,  
 Asher, and Naphtali. In circum- 3  
 3 ference it shall measure about six  
 miles. And from that day the  
 city's name shall be: "The  
 Eternal-there."



## DANIEL

1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon went  
2 and besieged Jerusalem; and, as the Eternal allowed Jehoiakim king of Judah to fall into his hands with some of the vessels belonging to the house of God, he brought the captives into the land of Shinar and put the vessels into  
3 the treasury of his god. The king told Ashpēnaz the master of his eunuchs to introduce into the palace some of the Israelites who belonged to the royal family and  
4 the nobility, youths who had no bodily blemish, who were good-looking, intelligent in all branches of knowledge, adepts in learning, accomplished scholars, and competent to take their place in the king's palace; they were to be taught the literature and the  
5 language of the Chaldæans. The king ordered them a daily share of the delicacies he ate and of the wine he drank. For three years they were to be trained, and at the end of that period they were to  
6 attend upon the king. Among these were Daniel, Hananiah, Mishael, and Azariah, from Judah.  
7 These were renamed by the governor of the eunuchs; he called Daniel Belteshazzar, Hananiah Shadrak, Mishael Meshak,  
8 and Azariah Abednēgo. Daniel,

however, did not intend to be contaminated with the king's food or with the wine he drank; so he asked the governor of the eunuchs that he might not contaminate himself. Now God had  
9 made Daniel win favour and pity from the governor of the eunuchs. So the governor of the eunuchs  
10 said to Daniel, "My lord the king has ordered your meat and drink, and I am afraid of him noticing that you are in poorer condition than the youths who are of your own age. You would make me risk my life with the king." But  
11 Daniel said to his guardian, whom the governor of the eunuchs had put in charge of Daniel, Hananiah, Mishael, and Azariah, "Try your  
12 servants for ten days, I pray you. Let us have vegetables to eat and water to drink, and then examine  
13 our condition and that of the youths who eat the king's fare: see how we stand, and treat your servants accordingly." So he  
14 agreed to this request of theirs, and tried them for ten days. At  
15 the end of ten days they did seem in better condition and stouter than all the youths who ate the king's fare. So the guardian took  
16 away their meat and the wine they were to drink, and gave them vegetables.

To these four youths God 17

## DANIEL II

granted knowledge and skill in all literature and science, and Daniel especially became an adept in all the lore of visions and dreams.

18 So, at the end of the period fixed by the king for their introduction, when the governor of the eunuchs brought them into the presence of

19 Nebuchadnezzar, and the king conversed with them, he found none of them like Daniel, Hananiah, Mishael, and Azariah. They became his personal attend-

20 ants, and on every point of science and knowledge about which the king put questions to them, he found them ten times better than all the magicians and enchanters in all his realm.

21 Daniel lived on into the first year of king Cyrus.

2 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams that disturbed his mind, till sleep forsook

2 him. So he had the magicians and the enchanters and the sorcerers and the diviners summoned to tell the king what he had dreamed. In they came and stood

3 before the king. "I have had a dream," said the king to them, "and my mind is disturbed with

4 desire to know the dream." Then the diviners said to the king in Aramaic, "O king, live for ever! Tell your servants the dream, and

5 we will interpret it." But the king replied to the diviners, "What I say, I mean: if you do not tell me the dream and what it means, you shall be torn limb from limb and your houses shall be made a

6 dunghill. But if you tell me what the dream was and what it means, you shall receive from me gifts and rewards and high honour. So

tell me what the dream was and what it means." Again they said, "Let the king tell his servants the dream, and we will interpret it." "I see quite plainly that you want to gain time," said the king, "because you see I mean what I say—that if you cannot tell me the dream, there is one doom for you. And you have connived to talk falsely and foully to me, till things take a turn. Tell me the dream, and then I shall know you can tell me what it means." The diviners answered the king, "There is not a man on earth who could tell what the king demands; no monarch, however great and mighty, has ever asked such a thing of any magician or enchanter or diviner. The king is asking a hard thing, which none can tell him except the gods who dwell not with mortal men." This made the king angry and most furious; he gave orders to have all the sages of Babylon slaughtered. The edict was issued, and the sages were to be killed. But when the patrol came for Daniel and his companions, to kill them, Daniel spoke with sense and tact to Arioch the captain of the king's executioners, who had come to kill the sages of Babylon. He said to Arioch the king's captain, "Why is the king's edict so ruthless?" Arioch told Daniel; and Daniel went in and asked the king to give him time, till he could tell what the dream meant. Then Daniel went home and told his companions Hananiah, Mishael, and Azariah; they were to ask the God of heaven to be merciful in the matter of this mystery,

## DANIEL II

that Daniel and his companions might not perish with the other 19 sages of Babylon. In a vision by night the mystery was revealed to Daniel. And Daniel blessed 20 the God of heaven. Daniel said :

“ Blessed be the name of God for ever and ever,  
for his are wisdom and might :  
21 he changes epochs and eras,  
he removes kings and he sets up kings :  
to the wise he gives wisdom, and intelligence to the intelligent,  
22 he reveals what is deep and mysterious,  
he knows what is in the darkness, and with him dwells the light.  
23 God of my fathers, thee I thank and praise,  
who hast given me wisdom and night,  
who hast told me what we asked from thee :  
for thou hast told us the king’s trouble.”

24 So Daniel went to Arioch whom the king had ordered to slaughter the sages of Babylon, and said to him, “ Do not slaughter the sages of Babylon ; take me into the presence of the king, and I will tell the king what the dream means.”

25 So Arioch hurried with Daniel into the presence of the king and said to him, “ I have found a man belonging to the exiles from Judah, who can tell the king what the dream means.” And the king

26 said to Daniel, whose name was Belteshazzar, “ Can you tell me the dream I saw and tell me what 27 it means ? ” Daniel answered the king, “ No sages, enchanters, magicians, or astrologers, can tell

the king the mystery which the king has asked ; but there is a 28 God in heaven who reveals mysteries, and he discloses to king Nebuchadnezzar what is to happen in the latter days. Your dream and the visions of your brain in bed are these : As you lay in bed, 29 O king, you were thinking of the future, and he who reveals mysteries has disclosed to you what is to happen. For myself, 30 I have not had this mystery revealed to me on account of any wisdom I possess more than the rest of men, but simply in order that the meaning of the dream may be told to the king, and that you may understand what your thoughts meant. You looked, 31 O king, and there stood a mighty image ! This image, huge and gleaming, stood before you, terrible to behold. The head of 32 this image was made of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs 33 of iron, its feet partly iron and partly clay. You looked at it till 34 you saw a stone being hewn out by no human hands, which struck the image on its feet, part iron and part clay, breaking them to bits ; and then the iron, the clay, 35 the bronze, the silver, and the gold, were all broken to bits, and whirled away by the wind, like chaff blown from the threshing-floors in summer, till they could not be found. The stone that struck the image became a great mountain, filling all the earth. Such was the 36 dream. Now we will tell the king what it means. You, O king, 37 are king of kings, to whom the God of heaven has given all dominion, power, strength, and

## DANIEL III

38 glory ; and, wherever the sons of men dwell, he has put the wild animals and the birds of the air into your power, and made you rule over them all : you are the  
39 golden head. After you another kingdom shall arise, less powerful ; then a third kingdom of bronze, which shall bear sway over all the  
40 earth. The fourth kingdom shall be strong as iron ; for, as iron breaks everything to bits and beats it down, so shall it break and crush, like the iron that crushes  
41 all else. It shall be a divided kingdom—for you saw the feet and toes were partly potter's clay and partly iron. But the firmness of iron shall be in it—for you saw there was iron mixed with the  
42 muddy clay. Also, as the toes on the feet were partly iron, partly clay, so part of the kingdom shall  
43 be strong, part brittle. You saw the iron mixed with muddy clay ? That means they shall intermarry in that kingdom, but they shall not hold together, any more than  
44 iron blends with clay ; and in the days of these kings the God of heaven shall set up a kingdom never to be swept away, with a sovereignty that shall never pass to others ; it shall break all these kingdoms to bits and make an end of them, but it shall stand for ever,  
45 as you saw how the stone was hewn from the mountain by no human hands and how it broke to bits the iron, the bronze, the clay, the silver, and the gold. A great God has told the king what is to happen in the future : the dream is certain, and its meaning sure.”  
46 Then king Nebuchadnezzar fell upon his face and bowed down to Daniel and ordered sacrifice and

incense to be offered to him. “ Truly,” said the king to Daniel, 4 “ your God is the God of gods and the Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery.” Then the king gave Daniel high 4 promotion, and many handsome presents ; he made him ruler over the entire province of Babylon and prefect over all the sages of Babylon. At the request of Daniel, 4 the king also put Shadrak, Meshak, and Abednēgo in charge of the business of the province of Babylon ; Daniel himself remained at court, in the king's Gate.

King Nebuchadnezzar once 3 made a golden image, ninety feet high and nine feet broad, which he erected on the plain of Dura in the province of Babylon. Then 2 king Nebuchadnezzar sent and summoned the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, to come to the dedication of the image which king Nebuchadnezzar had erected. And when the satraps, the pre-3 fects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, had gathered to the dedication of the image which king Nebuchadnezzar had erected, standing in front of the image which Nebuchadnezzar had erected, the herald shouted, “ O 4 races, nations, folk of every tongue, your orders are, whenever you 5 hear all the music of the horn, the pipe, the lyre, the harp, the lute, and the bagpipes, you must fall down and bow before the golden image which king Nebuchadnezzar

## DANIEL III

6 has erected : anyone who does not fall down and bow shall instantly be flung into a burning furnace.”

7 So, whenever the people heard the sound of the horn, the pipe, the lyre, the harp, the lute, and all the rest of the music, all races, nations, and folk of every tongue, fell down and bowed before the golden image which king Nebuchadnezzar had erected. Whereupon some diviners came forward with a malicious accusation against the Jews. They said to king Nebuchadnezzar, “O king, live for ever ! You have decreed, O king, that every man who hears the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, must fall down and bow before the golden image, and that anyone who does not fall down and bow shall be flung into a burning furnace. Now there are some Jews whom you have put in charge of the business of the province of Babylon, Shadrak, Meshak, and Abednĕgo ; these men have paid no heed to you, O king ; they do not serve your gods, and they do not bow before the golden image which you have erected.” Then in rage and fury Nebuchadnezzar ordered Shadrak, Meshak, and Abednĕgo to be brought. And when they were brought before the king, Nebuchadnezzar said to them, “Is this true, Shadrak, Meshak, and Abednĕgo ? Do you not serve my god ? do you not bow before the golden image which I have erected ? If you are ready, whenever you hear the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, ready to

fall down and bow before the image I have made, well and good ; but if you will not bow down, you shall instantly be flung into a burning furnace. And where is the god who can save you from my power ?” Shadrak, Meshak, and Abednĕgo answered the king, “O Nebuchadnezzar, we need not say a word in answer to that question. There is a God able to save us, the God whom we serve, able to save us from the burning furnace and from your power, O king. But even if he does not understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected.” At this Nebuchadnezzar was filled with fury, his face was distorted with rage, against Shadrak, Meshak, and Abednĕgo ; he gave orders that the furnace should be heated seven times as hot as usual, and ordered some powerful soldiers to bind Shadrak, Meshak, and Abednĕgo, and sling them into the burning furnace. They were bound in their mantles, their trousers, their turbans, and their other clothes, and flung into the burning furnace ; indeed, so urgent were the king’s orders and so hot was the furnace, that the flames killed the men who lifted Shadrak, Meshak, and Abednĕgo. But Shadrak, Meshak, and Abednĕgo, the three of them, dropped bound into the middle of the burning furnace. Then king Nebuchadnezzar became alarmed. He started up hurriedly and asked his ministers of state, “Was it not three men that we flung bound into the middle of the fire ?” They answered the

## DANIEL IV

25 king, "That is so, O king." And he replied, "But I see four men quite free, walking in the middle of the fire, unscathed! The appearance of the fourth is like an  
26 angel!" So Nebuchadnezzar went towards the door of the burning furnace, calling, "Shadrak, Meshak, and Abednego, you servants of the Most High God, come out, come here!" So Shadrak, Meshak, and Abednego came  
27 out of the fire; and when the satraps, the prefects, the governors, and the king's ministers of state gathered round, they saw that the fire had had no effect upon their bodies, their hair had not been singed, their mantles had not been damaged, and there was no smell  
28 of burning about them. Nebuchadnezzar said, "Blessed be the God of Shadrak, Meshak, and Abednego! He has sent his angel to save his servants who trusted in him, who frustrated the king's word and surrendered their bodies to avoid serving or bowing before any god except their own God.  
29 Hence I pass a decree that any race or nation or folk of any tongue which says a word against the God of Shadrak, Meshak, and Abednego, shall be torn limb from limb, and their houses shall be made a dunghill; for there is no other god who is able to save in  
30 this way." Then the king promoted Shadrak, Meshak, and Abednego in the province of Babylon.  
4 "Nebuchadnezzar the king, to all races, nations, and folk of every tongue, who dwell in all the world: peace be multiplied to  
2 you. It is my royal pleasure to declare the signal acts of the Most

High God in dealing with me. How great are his portents, how 3 awful his wonders! His kingdom is an everlasting kingdom, and his dominion lasts from age to age.

I Nebuchadnezzar was at ease 4 in my house and flourishing within my palace, when I saw a dream 5 which made me fear; my fancies in bed and the visions of my brain alarmed me. So I issued an edict 6 for all the sages of Babylon to be brought before me, that they might tell me the meaning of the dream. In came the magicians, 7 the enchanters, the diviners, and the astrologers; but, when I told them the dream, they could not tell me the meaning of it, until 8 at last another came in, Daniel whose name is Belteshazzar (after the name of my own god), a man in whom there is the spirit of the gods divine. I told him the dream, saying, 'O Belteshazzar, 9 master of the magicians, I know the spirit of the gods divine is in you, and no mystery is any trouble to you; tell me then the visions of my dream that I have seen, and what they mean. Such 1 were the visions of my brain in bed. I looked, and there was a tree in the middle of the earth, enormously high! The tree grew 1 and grew strong, till it was high as heaven and visible from the ends of all the earth; its leaves were 1 lovely and its fruit was rich, with food for all; wild animals sheltered under it, birds of the air roosted in its branches, and it fed all living creatures. In the 1 visions of my brain in bed I looked, and there was one of the angel-guard! He came down from

## DANIEL IV

14 heaven and called aloud, "Hew the tree down, hack away its branches, lop off its leaves, and scatter its fruit: let the animals get away from underneath it, and  
15 the birds from its boughs. Still, leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it; let the dews of heaven drench it—and let him share the herbage of the earth  
16 with the animals, let his mind cease to be human, let an animal's mind be given him, and let seven  
17 years pass over him. This sentence is decreed by the angel-guard, the order is by authority of the angels: to let the living know that the Most High reigns over the realm of men, giving it to anyone whom he chooses, and setting over it the lowest of man-  
18 kind." I, king Nebuchadnezzar, saw this dream. Now, O Belteshazzar, tell me the meaning of it, since all the sages of my kingdom are unable to let me know the meaning; but you are able, for the spirit of the gods divine is in  
19 you.' For a moment Daniel (whose name is Belteshazzar) was staggered; he was alarmed by what he foresaw. But the king said, 'Belteshazzar, let not the dream or its meaning alarm you.' Belteshazzar replied, 'My lord, may the dream be for those who hate you, and the meaning of it  
20 for your foes! The tree you saw, that grew and grew strong till it was high as heaven and visible to  
21 all the world, the tree whose leaves were lovely, and whose fruit was rich, with food for all, the tree under which the wild animals sheltered and in whose branches

the birds roosted, O king, it is 22 yourself! You have grown and grown strong, for your power has grown till it is high as heaven and your dominion stretches to the world's end. The king saw one of 23 the angel-guard coming down from heaven and saying, "Hew the tree down and destroy it, but leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it, let the dews of heaven drench it—and let him share the food of animals, till seven years pass over him" ? Well, this is the meaning, O king. 24 It is a decree of the Most High which befalls my lord the king: you shall be driven away from 25 human beings to dwell with the wild animals, you shall be forced to eat grass like cattle, you shall be drenched with the dews of heaven, and seven years shall pass over you, till you learn that the Most High reigns over the realm of men and gives it to anyone whom he chooses. The order 26 to spare the stump of the tree's roots means that your kingdom shall be secured for you, after you have learned that it is the Heavens who reign. Therefore let my 27 advice be acceptable to you, O king; make an end of your sins by practising justice and showing pity to the oppressed: perhaps your prosperity may be prolonged.' All this befell king 28 Nebuchadnezzar. Twelve months 29 later he was walking on the roof of the royal palace in Babylon; the king was saying, 'There lies 30 Babylon the great, which I have built for a royal residence by my vast power and to my noble

31 majesty !' The words had not left his lips when a voice fell from heaven : ' O king Nebuchadnezzar, here is your sentence : your  
 32 kingdom is taken from you ! You shall be driven away from human beings to dwell with the wild animals, you shall be forced to eat grass like cattle, and seven years shall pass over you, till you learn that the Most High reigns over the realm of men, and gives it to  
 33 anyone whom he chooses.' The sentence was carried out instantly upon Nebuchadnezzar ; he was driven away from human beings, he ate grass like cattle, and his body was drenched with the dews of heaven, till his hair grew as long as the feathers of an eagle and his nails grew like the  
 34 claws of a bird. When the time was over, I Nebuchadnezzar lifted my eyes to heaven, my reason returned to me, and I blessed the Most High, praising and honouring him who lives for ever, for his dominion is an everlasting dominion and his kingdom  
 35 lasts from age to age ; before him the inhabitants of the earth are all reckoned as of no account ; he does as he pleases in the hosts of heaven and among the inhabitants of the earth, and none can interfere with him or ask him what he is  
 36 doing. My reason returned to me at the same moment, and, to the glory of my kingdom, I regained my majesty and splendour ; my ministers of state and my lords came to consult me, I was firmly seated on my throne and invested  
 37 with supreme power. Now I Nebuchadnezzar praise and exalt and honour the King of heaven, for all he does is right, his dealings

are all just, and haughty men he is able to abase."

King Belshazzar gave a great 5 banquet to a thousand of his lords. He was drinking his wine in front 2 of the thousand of them, when, carried away by the wine, Belshazzar gave orders for the gold and silver vessels removed from the temple at Jerusalem by his father Nebuchadnezzar, to be brought in, so that the king and his lords, his consorts and his concubines, might drink out of them. The gold and silver vessels which 3 had been removed from the temple of God's house at Jerusalem were then brought, and the king and his lords, his consorts and his concubines, drank out of them ; they drank their wine and praised 4 their gods of gold and silver, bronze, iron, wood, and stone. That very 5 hour the fingers of a man's hand appeared, writing on the plaster of the royal palace, opposite the lampstand. The king saw the palm of the hand as it wrote, and 6 the king's fresh colour paled, his thoughts alarmed him, the muscles of his thighs relaxed, and his knees struck one against another. Then the king cried aloud for the 7 enchanters, the diviners, and the astrologers to be brought in. The king declared to the sages of Babylon, " Whoever reads this writing and tells me the meaning of it shall be robed in purple and wear a golden chain round his neck and rank as third within the realm." But not one of all the 8 king's sages could read the writing or explain the meaning of it to the king. At this king Belshazzar 9 was greatly alarmed, his colour paled, and his lords were at their



## DANIEL V

- 10 wits' end. Then, at the cries of the king and his lords, the queen-mother came into the banqueting-hall; the queen-mother said, "O king, live for ever! Let not your thoughts alarm you, let not your colour go; within your realm there is a man in whom is the spirit of the gods divine. In the days of your father light and learning and wisdom like the wisdom of the gods themselves were found in him, so that king Nebuchadnezzar your father himself made him master of the magicians, enchanters, diviners, and astrologers, since rare ability, knowledge, learning, the power of interpreting dreams and solving riddles and reversing spells, were found in this very Daniel, whom the king named Belshazzar. Let Daniel be called, and he will explain the meaning of this."
- 12 Then Daniel was brought into the king's presence. The king said to Daniel, "So you are the Daniel belonging to the exiles of Judah whom the king my father brought from Judah? I hear that the spirit of the gods themselves is in you, and that light and learning and rare wisdom are to be found in you. Well now, the sages, the enchanters, have been brought into my presence to read this writing and to let me hear the meaning of it, but they could not explain its meaning. However, I hear that you can explain things and reverse spells. Now, if you can read this writing and let me hear the meaning of it, you shall wear a purple robe and a golden chain round your neck, and you shall rank third within the realm."
- 17 Then Daniel made answer to the king: "Keep your gifts for yourself and give your rewards to someone else! However, I will read the writing to the king and let him hear the meaning of it. O king, the Most High God gave 18 Nebuchadnezzar your father the realm with its greatness and glory and majesty, and, owing to the 19 greatness he bestowed upon him, all races, nations, and folk of every tongue trembled in fear of him, for he killed whom he pleased and spared whom he pleased, he raised whom he pleased and he put down whom he pleased. But when his mind 20 became proud, when his spirit became defiant, so that he bore himself haughtily, he was deposed from his royal throne and deprived of his glory; he was driven away 21 from human beings, his mind was made like the mind of an animal, and his dwelling was with the beasts; he ate grass like cattle and his body was drenched with the dews of heaven, till he learned that the Most High God rules over the realm of men and that he sets over it anyone whom he chooses. Yet you his son, O Belshazzar, 22 have not humbled yourself, though you knew all this; you 23 uplifted yourself against the Lord of heaven, by having the vessels of his house brought in before you, and from them you and your lords, your consorts and your concubines, have drunk wine, praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny. Hence the palm of the 24

## DANIEL VI

hand was sent from his presence, and this writing was inscribed. 25 This is the inscription :

*Menē, tekēl, perēs.*

26 The meaning of it is : *Menē* (numbered), God has numbered the days of your kingdom and ended 27 it ; *Tekēl* (weighed), you are weighed in the scales and found 28 wanting ; *Perēs* (divided), your kingdom is divided up and assigned to the Medes and the 29 'Persians.' Then, by order of Belshazzar, Daniel was robed in purple, a chain of gold was hung round his neck, and proclamation was made that he was to rank as 30 third within the realm. That very night Belshazzar the Chaldæan 31 king was killed, and Darius the Mede received the kingdom, he being about sixty-two years of age. 6 It pleased Darius to set a hundred and twenty satraps over the kingdom, who were to manage 2 the whole of the kingdom, under three presidents, one of whom was Daniel ; the satraps were to report to them, and so the king was 3 to suffer no loss. This Daniel distinguished himself more than all the presidents and satraps, because he had rare ability ; indeed, the king thought of setting him over the whole of the kingdom. So the presidents and the satraps endeavoured to find some ground of complaint against Daniel in the matter of his public service, but they could find no ground of complaint or blame, for he was faithful, and no error or 5 fault was to be found in him. So the men thought, " We shall never find any ground of complaint against this Daniel unless we find

it in connexion with the law of his god." Whereupon these presidents and satraps surged in before the king and said to him, " King Darius, live for ever ! The presidents of the kingdom, the prefects, the satraps, the councillors, and the governors, have all agreed that the king should lay down a law, issuing a strict edict that no one shall offer a prayer to any god or man for thirty days except to yourself, O king, on pain of being flung into the den of lions. Lay 8 down the edict, O king, and sign the paper, so that it may not be changed, as is the law of the Medes and the Persians which is unalterable." So king Darius signed the 9 paper with the edict. When 10 Daniel learned that it had been signed, he went home (where the windows in his room were open in the direction of Jerusalem) and continued to kneel down three times a day, praying and thanking his God, as he had done before. These men then surged in and 11 found Daniel offering prayers and supplications in presence of his God. So they went before the 12 king and asked him about the royal edict. " Did you not sign an edict that any man who offered a prayer to any god or man for thirty days except to yourself, O king, should be flung into the den of lions ? " " It is true," replied the king, " by the law of the Medes and the Persians, which is unalterable." Then they protested 13 to the king, " That man Daniel, who belongs to the exiles from Judah, never heeds either you, O king, or the edict you have signed ; he is saying his prayers three times a day to his own god."

## DANIEL VII

14 When the king heard this, he was deeply vexed ; he determined to save Daniel, and till sundown he worked hard to preserve his life.

15 But the men reminded the king that by the law of the Medes and the Persians no edict or law laid down by the king could be changed.

16 So the king gave his order ; Daniel was arrested and flung into the den of lions. " May your God save you, whom you worship continually ! " said the king to

17 Daniel. A boulder was brought and laid upon the opening of the den, which the king sealed with his own signet and with the signet of his lords, to prevent any change

18 of plan about Daniel. Then the king went to his palace ; he spent the night fasting, he had no dancing girls brought to him, and sleep

19 left him. As soon as day dawned, the king was up and away to the

20 den of lions. When he came near the den and Daniel, he cried with a distressful voice ; the king called out to Daniel, " O Daniel, servant of the living God, is your God whom you worship continually able to save you from the lions ? "

21 Then said Daniel to the king, " O

22 king, live for ever ! My God has sent his angel and shut the mouths of the lions ; they have not hurt me. For he found me innocent, nor have I done you any injury,

23 O king." The king was overjoyed, and ordered Daniel to be lifted out of the den. So Daniel was lifted out, and he was found to be uninjured, because he had

24 trusted in his God. By order of the king, the men who had accused Daniel were then brought and flung into the den of lions, they and their children and their wives ;

before ever they reached the bottom of the den, the lions fell on them and crushed their bones to pieces. Then king Darius wrote 25 to all nations, races, and folk of every tongue, who dwell in all the world : " Peace be multiplied to you ! I pass a decree that in all 26 the realm I rule men shall tremble in fear before the God of Daniel,

for he is the living God,  
for ever he endures,  
his kingdom never shall be over-  
thrown,  
and his dominion has no end :  
he saves and rescues, 27  
he does signal acts in heaven and  
earth :  
and he has rescued Daniel  
from the power of lions."

So this Daniel prospered during 28 the reign of Darius and during the reign of Cyrus the Persian.

In the first year of Belshazzar 7 king of Babylon, Daniel had a dream and visions of his brain as he lay in bed. Whereupon he wrote down the dream, describing all that he had seen. " I saw in 2 my vision during the night the four winds of heaven stirring up the great ocean. And out of the 3 ocean up rose four huge Beasts, all of them different. The first was 4 like a lion, and it had the wings of a vulture ; I watched till I saw the wings pulled off and the Beast forced to rise and stand erect upon the earth, on two feet like a man ; also, a human mind was given to it. Then came a second Beast, 5 like a bear, with one of its paws raised to strike, and three ribs gripped between its fangs ; it was told to go and devour much flesh.

## DANIEL VII

6 After that I looked, and there was another Beast, like a leopard, with four wings of a bird upon its sides, and with four heads; to it 7 dominion was assigned! After that I saw in my vision by night a fourth Beast, dire and dreadful, mightily strong, with huge iron fangs; it devoured and tore its victims to pieces, stamping the rest down with its feet; it was different from all the Beasts that had gone before it. It had ten 8 horns, and as I watched the horns, up rose another horn among them, a small horn, which uprooted three of the earlier horns; this horn had eyes like the eyes of a man and a 9 mouth full of proud words. I watched until an Assize was held, when a primæval Being sat on the throne of justice, with robes white as snow, the hair of his head pure white like wool; his throne was a blaze of flames and its 10 wheels were burning fire, a stream of fire poured from his presence; millions of angels were at his service and myriads attended him. The court was held and the records were opened. Then I 11 watched until the Beast was killed and his body destroyed; he was handed over to be burned up, for the proud words uttered by the 12 horn. As for the rest of the Beasts, they were deprived of their dominion, but their lives were spared for a certain period. 13 Then in my vision by night I saw a figure in human form coming with the clouds of heaven, coming up to the primæval Being, before whom 14 he was brought and from whom he received

dominion, glory, and a kingdom,

that all nations, races, and folk of every tongue, should serve him; his dominion is a lasting dominion, never to pass away, and his kingdom never shall be overthrown.

As for me, Daniel, my spirit 1 within me was distressed by this; the visions of my brain alarmed me. So I approached one of the 1 angels standing beside me and asked him what was the truth about all this. He told me and let me know the meaning of it all. These huge Beasts, he said, these 1 four, are four kingdoms which shall rise from the earth, but the saints 1 of the Most High shall receive their kingdom from him and hold the kingdom for ever, for all time. Then I desired to know the truth 1 about the fourth Beast, so different from all the rest, so dire, with its iron fangs and talons of bronze, the Beast that devoured and tore its victims to pieces, stamping the rest down with its feet. I also 2 desired to know about the ten horns on its head and the other horn which rose and defeated three of the horns, the horn that had eyes and a mouth full of proud words, the horn that seemed stronger than its fellows, the horn 2 which I saw making war upon the saints and overcoming them till 2 the primæval Being arrived and the Assize was held and dominion given to the saints of the Most High, till the time came when the saints held the kingdom. I was 2 told this, that the fourth Beast was to be a fourth kingdom on earth, different from all other kingdoms, devouring the whole

## DANIEL VIII

earth, crushing and shattering it.

24 As for the ten horns, ten kings shall rise out of this kingdom, and after them another king shall rise, different from them, and

25 put down three kings; he shall vaunt himself against the Most High and harass the saints of the Most High; he shall plan to alter the sacred seasons and the law, and for three years and half a year the saints shall be handed over to

26 him. Then the court of Justice shall sit and his dominion shall be taken away, to be destroyed and

27 ended for all time; the kingdom and dominion and the might of all kingdoms under heaven shall be given to the saints of the Most High, a people whose kingdom is a lasting kingdom, to be served and obeyed by all dominions.

28 This is the end. As for me, Daniel, my thoughts greatly alarmed me; I lost my colour, but I kept everything in mind."

8 In the third year of the reign of king Belshazzar a vision appeared to me, Daniel, following the former

2 vision. What I saw in the vision was this. I was in the citadel of Susa in the province of Elam, and in my vision I saw myself beside

3 the river Ulai. When I looked up, there in front of the river stood a ram with two horns, two high horns, but one of them was higher than the other, and the higher

4 came up last! I saw the ram butting westward, northward, and southward; no animal could hold its own against him, and none could be rescued from him; he did as he pleased, and he magnified himself.

5 As I was brooding over this, a he-goat from the west pushed over the whole world,

scouring the earth swiftly without touching it. The goat had a conspicuous horn between his eyes. When he reached the ram with 6 the two horns, which I saw standing in front of the river, the goat ran at him in the fury of his might; I saw him reach the ram and then, 7 in a fit of mad rage, he charged the ram and broke his two horns; the ram had not the power to oppose him but was flung to the ground and trampled down, with none to rescue him. Then the he-goat 8 magnified himself mightily. But, at the height of his power, his large horn was broken, and in its place four other horns emerged, pointing to the four winds of heaven. From one of these 9 emerged a small horn which grew to a great size in the direction of the south, the east, and the fair land of Palestine. It swelled high 10 as the starry host; indeed, it flung some of the stars on high down to the ground and trampled on them. It even magnified itself to match 11 the Prince of the starry host, and deprived him of the daily sacrifice, demolishing the place of his sanctuary. Thus was the daily sacri- 12 fice profanely treated, the true religion was beaten down, and the horn prospered in its career. Then I overheard an angel speak- 13 ing, and another angel said to the speaker, "How long is this to last, this that we see, the daily sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host?" The 14 answer was, "For two thousand three hundred evenings and mornings; then shall the sanctuary be restored." Now when 15 I Daniel saw the vision, I tried

## DANIEL IX

to understand it. Suddenly a human-like figure appeared in  
16 front of me, and I heard a human voice over the water of the Ulai calling to it, "Gabriel, make this  
17 man understand the vision." So he came forward to where I was standing; as he came near I was terrified and dropped on my face. He said to me, "Understand the vision, O son of man, for it relates  
18 to the crisis at the close." I fell into a dead faint, with my face upon the ground, as he spoke to me; but he touched me and set  
19 me erect, saying to me, "Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at the close.  
20 The two horns of the ram you saw are the kingdoms of Media and  
21 Persia; the he-goat is the kingdom of Greece, and the large horn between his eyes is the first king  
22 of Greece. As for the four horns which rose in place of the broken horn, four kingdoms shall rise out of the Greek nation, but with less  
23 power. In the later period of their power, when guilt is at the full, there shall arise a king who is  
24 defiant, a master of craft (by no force of arms shall he gain his great power); he shall make monstrous claims and prosper in his policy,  
25 destroying his powerful foes. His designs shall be directed against the sacred people, and he shall ply his intrigues successfully; he shall plot proud plans and ruin many when they are off their guard; he shall even challenge the Prince of the angel-princes, but by a stroke from no human hand shall  
26 he be shattered. The vision of the evenings and the mornings which

has been told is true. But keep the vision a secret, for it relates to the far future." At this I  
2 Daniel was for some days ill; after which I rose and went about the king's business. I was appalled at the vision; I did not understand it.

In the first year of Darius the  
3 son of Xerxes, belonging to the Median race, who had been made king over the Chaldean realm, in  
4 the first year of his reign, I Daniel noticed in the scriptures the number of the years which, the Eternal had predicted to the prophet Jeremiah, would pass before Jerusalem ceased to lie desolate; the number  
5 was seventy. So I sought the Lord  
6 God, applying myself to prayer and entreaty with fasting, sackcloth, and ashes. I prayed to the  
7 Lord my God, I made confession thus: "Ah now, O Lord, the great and awful God, who keepest thy compact of kindness with those who love thee and keep thy commands, we have sinned, we  
8 have done evil, swerving from thine injunctions and regulations, like wicked rebels, and never  
9 listening to thy servants the prophets who spoke in thy name to our kings, our nobles, our fathers, and all the common people. O  
10 Lord, goodness is thine but shame falls to us, as at this day, to the men of Judah, to the citizens of Jerusalem, and to all Israel, near and far away, in all the countries where thou hast driven them, for their treachery to thyself. Shame  
11 falls to us, O Lord, to our kings, our nobles, and our fathers, because we have sinned against thee. To the Lord our God it  
12 falls to have mercy and to forgive,

## DANIEL IX

10 for we have been rebels, we have not obeyed the call of the Eternal our God to follow the directions which he set before us by his servants the prophets. All Israel has indeed broken thy law, swerving from it and disobeying thy call; hence the curse has been vented on us which was solemnly threatened in the law of Moses the servant of God. For we have sinned against him, and he has carried out his threats against us and our authorities by bringing a great disaster upon us (for never in all the world has there been punishment like that of Jerusalem).

13 All this disaster has befallen us, as it was written in the law of Moses, and yet we have never besought the Eternal our God, so as to turn from our iniquities and order our lives wisely by thy true religion. Therefore the Eternal has been alert to bring this disaster upon us, for the Eternal our God is just in all his dealings, and we would not obey his call. O Lord our God, whodidst bring thy people out of the land of Egypt by main force, gaining a renown that still endures, we have sinned, we have done evilly. O Lord, by all thy saving deeds, pray let thine anger and thy fury turn from Jerusalem thy city, from thy sacred hill, for our sins and the iniquities of our fathers have made Jerusalem and thy people a derision to all around us. Ah listen, O our God, to the prayer and supplication of thy servant, and may thy favour smile again upon thy desolate sanctuary for thy servant's sake,

18 O Lord! Bend thine ear and listen, O my God; open thine eyes to the sight of our desolation

and the city that belongs to thyself. For we do not offer our supplications before thee, relying on our own goodness but on thy great compassion. O Lord, hear; O Lord, forgive; O Lord, listen and take action, without delay, for thine own sake, O Lord, because thy city and thy people belong to thyself." While I was saying my prayer, confessing my sin and the sin of my people Israel, and presenting my supplication before the Eternal my God for the sacred hill of my God, while I was uttering my prayer, the man Gabriel, whom I had seen in the former vision, sped swiftly to me about the hour of the evening sacrifice; he came and talked to me, saying, "O Daniel, I now come to give you insight. When you began your supplications this divine oracle was granted, which I now come to impart to you, for you are a man greatly loved by God; so ponder the oracle and understand the vision. 'Seventy weeks of years are fixed for your people and for your sacred city, to end guilt, to complete sins, to expiate iniquity, to bring in everlasting purity, to ratify the prophetic vision, and to consecrate a most sacred Place. Know then, understand, that between the issue of the prophetic command to repeople and rebuild Jerusalem and the consecrating of a supreme high-priest, seven weeks of years shall elapse; in the course of sixty-two weeks of years it shall be rebuilt, with its squares and streets; finally, after the sixty-two weeks of years, the consecrated priest shall be cut off, leaving no successor; the city and the

## DANIEL X

sanctuary shall be destroyed along with the consecrated priest, and then ruin shall pour in with a flood of warfare to the very end.

27 For a week of years the main body of the people shall cease to practise their religion; for half of that time sacrifice and offering shall cease, and instead of this there shall be an appalling abomination, till finally the appointed doom falls upon the sacrilegious abomination.”

10 In the third year of Cyrus king of Persia a revelation was made to Daniel, whose name was Belteshazzar, a true revelation of a great conflict; he paid heed to the revelation and understood the

2 vision. At that time I Daniel

was mourning for three full weeks;

3 I ate no delicacies, I never tasted flesh or wine, and I never anointed myself, till three full weeks were

4 over. Then, on the twenty-fourth day of the first month, when I was on the banks of the great river

5 (that is, the Tigris), I raised my eyes, and as I looked there I saw a man standing, robed in linen, with a girdle of fine gold from

6 Ophir round his waist, his body gleaming like a topaz, his face like lightning, his eyes like lamps of fire, his arms and legs like the colour of burnished bronze, and the sound of his words like the

7 noise of a crowd! I Daniel alone saw the vision, for the men beside me did not see it; shuddering had seized them, and they ran to hide

8 themselves. So I was left alone to see the great vision. No strength was left in me, paleness

9 ruined my fresh colour; I heard the sound of what he was saying, but when I heard his voice I fell

down into a dead faint, my face upon the ground. Then a hand touched me and set me on my knees and hands all shaking. He said to me, “O Daniel, a man greatly loved by God, stand erect and understand the message I now bring to you, for I have been sent to you at last.” When he said this, I stood up trembling. Then he said to me, “Fear not, Daniel, for ever since you applied yourself to brooding on the future and to fasting humbly before your God, your prayers have been heard, and for the sake of your prayers I am here. (The guardian angel of the realm of Persia thwarted me for twenty-one days, but Michael one of the archangels came to my aid, and I have left him to deal single-handed with the guardian angel of the Persian kings.) Now I am here to let you know what is to befall your people at the end of the ages; for the vision relates to the far future.” When he spoke to me in this way I bent my face to the earth and remained dumb; but one who resembled a mortal man touched my lips, and then I opened my mouth and said to him who stood in front of me, “O my lord, the vision makes a pang seize me, and I am powerless; for how can so poor a servant of my lord talk with my lord so great?” (I was shaking; no strength remained in me, I could not breathe.) Then one in the likeness of a man again touched me and strengthened me, saying, “O man greatly loved by God, fear not; all good be yours; be strong, be brave.” At his words I gained strength and said, “Let my lord speak, for you have



## DANIEL XI

20 strengthened me." Then he asked, "Do you know why I have come to you? Soon I must return to confront the guardian angel of Persia, and, when I am done with that contest, the guardian angel of Greece shall attack me; my only ally against them is Michael, your own guardian angel, who stands up to support me and defend me. However, I will now show you the true predictions in God's book. Three more kings shall arise in Persia, then a fourth far more rich than them all; when he has grown powerful through his wealth he shall rouse all the realms of Greece to conflict. But a warrior of a monarch shall arise, ruling in mighty power, and doing as he pleases; when he comes to power, his kingdom shall be shattered and scattered to the four winds of heaven; it shall not pass to his posterity, nor shall it be as powerful as it was in his hands, for his kingdom shall be torn up and divided among more than his four generals. Strong shall be the king of the South, but one of his captains shall be stronger still. After some years they shall join forces; the daughter of the king of the South shall be married to the king of the North, to settle their dispute, but this will prove no strength; neither her husband nor his children shall be left alive—she and her suite and her son and her husband shall be surrendered. But then shall arise a scion of her own family, in succession to his father, who shall head an army to enter the fortress of the king of the North; he shall take action and master the men of the North, carrying off their

gods, metal images, and rare vessels of silver and gold, to Egypt. For some years he shall cease attacking the king of the North. The king of the North shall then invade the realm of the king of the South, but he shall retreat to his own country; his sons shall then make war, gathering a vast army for the attack, and one of them shall surge forward to the south, pushing the attack as far as the fortress of Gaza. In a fit of mad rage the king of the South shall march out to fight the king of the North, who shall raise a large army, but it shall fall into the hands of his foe and be taken prisoner, to the proud joy of the king of the South, who shall rout tens of thousands of them. However, he shall not hold his own; the king of the North shall again raise an army larger than before, and finally, after some years, renew the attack with a large host and vast resources. At that time many shall rise against the king of the South, and some wild spirits among your own nation shall start up to fulfil the prediction of the vision—only to be routed. The king of the North shall come and throw up siege-works and capture some strongly fortified towns; the Southern power shall be powerless to resist, their picked troops shall make no stand; the Northern invader shall do as he pleases, with none to oppose him; he shall occupy the fair land of Palestine, holding it all in his hand, and then plan to advance against Egypt with the entire strength of his army. But he must come to terms, and attempt to master Egypt by marrying the

## DANIEL XI

princess of Egypt. The plan will fail, and he shall not succeed.

18 Thereafter he shall turn to the coast-lands of the West and capture many of them, but a certain Roman general shall put a stop to his defiant insults and pay him

19 back for them. He shall then retire to the fortresses of his own land, only to meet trouble and to

20 disappear. In place of him one shall arise who by raising tribute shall ruin the glory of the realm, but very soon he shall be broken, though by no open blow nor in

21 battle. In place of him a despicable creature shall arise, one on whom the royal honour is not conferred but who comes when men are off their guard and gains the kingdom by means of crafty

22 promises; the opposing forces shall be swept before him and shattered, and so shall God's high-

23 priest. As soon as anyone becomes his ally, he starts to outwit him, for he rises to power by aid

24 only of a small party; when men are off their guard, he attacks the leaders in each province. He shall do what neither his fathers nor his fathers' fathers ever did, he shall scatter prey, plunder, and property, among his followers, and even make plans for a time against

25 the fortresses of Egypt, daring to match himself against the king of the South with a large army; the king of the South shall fight with a vast and powerful host, but he shall fail, for treacherous plans

26 shall be laid against him, indeed his own courtiers shall prove the ruin of him, and his host shall be swept away, many of them drop-

27 ping dead. Each of the two kings shall be bent on mischief, telling

lies, for all their close alliance, but their alliance shall not prosper, for the end can only come at the time appointed. He shall then return to his own country with rich plunder, and turning against the sacred nation he shall do as he pleases there, and then go back to his own land. At the time appointed he shall again invade the South, but he shall not fare as he did before, for Romans shall confront him and cow him, till he retires; then in a fury he shall do as he pleases with the sacred nation, keeping in touch with the apostates from the sacred nation; armed forces shall be set on foot by him, the temple fortress shall be desecrated, the daily sacrifice shall be abolished, and an appalling abomination erected; by means of specious promises he shall pervert those who bring guilt upon the nation. But those who know their God shall be steadfast and take action; these pious loyalists will be a lesson to the masses; but for many a day they shall be cut down or burned or carried captive or plundered. As they are being overborne, they shall receive a little help, though many join them under false pretences. Some of the pious, however, shall remain pious, so as to be refined, purified, and made white, till the crisis at the close (for the appointed hour is still to come). The king shall do as he pleases, he shall uplift himself and exalt himself over every god, uttering amazing vaunts against the God of gods; he shall prosper till the wrath divine has run its course (for what has been decreed must be fulfilled). He shall not heed

## DANIEL XII

the gods of his fathers or Tammuz  
or any other god, for he shall exalt  
38 himself above all gods; but his  
majesty shall honour the god of  
fortresses and another god (whom  
his fathers never knew) with gold  
and silver and jewels and costly  
39 gifts. For his strong forts he shall  
procure soldiers who worship a  
foreign god; his favourites he  
shall advance to high honour and  
make them rulers over the masses,  
selling land to them for a bribe.  
40 When the end arrives, the king  
of the South shall butt at him, but  
the king of the North shall attack  
him like a whirlwind, with  
chariots and cavalry and a large  
fleet, invading his lands and flood-  
41 ing into them. He shall also in-  
vade the fair land of Palestine,  
and myriads shall be killed. But  
these nations shall be saved from  
him, the Edomites, the Moabites,  
and the main part of the Ammon-  
42 ites. As he exerts his force against  
the various lands, the land of  
43 Egypt shall not escape, but he  
shall lay hands on the treasures of  
gold and silver and all the valu-  
ables in Egypt, the Libyans and  
the Ethiopians following in his  
44 train. Then rumours from the  
east and the north shall alarm  
him, till he retires in great fury to  
inflict doom and destruction on  
45 many, pitching his royal pavilions  
between the Mediterranean and  
the sacred hill so fair. So shall  
he come to his end, with none to  
12 help him. Then shall Michael  
rise, the archangel who defends  
your people, and there shall be a  
time of trouble such as never has  
been since there was a nation;  
but everyone of your people who  
is enrolled in the book of life shall

be delivered, and many who sleep  
in the dust of death shall awake,  
some to life for evermore and some  
to be rejected and abhorred for  
evermore. The pious loyalists 3  
shall shine bright as the sky above,  
and those who have led many to  
the true religion shall shine like  
the stars for evermore. And now, 4  
O Daniel, keep all this a close  
secret and keep the book shut as a  
secret, till the crisis at the end;  
ere then many shall give way and  
trouble shall be multiplied on  
earth."

Then, as I Daniel looked, two 5  
other figures stood, one on this  
bank of the river and one on the  
other bank. One of them said to 6  
the man robed in linen, who was  
above the water of the river,  
"How long shall it be till these  
marvels happen?" And I heard 7  
the man robed in linen, who was  
above the water of the river,  
swear by him who lives for ever  
(raising his right hand and his left  
hand to heaven), that it would be  
three years and half a year, and  
that when the power of him who  
shattered the sacred people should  
be over, then the end of all should  
arrive. I heard this, but I did not 8  
understand it. So I asked, "O  
my lord, what is to be the last  
phase before the end?" But he 9  
said, "Ask no more, Daniel, for  
the revelation is to be kept secret  
and close till the crisis at the close.  
Many shall purify themselves and 10  
make themselves white and be re-  
fined, but the evil shall do evilly;  
none of the evil shall understand  
things, it is the pious who under-  
stand. [Twelve hundred and 11  
ninety days shall pass, after the  
daily offering has been stopped

## DANIEL XII

and the appalling abomination | days.]] Go and wait for the 1  
12 has been set up.]] [[Blessed is he | end ; you shall rest in the grave  
who waits till he reaches the | and then rise to enjoy your share  
thirteen hundred and thirty-five | at the end of the days.”

## HOSEA

- 1** The message of the Eternal that came to Hosea the son of Beëri during the reigns of Uzziāh, Jotham, Ahaz, and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Joash, king of Israel.
- 2** Here begin the words of the Eternal to Hosca. The Eternal said to Hosca, "Go and marry a harlot of a woman and have children of a harlot—for the land has played the harlot in forsaking  
**3** the Eternal." So he went and took Gomer the daughter of Diblaim, who conceived and bore him  
**4** a son. "Call him Jezreël," said the Eternal, "for it will not be long before I avenge the blood of Jezreël upon the house of Jehu and put an end to the kingdom of  
**5** Israel. On that day I will break the power of Israel in the valley  
**6** of Jezreël." Then she conceived again and bore a daughter; and Hosea was told to call her "Nomer-  
**7** cery, for no mercy more will I have on the house of Israel, no forgiveness for them at all."  
**8** When she weaned Nomer- cery, she conceived again and bore a son; and Hosea was told to call him "Nofolk, for you are no folk of mine, and I—I am not your God."
- 2** Argue it, argue it with your mother  
**2** (for she is no wife of mine,
- and I am not her husband),  
bid her clear her face of harlotry,  
and her breasts of adulterous  
charms;  
or I will strip her naked, **3**  
bare as the day she was born;  
I will make her like a land forlorn,  
and leave her like a desert dry,  
and of sheer thirst leave her to die.  
On her children I will have no **4**  
mercy,  
for they are born out of wedlock;  
their mother has played the harlot, **5**  
she who conceived them has been  
shameless;  
she said, "I will follow my lovers,  
who give me my bread and water,  
my wool, flax, oil, and wine."  
Little she knew it was I who had **8**  
given her  
the grain and oil and wine,  
who had heaped on her silver and  
gold  
[[they devoted it to Baal]].  
So now I recall my grain in its **9**  
season,  
my wine in its month;  
I reclaim my wool and my flax,  
that went to cover her nakedness;  
and I leave her all bare **10**  
to the eyes of her lovers  
(none shall save her from my  
hand).  
I will lay waste her vines and fig- **12**  
trees,  
that she calls, "My own,  
what my lovers paid for me";

## HOSEA II

- into brushwood will I turn them,  
and the wild beasts shall devour  
them.
- 11 I will bring all her gaiety to an end,  
her festivals, new-moons, and  
sabbaths,
- 13 to punish her for all the days  
when to the Baals she offered  
incense,  
decking herself with rings and  
jewels,  
running after her lovers,  
and forgetting me, says the  
Eternal.
- 6 Now then I will block up her path  
with a thorn-hedge,  
and bar the road against her,  
till she cannot find her way ;
- 7 she will pursue her lovers and miss  
them,  
seek them and never find them.  
Then at last she will say,  
“ Let me go back to my first  
husband,  
I fared better with him than to-  
day.”
- 14 So I will allure her,  
put her alone and apart,  
and speak to her heart ;
- 15 then I will restore her the vine-  
yards,  
and make the dale of Trouble a  
door of hope ;  
then shall she answer me  
as in her youthful days,  
when she came up from Egypt's  
land ;
- 17 for I will take the name of Baals  
out of her lips, and then  
they shall never be mentioned  
again.
- 16 On that day, the Eternal declares,  
she shall call me, “ My husband,”  
no more “ My Baal ” ;
- I will betroth her to me for ever, 19  
betroth her in a bond  
of goodness and of justice,  
in kindness and in love ;  
yes, loyally will I betroth her, 20  
to let her understand the Eternal.
- On that day I will make a league 18  
for them  
with the wild beasts and birds  
and creeping things of earth ;  
and I will wipe out of their land  
bow, sword, and all munitions,  
to let them lie down in security.
- On that day, the Eternal declares, 21  
I will answer the heavens,  
the heavens shall answer the earth,  
the earth shall answer the grain, 22  
the new wine and the oil,  
and they shall answer Jezreël ;  
I will re-people Jezreël in the land, 23  
I will have mercy on Nomeracy,  
to Norfolk I will say, “ My folk,”  
and they shall say, “ Thou art my  
God.”
- On Judah too I will have mercy, 1  
and rescue them as their God the 7  
Eternal,  
not by bow or sword or by muni-  
tions,  
not by horses or by cavalry.
- The numbers of Israel shall be 10  
like the sand of the sea,  
that cannot be measured or  
counted ;  
once it was said, “ You are no folk  
of mine,”  
but now their name is “ Sons of  
the living God.”
- Then shall the Judahites and the 11  
Israelites be gathered into one,  
and they shall choose a single chief  
for themselves, and spread out far

## HOSEA III, IV

beyond their land ; for the day of  
**2** Jezreel shall be a great day. Call  
**1** your brother " My folk," and your  
 sister " Mercy " !

**3** The Eternal said to me, " Go  
 again and love an adulterous  
 woman, in love with a paramour,  
 as the Eternal loves the Israelites,  
 although they turn to other gods  
 and love their idolatrous raisin-  
 2 cakes." So I bought her for  
 fifteen florins and eighteen bushels  
**3** of barley, and I told her, " For  
 many a day you must remain  
 mine, you must not play the  
 harlot, you must have nothing to  
 do with a man—and I will have  
**4** nothing to do with you." For  
 the Israelites shall remain for many  
 a day without king or chief,  
 without sacrifice or sacred stone,  
**5** without ephod or oracle ; after  
 that, the Israelites shall turn to  
 seek the Eternal their God once  
 more, and their Davidic king, and  
 at the end come eagerly to the  
 Eternal and his goodness.

**4** Israel, hear the word of the  
 Eternal, for the Eternal has a  
 charge to bring against the  
 dwellers in the land :

No fidelity, no kindness,  
 no knowledge of God in the land,  
**2** nothing but perjury, lying, and  
 murder,  
 stealing, debauchery, burglary—  
 bloodshed upon bloodshed !  
**3** Hence the land is woebegone,  
 its denizens all droop ;  
 even the beasts and birds  
 and the very fish within the sea  
 are perishing.

**4** But none protests, no man com-  
 plains,

for my people are no better than  
 their priestlings.  
 You priests ! You shall stumble **5**  
 by broad daylight ;  
 your day will I turn into night.  
 My people are dying for want of **6**  
 knowledge,  
 and you reject my knowledge ;  
 so I reject you from my priesthood.  
 Since you ignore the instructions  
 of your God,  
 I will ignore your children.

The more they multiply the more **7**  
 they sin,  
 they change my glory for a shame-  
 ful worship ;  
 they batten on my people's sins, **8**  
 they have an appetite for human  
 guilt.  
 But priests shall fare like people, **9**  
 I punish them for their doings  
 and requite them for their deeds ;  
 they shall eat and never be satis- **10**  
 fied,  
 commit adultery and get no  
 children,  
 since they have ceased to heed the  
 Eternal.

My people ask a piece of wood to **12**  
 guide them,  
 a pole gives them their oracles !  
 For a harlot-spirit has led them  
 astray,  
 they have left their God for a  
 faithless way ;  
 they sacrifice on mountain heights, **13**  
 and offer incense on the hills,  
 below the oak, the terebinth, the  
 poplar—  
 so pleasant is their shade.  
 So your daughters play the harlot,  
 matrons commit adultery.  
 But I will not punish your daugh- **14**  
 ters for harlotry,  
 nor your matrons for adultery,

## HOSEA V

- when the men themselves go off  
with harlots,  
and sacrifice with temple-prosti-  
tutes.  
This brings a senseless people to  
their ruin—
- 11 liquor and lust deprive them of  
their wits.
- 15 Though you play the harlot, Israel,  
let not Judah be guilty ;  
never go to Gilgal,  
never climb up to Beth-Aven,  
never swear at Beërsheba  
“ By the life of the Eternal.”
- 16 Israel is stubborn  
as a restive heifer.  
How can the Eternal feed them  
now,  
like lambs in a broad pasture ?
- 17 The Ephraimites are wedded to  
idolatry ;  
let them alone—
- 18 a drunken band, a lustful company,  
in love with shameful worship, not  
my glory.
- 19 When the whirlwind sweeps them  
off,  
they shall feel shame for their  
altars.
- 5 Hear this, O priests,  
attend, O royal house ;  
the sentence is for you.  
At Mizpah you have been a  
snare,  
on Tabor a net spread out,  
2 at Shittim a deep pit dug ;  
but I will catch you hunters all.
- 3 Well do I know Ephraim,  
Israel is no secret to me  
(you play the harlot, Ephraim,  
Israel stains herself).
- 4 Their doings will not suffer them  
to come back to their God ;
- for a harlot-spirit possesses them,  
and the Eternal they do not  
understand.  
But Israel's pride shall confront 5  
them,  
Ephraim's guilt shall undo them,  
and with them Judah too.  
With flocks and cattle they shall go 6  
in search of the Eternal,  
but they shall never find him ;  
he has withdrawn from them.  
They have been faithless to the 7  
Eternal,  
bearing bastard children,  
and so a conqueror shall destroy  
them and their acres.
- Blow the bugle in Gibeah, 8  
blow the clarion in Ramah,  
sound the alarum at Bethel,  
to startle Benjamin.  
Ephraim shall be laid bare 9  
upon the day of punishment  
(true is the doom that I declare  
upon the clans of Israel).  
Judah's leaders are no better 10  
than a man who shifts a land-  
mark ;  
so I vent my wrath upon them.  
Ephraim is an oppressor, 11  
trampling justice down—  
he would go after idols vain ;  
so I eat Ephraim away like 12  
moths,  
eat away Judah's house like  
worms.
- When Ephraim noticed his decay, 13  
and Judah his disease,  
Ephraim turned to Assyria,  
Judah to the great Monarch.  
But he cannot heal you,  
your disease he cannot cure ;  
for I am like a lion to Ephraim, 14  
like a young lion to Judah,  
I tear, I go my way,  
and none can rescue my prey.



## HOSEA VI, VII

1 I withdraw to my own place,  
 till they feel their iniquity  
 and seek my face,  
 searching for me in their distress,  
 6 crying, "Let us return to the  
 Eternal,  
 for he has torn us, he will heal us,  
 he has wounded, he will bind  
 us up :  
 2 in a couple of days he will  
 revive us,  
 and on the third day he will raise  
 us  
 to live under his care.  
 3 Let us know the Eternal, let us  
 make haste to know him,  
 for he will come to us, sure as the  
 dawn,  
 come to us like winter-rain,  
 like spring-rain watering the  
 land."  
 4 But Ephraim, what can I do with  
 you ?  
 Judah, what can I do with you ?  
 This love of yours is like a morning  
 cloud,  
 like dew that soon will disappear.  
 5 So I instruct them by my words,  
 this precept shines out plain :  
 6 love I desire, not sacrifice,  
 knowledge of God, not any offer-  
 ings.  
 7 Yet at Adam-town they broke  
 their bond,  
 and there they played me false.  
 8 Gilcad is a gang of villains,  
 a town of bloody footprints,  
 9 with bandits in full force ;  
 and on the road to Shechem  
 a party of priests murder,  
 practise crime !  
 10 At Bethel I have seen a horrible  
 sight,  
 Ephraim playing the harlot,  
 Israel staining herself ;

and Judah too conspires against 11  
me.

When I would turn the fortunes of  
 my people,  
 when I would fain heal Israel, 7  
 then Ephraim's guilt is clear,  
 Samaria's crimes appear.  
 Thieves break into houses,  
 bandits roam abroad.  
 No one of them ever reflects 2  
 that I will punish all their crime,  
 that their besetting sins  
 are ever in my sight.

\* \* \*

In malice they amuse their king, 3  
 in treachery their princes,  
 while anger breathes in all of them 4  
 like an oven glowing,  
 that the baker ceases stirring  
 till the kneaded dough is leavened.  
 On the birthday of "our king" 5  
 the princes heat themselves with  
 wine,  
 revelling with loose fellows, traitor-  
 ous men,  
 their secret hearts all hot 6  
 like ovens with their plot ;  
 all night the intrigue will sleep,  
 but in the morning out it blazes,  
 glowing like an oven ;  
 they consume their rulers, 7  
 all their kings collapse—  
 not one calls to me.

\* \* \*

Ephraim allows himself 8  
 to be mixed up with foreigners ;  
 Ephraim has become a cake  
 unturned as it was baked.  
 Foreigners eat away his strength, 9  
 unknown to him ;  
 grey hairs are on him here and  
 there,  
 unknown to him.

[[Israel's pride shall confront 10  
them, and yett he will not come

## HOSEA VIII, IX

back to the Eternal their God, nor seek him, in spite of it all.]]

- 11 Ephraim is like a silly, simple dove,  
 crying to Egypt, flying to Assyria ;  
 12 but as they fly I fling my net on them,  
 and bring them down like a bird,  
 punishing them for their misdeeds.  
 13 Woe betide them for forsaking me!  
 Death to them for deserting me !

Though it was I who redeemed them,  
 they have lied to me ;

- 14 they never put their heart into their prayers,  
 but howl away for corn and wine beside their altars ;  
 these wilful rebels of mine  
 15 (though it was I who made them strong)  
 plan evil, contrary to me ;  
 16 they turn to Baal.

They are like a bow that swerves.  
 So, for the insolence of their talk  
 [[their bravado about Egypt]],  
 their leaders perish by the sword.

- 8 Set the trumpet to your lips !  
 An eagle swoops upon the house of the Eternal ;  
 for my compact they have broken,  
 and rebelled against my law,  
 2 although they cry to me,  
 " God of Israel, we know thee."  
 3 Israel discards the good :  
 so let the foe pursue them !

- 4b Of silver and gold they made them idols—  
 only to be wasted.

- 5 Your Calf, Samaria, I detest it,  
 my wrath blazes at it  
 6 [[How long will it be before Israel returns to purity of life ?]] ;  
 a craftsman made it,  
 it is not God—

no, Samaria's Calf shall be smashed.

They sow the wind and reap the 7 storm.

No stalk on their shoot, it bears no fruit.

If fruit it bore, a foreigner would devour it.

[[And Israel is devoured.]] 8a

They set up kings, but not with 4a my consent ;

they set up chiefs, but not with my approval ;

and now they count for nothing 8b among the nations.

They have gone off to Assyria 9 wilfully,

like a wild ass by himself ;

they have offered love-gifts to Egypt.

If thus they spend themselves 10 among the nations,

I must be scattering them,  
 to make them cease awhile  
 from electing kings and chiefs.

Many an altar has Ephraim raised, 11 altars that only serve for sin.

Were I to write for him my laws, 12 he would but think them foreigners' saws.

They sacrifice indeed, 13 sacrifice flesh—and eat it !

The Eternal has no delight in that !  
 I must remember their guilt now,  
 and punish their iniquity

[[Back to Egypt they must go.  
 For Israel forgot his Maker 14

and built temples,  
 Judah made many a citadel :  
 but I fling fires of war on citadels,  
 and burn up temples]].

No exultations, Israel, 9  
 no pagan shouts for you !

## HOSEA IX

- |  |  |
|--|--|
| <p>You have been faithless to your God ;<br/>         you have loved a harlot's hire<br/>         at every threshing-floor.</p> <p>2 But threshing-floor and wine-vat<br/>         fail you,<br/>         and the new wine shall disappoint<br/>         you.</p> <p>3 Back to Egypt Ephraim goes<br/>         again,<br/>         and in Assyria they eat food unclean<br/>         (for in the Eternal's land they<br/>         shall not stay).</p> <p>4 No libations to the Eternal then !<br/>         No sacrificing victims for him<br/>         then !<br/>         Their food shall be like mourners'<br/>         food,<br/>         defiling all who eat it ;<br/>         their food shall only be for their<br/>         own table,<br/>         none can be offered in the Eternal's<br/>         house.</p> <p>5 What will you do on a festival day,<br/>         on a day of the Eternal's feast ?</p> <p>6 You will have gone to Assyria,<br/>         gathered in Egypt,<br/>         mustered at Memphis—<br/>         nettles covering the rare silver<br/>         idols,<br/>         thorns springing in your shrines.</p> <p>7 The days of punishment have<br/>         come,<br/>         the days of requital.</p> <p>Israel clamours,<br/>         " A prophet is a crazy fool,<br/>         a man inspired is a man in-<br/>         sane ! "—<br/>         such is the pitch of your iniquity,<br/>         the pitch of your hostility.</p> <p>8 The prophet is God's watchman,<br/>         placed over Ephraim,<br/>         and yet his paths are snared ;<br/>         within the temple of his God<br/>         men are hostile to him !—</p> | <p>a depth of depravity as deep      9<br/>         as in the days of Gibeah.<br/>         God will remember their guilt<br/>         and punish their sin.</p> <p style="text-align: center;">*      *      *</p> <p>Like grapes in the wold I came on 10<br/>         Israel ;<br/>         like first-ripe figs, I viewed your<br/>         fathers gladly.<br/>         But when they came to Baal-pëor,<br/>         they devoted themselves to Baal<br/>         the Infamous,<br/>         became as loathsome as the thing<br/>         they loved.</p> <p>Ephraim's glory, 'tis gone like a 11<br/>         bird—<br/>         no births, no mothers, no con-<br/>         ception, any more !<br/>         Even though they beget children,<br/>         I will slay the darlings of their<br/>         womb ;<br/>         even although they bring up sons, 12<br/>         I will bereave them, to a man.<br/>         Ephraim's sons are doomed to be 13<br/>         a prey ;<br/>         Ephraim has to lead his sons to die.<br/>         Give them, O Eternal—what ?      14<br/>         wombs that miscarry,<br/>         withered breasts !<br/>         Their guilt lies all at Gilgal ;      15<br/>         so there I learned to hate them !<br/>         For their evil practices<br/>         I drive them from my house ;<br/>         no longer will I love them—<br/>         their rulers are all rebels.<br/>         Woe betide them when I look 12c<br/>         away from them !</p> <p>Ephraim is blighted,      16<br/>         withered at the root ;<br/>         Ephraim the Fruitful bears no<br/>         fruit.<br/>         Their God shall cast them off,      17<br/>         for they would not obey him ;<br/>         they shall be vagabonds among<br/>         the nations.</p> <p style="text-align: center;">*      *      *</p> |
|--|--|

## HOSEA X, XI

- 10** A wanton vine was Israel,  
and lavishly he bore ;  
the more his fruit increased,  
the more increased his altars ;  
the better his land grew,  
the better he made his sacred  
stones.
- 2** Deceitful was their heart ;  
now they must suffer for it.  
Their altars shall be broken down,  
their sacred stones destroyed.
- 3** They may say, at this day,  
“ But have we not a king ? ”  
Ah, if men have no reverence for  
the Eternal,  
what is the good of a king ?
- 4** Empty words, perjuries, treaties,  
what do they yield ?  
Punishing judgment like poisonous  
weeds  
in a furrowed field.
- 5** The citizens of Samaria bemoan  
the Calf of Beth-Aven ;  
for it the worshippers groan,  
the priestlings tremble  
for its vanished glory.
- 6** The Calf is carried to Assyria,  
as tribute to the great Monarch—  
to the disgrace of Ephraim,  
till Israel is ashamed of his idol.
- 7** Samaria's king is torn from her,  
tossed like a chip on the water.
- 8** The idolatrous heights shall be  
destroyed  
(the sin of Israel) ;  
thorns and thistles grow upon  
their altars.  
And men shall cry to the hills,  
“ Cover us ! ”  
and to the mountains, “ Fall on  
us ! ”
- 9** Ever since Gibeah, Israel has  
sinned—  
when the dastards opposed me.
- And shall not war catch them at  
Gibeah ?  
In my wrath I will chastise them, **10**  
gathering nations to attack them,  
in chastisement for their twofold  
offence.
- Ephraim was a heifer tamed, **11**  
loving to tread the threshing-  
floor ;  
but when I bent her fair neck  
under the yoke,  
I forced Ephraim into harness,  
Judah had to drag the plough,  
Jacob had to harrow.
- Sow justice for yourselves, **1**  
and reap a harvest of God's love ;  
break up your fallow ground,  
by seeking the knowledge of the  
Eternal ;  
you must seek the Eternal,  
till he comes to rain salvation on  
you.
- You have been ploughing evil, **1**  
and you reaped disaster ;  
you have had to eat the harvest of  
your lies.
- Because you relied on your **1**  
chariots,  
on your host of war-horses,  
in your towns shall tumults rise,  
and all your forts be crushed ;  
as Shalman crushed Beth-Arbel,  
massacring mothers and their  
babes together,  
so will I deal with you, O house **1**  
of Israel,  
for your gross wickedness,  
and in the storm the king of Israel  
shall disappear.
- I loved Israel when he was young, **1**  
ever since Egypt I called him my  
son.

## HOSEA XII

2 But the more I called to them,  
the further they went from me,  
sacrificing to Baals  
and offering incense to idols.

3 Yet I taught Ephraim to walk,  
holding them in my arms ;

4 with human cords I led them,  
I drove with a harness of love,  
but they heeded not my care for  
them,  
they broke away from me ;  
so I smote them on the face,  
I turned against them, overbore  
them.

5 They must go back to the land of  
Egypt,  
or Assyria must be their king ;

6 the sword shall ply within their  
towns  
and lay them low within their  
fortresses.

\* \* \*

7 But my people are now weary of  
revolting,  
they cry to me . . .

8 Ephraim, how can I give you up ?  
Israel, how can I let you go ?  
How can I treat you like Admah ?  
How can I handle you like  
Zeboim ?  
My heart recoils,  
all my compassion kindles ;

9 I will not execute my anger fierce,  
to ruin Ephraim again,  
for I am God, not man,  
I am among you, the Majestic One,  
no mortal man to slay.

10 The Eternal will cry like a lion,  
like a lion he will roar,  
and when the Eternal roars,

11 sons speed to him from the  
western shores,  
some flying from Egypt like  
sparrows,  
some like doves from the land of  
Assyria ;

yes, I will bring them home again,  
the Eternal promises.

\* \* \*

Ephraim throngs round me—with 12  
lies,  
the house of Israel with deceit ;  
Judah is wayward still with God,  
with its faithful Deity.

Ephraim herds the wind **12**  
and hunts a sirocco,  
piling up fraud and falsehood  
daily,  
striking a bargain with Assyria,  
carrying presents of oil to Egypt.

The Eternal arraigns Israel, **2**  
to punish Jacob for his doings,  
to requite him for his deeds.

“ Within the womb Jacob sup- 3a  
planted his brother ;  
he fled to the land of Aram, **12**  
where Israel served for a wife,  
for a wife he herded sheep.  
In manhood he strove with God, 3b  
strove with the Angel and pre- 4  
vailed ;  
he wept and he entreated Him ;  
he met Him at Bethel,  
and there He said to him  
[[the Eternal is the God of hosts, 5  
the Eternal is his name]],  
‘ Dwell in your tents, **6**  
ever be kind and just,  
and in your God put your un-  
failing trust.’ ”

Swindler! he loves to practise 7  
fraud,  
the false scales in his hand.  
Does Ephraim say, “ Well, I am 8  
rich,  
I’ve wealth at my command ” ?  
Not all his gains will be enough  
to expiate his guilt.  
For I am your God, the Eternal, 9  
ever since you left Egypt,  
and I can send you back to live  
in tents as in the desert long ago.

## HOSEA XIII

10 I spoke to the prophets,  
 I gave many a vision ;  
 and by the prophets I will make  
 them perish

11 together with their empty idols—  
 so worthless are they now

13 [[By a prophet the Eternal brought  
 Israel from Egypt, by a prophet  
 they were kept alive]] ;

11 at Gilgal they sacrifice to demons !  
 So shall their altars be like heaps  
 of stones  
 among the furrows of a field.

14 Ephraim has provoked God bit-  
 terly ;  
 so I will crush him suddenly,  
 and repay him for his insults.

13 Whenever Ephraim spoke, men  
 were in awe ;  
 he was a prince in Israel.  
 But then he worshipped Baal,  
 and for his guilt he died.

2 And still they go on sinning,  
 making metal gods of silver,  
 idols in human form,  
 the craftsman's work—  
 and these they call their " gods " !  
 And men at a sacrifice,  
 men offer kisses to calves !

3 Therefore shall they melt away  
 like morning-clouds,  
 like dew that disappears so soon,  
 like chaff blown from a threshing-  
 floor,  
 like smoke out of a lattice.

4 Yet it was I, the Eternal, your  
 God,  
 who brought you out of Egypt ;  
 you have known no God but me,  
 there is no other saviour ;

5 'twas I who shepherded you in the  
 desert,  
 in that houseless land.

6 They fed and filled themselves,  
 then they grew proud

and they forgot me.  
 So I was a lion to them, 7  
 I leapt like a leopard on their path,  
 I sprang at them like a bear robbed 8  
 of its whelps,  
 and tore their breast open ;  
 I crunched them like lions,  
 and worried them like wild beasts.

I will destroy you, Israel, 9  
 and who can bring you help ?  
 Where is your king now to save 10  
 you,  
 where are your rulers, to uphold  
 your cause ?—  
 those of whom you said,  
 " Give us kings and rulers."  
 Kings I give you in my anger, 11  
 and remove them in my wrath.

Ephraim's iniquity is carefully 12  
 collected,  
 his sin is kept in store for him.  
 The pangs of childbirth are here, 13  
 but a senseless babe is he,  
 he will not come to the womb's  
 mouth  
 at the right moment.  
 Am I to save them from Death- 14  
 land ?  
 am I to rescue them from death ?  
 Nay, come, death, with your  
 plagues !  
 Come, Death-land, with your  
 pestilence !  
 I have no thought of relenting.

Though he flourish like the reed- 15  
 plant in the water,  
 a wind blows from the east, a wind  
 of the Eternal,  
 driving up from the desert,  
 till his fountains are dry,  
 and his springs are parched ;  
 he shall be stripped of his wealth,  
 of all his costly treasures.  
 Samaria must suffer for her guilt, 16

## HOSEA XIV

for she rebelled against her God ;  
her citizens shall be cut down,  
their children shall be dashed in  
pieces,  
their women with child shall be  
ripped open.

\* \* \*

- 14** Come back to your God, O Israel,  
for your faults have made you fall.  
**2** Take words, as you come back to  
the Eternal,  
and say to him :  
" All our iniquities forgive,  
and grant us now thy favour ;  
let us bring thee flocks of the  
fold—  
**3c** for in thee the forlorn finds pity.  
**3a** Assyria never can save us ;  
we will not take to war-horses for  
aid,  
**3b** and we will say no more ' My God '  
to what our hands have made."  
**4** I will heal them from their hurt of  
sin,  
I will love them freely,

now mine anger has turned from  
them.

I will be like dew to Israel ;      **5**  
he shall blossom like a lily,  
and strike roots down like a  
poplar ;  
his branches shall spread out,      **6**  
his leaves fresh as an olive's,  
his scent like the scent of incense.  
Once more shall they live under-**7**  
neath my shadow,  
well-watered as a garden,  
flourishing like a vine,  
and fragrant as Lebânon's wine.

What more has Ephraim to do **8**  
with idols ?  
'Twas I who humbled him,  
'tis I who will protect him.  
I am like a cypress evergreen :  
his welfare ever comes from me.

[[Mark this, you who are wise,      **9**  
note this, you men of sense.  
The Eternal deals justly with all ;  
the upright fare well under him,  
but sinners fall.]]

## JOEL

- |  |   |
|--|---|
| <p><b>1</b> The message of the Eternal<br/>that came to Joel the son of<br/>Pethuel.</p> <p><b>2</b> Listen to this, you who are old,<br/>hear this, all you inhabitants of<br/>the land !<br/>Has the like of it ever been in your<br/>day,<br/>or in the days of your fathers ?</p> <p><b>3</b> Tell it to your children,<br/>and your children to their<br/>children,<br/>and their children to the next<br/>generation :</p> <p><b>4</b> ' What the lopping locust left, the<br/>swarming locust ate,<br/>what the swarming locust left, the<br/>leaping locust ate,<br/>and what the leaping locust left,<br/>the devouring locust ate.'</p> <p><b>5</b> Wake up, you tipplers, and weep,<br/>wail, every swiller of wine,<br/>for the wine is snatched from your<br/>lips !</p> <p><b>6</b> A host has invaded our land,<br/>powerful and numberless,<br/>their teeth the teeth of a lion,<br/>with the fangs of a lioness ;</p> <p><b>7</b> our vines they have ruined,<br/>and barked our fig-trees,<br/>peeling and stripping them clean,<br/>till the branches are bleached.</p> <p><b>8</b> Lament like a girl mourning for<br/>her young husband !</p> | <p>For the Eternal's house has lost<br/>sacrifice and libation ;<br/>the priests are in grief, who minis-<br/>ter at the Eternal's altar.</p> <p>The fields are blasted ;<br/>the land is woebegone,<br/>for the corn is wasted,<br/>the wine-crop fails,<br/>the fresh oil dries up.<br/>The farmer is downcast,<br/>the vine-dresser wails,<br/>for the wheat and the barley :<br/>the harvest of the field is ruined,<br/>the vines are languishing,<br/>the fig-trees wither,<br/>pomegranate, palm, and apple,<br/>every tree of the field is a-drooping,<br/>and joy fades from men.</p> <p>Put on mourning, O priests, and<br/>beat your breasts,<br/>wail, O ministers of the altar !<br/>Come, lie all the night in sackcloth,<br/>O ministers of my God !</p> <p>Arrange a fast, assemble a<br/>gathering,<br/>summon all the natives to the<br/>house of your God,<br/>and cry to the Eternal, "[Alas<br/>for the day !<br/>the day of the Eternal is near,<br/>and it comes as destruction from<br/>the Destroyer.]"</p> <p>Is not the food cut off under our<br/>eyes,</p> |
|--|---|



## JOEL II

- gladness and joy from the house  
of our God ?
- 17 Below the clod seed is crumbling,  
the granaries are standing bare,  
barns are in disrepair,  
for what have we to store up there,  
now that the grain has withered ?
- 18 The herds of cattle huddle together  
for lack of pasture,  
the very flocks are perishing !
- 19 We cry to thee, Eternal One,  
for fire has scorched the pastures  
of the downs,  
flames have burned all trees of the  
field ;
- 20 even the wild beasts moan to thee,  
for the water-courses are dry.”
- 2** Blow the bugle-blast in Sion,  
sound the alarum upon my sacred  
hill,  
till the citizens all tremble !  
For [[the Eternal's day is coming  
—here it is !  
near it is !—
- 2** a dark day in a shroud,  
a day of fog and cloud]]  
here comes a huge host in power,  
blackening the hills ;  
the like of it never has been,  
the like of it never shall be  
for years upon years to come ;
- 3** before them fire devouring,  
behind them flames a-blazing ;  
before them the land lies like an  
Eden paradise,  
behind them it is a desolate  
desert—  
for nothing escapes them.
- 4** They look like horses,  
they run like war-horses,  
**5** as chariots rattle,  
they leap on the hilltops,  
like flames that crackle, consuming  
the straw,  
like a vast army in battle-array.
- 6** Hearts are in anguish before them,  
all faces turn pale.  
They charge like warriors, 7  
they advance like fighters,  
each on his own track—  
no tangling of paths—  
none pushes his fellow, 8  
each follows his own line ;  
they burst through weapons un-  
broken,  
they rush on the city, run over the 9  
walls,  
climb into the houses  
and enter the windows like thieves.
- At their advance the land is 10  
quaking,  
the heavens are shaking,  
sun and moon are dark,  
the stars have ceased to shine,  
and the Eternal thunders in front 11  
of his army  
[[a mighty host is his,  
and strong are they who execute  
his orders.  
For the Eternal's day is great and  
awful :  
who can face it ?]].
- Yet even now, the Eternal pro- 12  
mises,  
turn to me with all your heart,  
fasting, weeping, mourning,  
come heart-broken, not with gar- 13  
ments torn,  
and turn to the Eternal One your  
God,  
for he is gracious and compas-  
sionate,  
slow to be angry, rich in love,  
and ready to relent.  
Who knows but he will again 14  
relent  
and leave a blessing behind him,  
that you may have sacrifices and  
libations  
to offer to the Eternal One your  
God ?

## JOEL II

- 15 Blow a bugle-blast in Sion,  
arrange a fast, assemble a gathering,  
16 summon the people, arrange an  
assembly,  
gather the old men and collect the  
children,  
the very infants at the breast ;  
let the bridegroom leave his  
chamber,  
and the bride her bower ;  
17 and let the priests, the Eternal's  
ministers, weep loud  
between the altar and the porch,  
crying, " Eternal One, oh spare thy  
people,  
leave not thy heritage to be  
taunted,  
to be a by-word among pagans ;  
why should the nations sneer,  
' Where is their God ? ' "
- 18 Then the Eternal was stirred on  
behalf of his land,  
in pity for his people ;  
19 the Eternal replied to his people,  
" I will now send you corn and  
wine and oil,  
till you have ample ;  
I will not leave you again  
to be taunted by pagans ;  
20 and the foe from the north I will  
drive out,  
thrusting him into a waste, dry  
land,  
his van to the sea on the east,  
and his rear to the sea on the west,  
till he rots and the stench of him  
rises."
- 21 Fear not, O land, rejoice and be  
glad,  
for the Eternal has done great  
things.  
22 Fear not, O beasts of the land,  
for new grass covers the pastures  
of the downs.

The trees bear fruit,  
the fig-tree and the vine are  
fertile ;  
O sons of Sion, be glad, 24  
rejoice in the Eternal One your  
God,  
for the early rain he has given you  
amply,  
the winter rain he has poured upon  
you,  
and sent the latter rain as of old.  
The threshing-floors shall be full 24  
of grain,  
the troughs shall overflow with  
wine and oil ;  
I will make up to you 24  
for the years that the locusts ate,  
the lopping, the swarming, the  
leaping, the devouring locusts,  
that huge host I sent among  
you.  
So shall you eat and be satisfied, 24  
and praise the Eternal One your  
God,  
who has dealt with you so won-  
drously.  
'Twill teach you that I am within 25  
Israel,  
I the Eternal am your God alone,  
and never again shall my people  
be derided.

Then shall it be that I pour out 28  
my spirit on all ;  
your sons and daughters shall be  
inspired,  
your old men shall dream dreams,  
your young men shall see visions ;  
even upon your slaves, both men 29  
and women,  
I will pour out my spirit in those  
days.  
And I will display portents 30  
on earth and in the sky ;  
the sun shall be turned into dark- 31  
ness,  
the moon into blood,

## JOEL III

- before the coming of the Eternal's  
day,  
that great and awful day.
- 82 But every worshipper of the  
Eternal shall be saved,  
for Zion hill shall hold those who  
escape,  
as the Eternal has declared,  
and the fugitives whom the Eter-  
nal calls  
shall be inside Jerusalem.
- 3 For in those days and at that  
time, when I restore the fortunes  
2 of Judah and Jerusalem, then I  
will gather all nations and bring  
them down into the Judgment  
Valley, where I shall assign them  
their doom for their treatment of  
my people and of Israel my  
heritage, because they scattered  
3 my people among the pagans and  
divided up my land; they cast  
lots for my people, bartering a  
boy to pay for a harlot and selling  
4 a girl for wine to drink. What  
did you mean by it, you, O Tyre,  
Sidon, and all Philistia? Were  
you taking my part, as you  
wreaked your vengeance? Aveng-  
ing me! I will avenge your  
action swiftly and speedily on  
5 your own heads, for seizing my  
silver and gold and for bearing off  
my costly jewels to your temples.  
6 You sold the folk of Judah and  
Jerusalem as slaves to the Greeks,  
to remove them far, far from their  
7 own country. So now I stir them  
up from the lands where you sold  
them; I will avenge your action  
8 on your own heads by selling your  
sons and daughters into the hands  
of the Judæans, and they shall  
sell them as slaves to the Sabæans,  
a remote nation (so the Eternal  
decrees).
- Proclaim this to the nations: 9  
'Let it be war! Rouse up your  
warriors,  
muster your fighting men, march!  
Hammer your ploughshares into 10  
swords,  
your pruning-hooks into lances.  
Let your weaklings think them  
warriors,  
let your cowards think them  
heroes!'
- Let the nations rouse themselves 11  
and march to Judgment Valley,  
for I will sit in judgment there 12  
on all the nations round.
- In with the sickle!— 13  
the harvest is ripe!  
Come, tread the winepress, tread  
it,  
it is full,  
the troughs are overflowing  
with their wickedness.
- What a din of hordes, what a din 14  
within the valley of the Verdict!  
For the Eternal's day is near,  
within the valley of the Verdict.  
Dark the sun and moon, 15  
the stars have ceased to shine,  
and the Eternal thunders out of 16  
Sion,  
loudly from Jerusalem;  
heaven and earth are shaking,  
but the Eternal is a refuge for his  
own folk,  
a stronghold for the sons of Israel.
- 'Twill teach you that I am the 17  
Eternal One, your God,  
dwelling in Sion, on my sacred hill;  
Jerusalem shall be inviolate then,  
never shall aliens invade her again.
- Then thus shall it be: 18  
the mountains shall drip wine,  
the hills shall be aflow with milk,

### JOEL III

and all the brooks of Judah run with water ; from the Eternal's house shall pour a stream to water the wady of Acacias.	for the innocent blood shed in 2: their land, blood that I avenge at last ; but Judah shall for ever be in- habited,
19 Egypt shall be lying desolate, Edom a desert stretch, for their outrage to the men of Judah,	Jerusalem from age to age, and evermore the Eternal dwells 2 in Sion.

## AMOS

- 1 Words of Amos, who belonged to the shepherds of Tekoa—his visions of Israel during the reign of Uzziah king of Judah and during the reign of Jeroboam son of Joash, king of Israel, two years before the earthquake. He said :  
 2 When the Eternal thunders out of Sion,  
     loudly from Jerusalem,  
 then the pasture-lands are woe-begone,  
     the ridge of Karmel withers.
- 3 The Eternal declares :  
 “After crime upon crime of Damascus  
 I will not relent,  
 for they crushed and tortured Gilead ;  
 4 so I fling fires of war on Hazael’s house,  
     to burn up Benhadad’s palaces,  
 5 I shatter the defences of Damascus,  
 I wipe out chieftains from the vale of Aven,  
 the sceptred king from Beth-Eden,  
 and Aram’s folk shall be exiled to Kir—  
 by order of the Eternal ! ”
- 6 The Eternal declares :  
 “After crime upon crime of Gaza  
 I will not relent,  
 for they would bear off a whole population  
 and sell them into slavery to Edom ;
- so I fling fires of war on Gaza’s 7 walls,  
 to burn up its palaces,  
 I wipe out the chieftains from 8 Ashdod,  
 the sceptred king from Ashkelon,  
 I strike my blows at Ekron,  
 till the last of the Philistines perish—  
 by order of the Lord Eternal.”
- [[The Eternal declares : 9  
 “After crime upon crime of Tyre  
 I will not relent ;  
 for they would sell a whole population to Edom,  
 with no thought for their bond of brotherhood ;  
 so I fling fires of war upon the 10 walls of Tyre,  
 to burn up its palaces.”
- The Eternal declares : 11  
 “After crime upon crime of Edom  
 I will not relent ;  
 for sword in hand he pursued his brother,  
 stifling all pity,  
 he held to his anger  
 and cherished his wrath ;  
 so I fling fires of war on Teman, 12  
 to burn up Busaireh’s palaces.”]]
- The Eternal declares : 13  
 “After crime upon crime of the Ammonites  
 I will not relent ;

## AMOS II, III

- for, as they extended their  
frontiers,  
they ripped open women with child  
in Gilead ;
- 14 so I set fire to Rabbah's walls,  
to burn up its palaces,  
amid shouts on the day of battle,  
amid storming on the day of blasts,
- 15 till their king is carried off to exile,  
he together with his nobles—  
by order of the Eternal."
- 2 The Eternal declares :  
"After crime upon crime of Moab  
I will not relent ;  
for they burned the bones of the  
Edomite king,  
to desecrate the dead,  
in vengeance for violence done to  
Moab ;
- 2 so I fling fires of war on Moab,  
to burn up Keriyoyth's palaces,  
amid shouts and the blare of  
trumpets ;
- 3 I wipe out their monarch  
and slay all his nobles with him—  
by order of the Eternal."
- 4 [[The Eternal declares :  
"After crime upon crime of Judah  
I will not relent ;  
for they have rejected the Eter-  
nal's ruling,  
they have disobeyed his orders,  
led astray by their false gods,  
by idols that their ancestors  
followed ;
- 5 so I fling fires of war on Judah,  
to burn up the palaces of Jeru-  
salem."]]
- 6 The Eternal declares :  
"After crime upon crime of Israel  
I will not relent,  
for they sell honest folk for money,  
the needy for a pair of shoes,  
7 they trample down the poor like  
dust,
- and humble souls they harry ;  
father and son go in to the same  
girl  
(a profanation of my sacred  
shrine !),  
they loll on garments seized in 8  
pledge,  
by every altar,  
they drink the money taken in  
fines  
in the temple of their God.  
Yet it was I who brought you up 1  
from Egypt's land,  
for forty years I led you through  
the desert,  
to occupy the Amorite land,  
I felled the Amorite before you— 9  
though he towered like a cedar,  
strong as an oak,  
I felled him, fruit above  
and root below ;  
I raised up sons of yours as pro- 1  
phets,  
and young men to be Nazirites.  
Is it not so, O Israel ?  
the Eternal asks you.  
But you gave Nazirites wine to 1  
drink,  
and forbade prophets to prophesy.  
So now I make your steps collapse, 1  
as a cart collapses, laden with  
sheaves,  
and flight shall fail the swift, 1  
the sturdy shall not hold their  
own,  
the warrior shall not escape alive,  
the archer shall not stand his 1  
ground,  
quick-footed men shall not get  
clear,  
horsemen shall not escape,  
and even the stalwarts in the ranks 1  
shall strip and run upon that day—  
this by order of the Eternal."
- Listen to this charge of the 3  
Eternal against you, sons of Israel,

## AMOS IV

- against the whole race that I brought up from the land of Egypt:
- 2 You alone, of all men, have I cared for ;  
therefore I will punish you for all your misdeeds.
- 3 Do two men travel together, unless they have planned it ?
- 4 Does a lion in the jungle roar, unless he has some prey ?  
Does a young lion growl in his lair, unless he has made a capture ?
- 5 Does a bird drop into the trap, unless the trap is baited ?  
Does the trap spring up, unless there is something to catch ?
- 6 Do not townfolk tremble, when the alarm is blown ?  
Can trouble befall a town, unless the Eternal is at work ?
- 7 The Lord Eternal never does anything  
without telling his servants the prophets.
- 8 When the lion roars, who does not shudder ?  
When the Lord Eternal speaks, who can but prophesy ?
- 9 Proclaim this in the palaces of Assyria  
and in the palaces of Egypt's land :  
" Muster on Samaria's hills,  
look at the rife disorders there,  
at all the oppression in their midst ;  
10 they know not how to deal justly,  
they plenish their palaces by violence and robbery."
- 11 Therefore, the Lord Eternal declares,  
the Foe shall overrun the land,  
laying your forts level,  
plundering your palaces.
- The Eternal declares : 12
- As a shepherd snatches from a lion's mouth  
no more than two bones or a rag of an ear,  
so scarcely shall the Israelites be rescued,  
who loll on corners of diwans within Samaria,  
on silken cushions of a couch.  
I strike down winter-house and 15 summer-house together,  
and ivoried houses perish—  
aye, many a house is swept away :  
by order of the Eternal.
- Listen and testify against the 13 house of Jacob, says the Lord Eternal, the God of hosts, that 14 when I punish Israel for his iniquities,  
I will punish the Bethel altars on that day,  
till the knobs of the altar are cut away  
and drop to the ground.
- Listen to this, you cows of Bashan, 4 you women in high Samaria,  
you who defraud the poor and are hard on the needy,  
who tell your husbands, ' Let us have wine to drink !'  
As sure as I am God, the Lord 2 Eternal swears,  
your day is coming,  
when you will be dragged out with prongs,  
the last of you with fish-hooks ;  
out you go, through breaches in 3 the walls,  
each of you headlong,  
chased to mount Hermon—  
by order of the Eternal.
- Go to Bethel, go on with your sins ! 4 pile sin on sin at Gilgal !  
aye, sacrifice in the morning,

and every third day pay your tithes,  
 5 burn your dough as a thank-offering,  
 announce your freewill gifts—  
 oh, make them public,  
 for you love all that, you Israelites!

The Lord Eternal declares:  
 6 "My way has been to starve your towns  
 and to spread famine over all the land;  
 yet, says the Eternal, yet  
 you would not come back to me.

7 I kept the rain from you,  
 three months before the harvest,  
 I would send rain on one town  
 and hold it from another,  
 one patch would get rain,  
 and the rainless patch dried up,  
 8 till two or three towns would crawl  
 to another  
 in quest of water, all in vain;  
 and yet, says the Eternal, yet  
 you would not come back to me.

9 I smote you with blight and mildew,  
 I wasted your gardens and vineyards,  
 the locust spoiled your fig-trees  
 and your vines;  
 yet, says the Eternal, yet  
 you would not come back to me.

10 I sent you an Egyptian plague,  
 I slew your soldiers in the fight  
 and the flower of your steeds,  
 till the stench of your camp  
 rose to your nostrils;  
 and yet, says the Eternal, yet  
 you would not come back to me.

11 I sent you a shattering earthquake,

like God's own shattering of Sodom  
 and Gomorrah,  
 till you only escaped  
 like charred sticks snatched from  
 the fire;  
 and yet, says the Eternal, yet  
 you would not come back to me.

So now I will deal with you, 1:  
 O Israel, thus . . . Since thus  
 I deal with you, O Israel, prepare  
 to meet your God; for it is he who 1:  
 forms the mountains and creates  
 the wind and reveals His inner  
 mind to man, he who makes the  
 dawn and darkness, who marches  
 over the heights of earth—his  
 name is the Eternal, God of hosts;  
 he it is who made the Pleiades 5  
 and Orion, who turns black dark-  
 ness into dawn and darkens day  
 again into the night, who summons  
 floods and pours them on the  
 earth; his name is the Eternal—  
 he flashes ruin on the mighty, till 9  
 their forts fall to the ground.

Listen to this word of mine 1  
 against you, house of Israel,  
 listen to this dirge:  
 ' Fallen, fallen, never to rise, 2  
 is maiden Israel;  
 low on her own land she lies,  
 with none to raise her.'

For the Lord Eternal has declared 3  
 that the town which marched out  
 a thousand strong will have only  
 a hundred men left, and the town  
 which marched out a hundred  
 strong will have only ten men left."

Here is the Eternal's message for 4  
 the house of Israel:  
 Seek me and you shall live,  
 seek not Bethel,  
 go not to Gilgal,  
 cross not to Beersheba



## AMOS V, VI

- |   |  |
|---|--|
| <p>(for Gilgal shall have a galling exile,<br/>and Bethel sink to be bethral);<br/>6 seek the Eternal and live,<br/>lest he set Joseph's house ablaze with fire<br/>that none can quench in Israel.</p> <p>7 You who make justice a bitter thing,<br/>trampling on the law,<br/>10 hating a man who exposes you,<br/>loathing him who is honest with you!—<br/>11 for this, for crushing the weak,<br/>and forcing them to give you grain,<br/>houses of ashlar you may build,<br/>but you shall never dwell in them,<br/>and vineyards you may plant,<br/>but you shall drink no wine from them.</p> <p>12 I know your countless crimes,<br/>your manifold misdeeds—<br/>browbeating honest men, accepting bribes,<br/>defrauding the poor of justice.</p> <p>13 (It is a time when the prudent<br/>make no protest,<br/>so evil is the time!)</p> <p>16 But the Eternal speaks,<br/>the God of hosts declares:<br/>“A wail shall ring through all<br/>your squares,<br/>a cry of woe in all your streets,<br/>the very peasants shall be moved<br/>to wail with those well skilled in dirges,</p> <p>17 and in all vineyards there shall be<br/>lamenting,<br/>when I sweep through your midst,<br/>the Eternal declares.”</p> <p>18 You long for the day of the<br/>Eternal?<br/>Ah, what will that avail you,<br/>6 so eager to avert the evil day,</p> | <p>so keen upon injustice? 3<br/>A man runs from a lion, 5<br/>and a bear springs at him; 19<br/>he hides indoors, and, resting his<br/>hand on the wall,<br/>a serpent bites him—<br/>is not that the day of the Eternal, 20<br/>danger, not safety,<br/>pitch dark, and not a ray of light?</p> <p>Your sacred festivals? I hate 21<br/>them, scorn them;<br/>your sacrifices? I will not smell<br/>their smoke;<br/>you offer me your gifts? I will 22<br/>not take them;<br/>you offer fattened cattle? I will<br/>not look at them.</p> <p>No more of your hymns for me! 23<br/>I will not listen to your lutes.<br/>No, let justice well up like fresh 24<br/>water,<br/>let honesty roll in full tide.<br/>Was it sacrifice and offering you 25<br/>brought me<br/>all the forty years within the<br/>desert, Israel?</p> <p>So now you must shoulder your 26<br/>king Sakkut,<br/>and Kaiwan your star-god,<br/>idols you have manufactured;<br/>for into exile I send you, far 27<br/>beyond Damascus,<br/>the Eternal, the God of hosts,<br/>declares.</p> <p>[[Seek to be honest, not evil, 14<br/>and so live;<br/>that the Eternal may be with you,<br/>as you think he is.<br/>Hate evil and love honesty, 15<br/>set justice up again;<br/>it may be that the Eternal, the<br/>God of hosts,<br/>may pity those left of the house of<br/>Joseph.]]</p> <p>Woe to the careless citizens, 6<br/>so confident in high Samaria,</p> |
|---|--|

leaders of this most ancient race,  
 who are like gods in Israel!—  
 2 [[Pass over to Kalneh, look at it,  
 then on to great Hamath,  
 then down to Gath of the Philis-  
 tines.  
 Are you any better than these  
 realms,  
 is your land larger than theirs?]]  
 4 lolling on their ivory diwans,  
 sprawling on their couches,  
 dining off fresh lamb and fatted  
 veal,  
 5 crooning to the music of the lute,  
 composing airs like David himself,  
 6 lapping wine by the bowlful,  
 and using for ointment the best of  
 the oil—  
 with never a single thought  
 for the bleeding wounds of the  
 nation.  
 7 So now they must head the exiles ;  
 that dissolute crew shall dis-  
 appear—  
 by order of the Eternal, the God  
 of hosts.  
 8 The Lord Eternal has sworn by his  
 own life,  
 “ I loathe the pride of Jacob,  
 his palaces I hate ;  
 I will abandon the city and all it  
 holds,  
 11 the mansion to be pulled to pieces,  
 the small house to be shattered.  
 9 [[And it shall be that if ten men are  
 left within a house, they shall die.  
 10 If some survivor who brings out  
 their bodies from the house for  
 burial calls to a woman in the  
 corner, ‘ Are there any left alive? ’  
 she will answer, ‘ No ! They all  
 did sinfully.’ She will cry,  
 ‘ Call upon the Eternal ! ’]]  
 12 Shall horses race over crags,  
 or oxen plough the sea,  
 that you make a poison of justice,

a bitter, deadly thing ?  
 You are so proud of Lo-Debar, 13  
 you think you captured Karnaim  
 by your own strength.  
 But I am rousing against you a 14  
 nation,  
 O house of Israel,  
 says the Eternal, the God of hosts,  
 and they shall harry you  
 from the pass of Hamath to the  
 wady of the Arâbah.”

Then the Lord Eternal showed me 7  
 this,  
 showed me himself forming a  
 brood of locusts,  
 just as the spring-crops were  
 coming up,  
 when the royal crop had been  
 mowed.  
 As they devoured all the green 2  
 growth, I cried,  
 “ Have mercy, Lord, have mercy !  
 How can Jacob recover ?—he has  
 so little.”  
 Then the Eternal did relent, 3  
 the Eternal said, “ This shall  
 not be.”

The Lord Eternal showed me this, 4  
 showed me himself calling down  
 fire  
 to burn up the great deep,  
 to burn up the tilled land.  
 “ Cease, Lord, oh cease,” I cried. 5  
 “ How can Jacob recover ?—he has  
 so little.”  
 Then the Eternal did relent, 6  
 the Eternal said, “ This shall not  
 be.”

The Lord Eternal showed me this, 7  
 showed me himself standing beside  
 a wall,  
 a plumb-line in his hand.  
 The Eternal said to me, 8  
 “ Amos, what do you see ? ”

“A plumb-line,” I replied.  
 The Eternal said, “With a plumb-line I test my people ; never again will I pardon them, 9 but Isaac’s heights shall be laid waste, the shrines of Israel shall be ruined, and I will attack Jeroboam’s house with the sword.”

10 Then the priest at Bethel, Amaziah, sent word to Jeroboam king of Israel: “Amos is conspiring against you in the very midst of Israel, and the country cannot bear what he is saying.  
 11 This is what he says, that Jeroboam is to die by the sword, and Israel to go into exile, far from its own country.” Amaziah also told Amos, “You dreamer! Be off to Judah and earn your living there; play the prophet there,  
 12 but never again at Bethel, for it is the royal shrine, the national temple.” But Amos answered Amaziah, “I am no prophet, no member of any prophets’ guild; I am only a shepherd, and  
 13 I tend sycamores. But the Eternal took me from the flock; the Eternal said to me, ‘Go and prophesy to my people Israel.’  
 14 Now then, listen to what the Eternal says. You say that I am not to prophesy against Israel, not to say one word against the  
 15 house of Isaac. The Eternal says, ‘Your wife shall be a harlot in the town, your sons and daughters shall fall by the sword, your farm shall be divided up, and you yourself shall die in a foreign land; for Israel is indeed to be led off to exile, far from its own country.’”

The Lord Eternal showed me this : 8  
 a basket of ripe fruit.  
 Then said he, 2  
 “Amos, what do you see ?”  
 “A basket of ripe fruit,” said I ;  
 and the Eternal said to me,  
 “So is the doom ripe for my people Israel ;  
 never again will I pardon them.”

Listen to this, you men who crush 4  
 the humble,  
 and oppress the poor,  
 muttering, “When will the new- 5  
 moon be over,  
 that we may sell our grain ?  
 When will the sabbath be done,  
 that our corn may be on sale ?”  
 (small you make your measures,  
 large your weights,  
 you cheat by tampering with the  
 scales)—  
 and all to buy up innocent folk, 6  
 to buy the needy for a pair of  
 shoes,  
 to sell the very refuse of your grain.  
 The Eternal has sworn by the pride 7  
 of Jacob,  
 “Never will I forget what you  
 have done.”  
 [[For all this shall not the land 8  
 have to shake,  
 and every dweller mourn ?  
 Shall it not all rise up like the Nile,  
 and sink like Egypt’s flood ?]]  
 Upon that day, the Lord Eternal 9  
 declares,  
 I will make the sun go down at  
 noon,  
 and darken the earth in broad  
 daylight,  
 turn your festivals into mourning, 10a  
 and your ditties into dirges ;  
 the temple hymns shall change to 3  
 howls,  
 as corpse on corpse is being  
 flung outside with a “Hush !”

## AMOS IX

- Upon that day, the Lord Eternal declares,  
 10 I will make every loin wear sack-cloth,  
 and every head be shaved in mourning,  
 I will cause you to lament as for an only son—  
 a day of utter bitterness.
- 11 The time is coming, says the Lord Eternal,  
 when I will send a famine on the land,  
 no famine of bread, no drouth of water,  
 but of hearing the word of the Eternal,  
 12 till men go wandering from sea to sea,  
 and run from north to east,  
 in quest of the Eternal's word—  
 and all in vain.
- 13 On that day they shall faint,  
 faint, fall, and never rise again,  
 the maidens fair and stalwart youths,  
 14 who swear by the god at Bethel,  
 who say, "As your god lives,  
 O Dan!"  
 or, "As your Patron lives, Beër-sheba!"
- 9 I saw the Lord standing beside the altar;  
 "Strike the pillars on the top,"  
 said he,  
 "that the ceiling may be shaken,  
 break them on the heads of all the worshippers;  
 those who are left I will slay with the sword,  
 not one shall escape as he flies,  
 not one survivor shall get clear away.
- Though they were to break through to Death-land,  
 I would pull them out:  
 though they were to climb up to heaven,  
 I would drag them down:  
 though they were concealed on Karmel's summit,  
 I would find and fetch them:  
 though they were to hide from me under the sea,  
 I would bid the Dragon bite them:  
 though they went into exile in front of their foes,  
 I would command the sword to slay them.  
 My eye will be upon them for evil, not for good.  
 [ 'Tis the Eternal, Lord of hosts,  
 at whose touch the earth trembles,  
 and every dweller wails,  
 as it all rises like the Nile  
 and sinks like Egypt's flood;  
 'tis he who builds his chambers high in heaven  
 and rests his Vault upon the earth,  
 who summons floods and pours them on the earth—  
 the Eternal is his name.]  
 What are you more than Ethiopians?  
 O Israelites, the Eternal asks?  
 I brought up Israel from Egypt  
 yes,  
 and Philistines from Crete,  
 from Kir the Aramæans.  
 Mine eyes are on the sinful realm,  
 to wipe it off the earth.  
 [[Only I will not wipe out all the house of Jacob,  
 the Eternal promises.  
 For I will issue my command  
 to shake the house of Israel  
 among all nations,  
 like corn within a sieve,  
 but not one grain of it shall fall.

## AMOS IX

- |  |  |
|--|--|
| <p>10 The sword shall slay the sinners<br/>of my people,<br/>all who say, 'Trouble will never<br/>touch us, never catch us.'</p> <p>11 On that day I will raise again<br/>the fallen huts of David,<br/>repair their breaches, mend their<br/>rifts,<br/>rebuild them as in days of old,</p> <p>12 till the people hold what is left of<br/>Edom<br/>and of all nations I have con-<br/>quered :</p> <p style="padding-left: 2em;">the Eternal has said it,<br/>the Eternal will do it.</p> <p>13 The time is coming, the Eternal<br/>One declares,<br/>when the ploughman overtakes<br/>the reaper,</p> | <p>when he who treads grapes over-<br/>takes the sower,<br/>when mountains drip with new<br/>wine,<br/>and all the hills are aflow with<br/>milk ;</p> <p>when I bring back the exiles of 14<br/>my people Israel,<br/>to build waste towns and dwell in<br/>them,</p> <p>to plant vineyards and drink their<br/>wine,<br/>to lay out gardens and to eat<br/>their fruit.</p> <p>In their own land I will plant 15<br/>them,<br/>nevermore to be uprooted<br/>from the land I give to them—<br/>so the Eternal promises, your<br/>God." ]]</p> |
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## OBADIAH

1 The vision of Obadiah. This is what the Lord Eternal has to say of Edom—the tidings we heard from the Eternal as the envoy went through the nations with his summons to rise and make war on her.

2 “ I will make you least among the nations,  
deeply despised by men.

3 Your pride of heart has played you false,  
perched in your fastness of the rocks,  
you who built your home so high,  
thinking none could pull you down.

4 Nest high as any eagle,  
nest among the very stars—  
but I will pull you down, says the Eternal.

What a downfall is yours !

5 Had thieves come to you, robbers in the night,  
would they have stolen more than they required ?

Had gatherers of grapes come to you,  
would they not have left some gleanings ?

6 But what a ransacking of Edom !  
what a rifling of her treasures !

7 You are driven to the very border ;  
all your allies have betrayed you,  
your confederates have dislodged you,

laying plots to discomfit you,  
plots you had no wit to see.

Will not that be the day, says the Eternal,  
when I wipe out all the astute from Edom,  
and the shrewd men from Esau's ranges ?

Teman, even your heroes will be terrified !  
'Twill be a clean sweep of all Esau.

'Tis for the outrage to your brother Jacob  
you are disgraced, destroyed.

For when you stood aloof,  
as foreigners bore off his goods,  
as aliens invaded him and cast lots for Jerusalem,

you were as one of them.  
Never should you have gloated over your brother's fate  
on his day of disaster,  
never have exulted over the men of Judah

upon their day of ruin,  
never have laughed aloud on the day of distress ;

never should you have entered the gates of my people  
on the day of their calamity,

never have gloated over their agony  
on the day of their calamity,

## OBADIAH

never have looted their goods  
on the day of their calamity,  
14 never have stood at the passes to  
cut off their fugitives,  
and never betrayed their sur-  
vivors,  
on the day of distress.  
15 As you did then, so it is done to  
you :  
your deeds recoil on your own  
head.

Yes, the day of the Eternal is at  
hand, with doom for all the  
nations.  
16 You on my sacred hill have drunk  
the cup,  
and so shall every nation drink it  
at my hand,  
drink it and stagger and vanish.  
17 But your survivors shall hold  
Sion hill,  
and it shall be inviolate ;

the house of Jacob shall regain  
their heritage.  
For the house of Jacob shall be 18  
fire,  
and Joseph's house a flame,  
with Esau's house as straw  
to be kindled and consumed,  
till not a soul is left of Esau's  
house—  
by order of the Eternal.  
They shall hold the Negeb (Esau's 19  
ranges), the lowlands of the  
Philistines, the hill country (both  
Ephraim's district and Samaria's),  
and Gilead of the Ammonites ;  
exiles from Halah and the Habor 20  
shall hold Phœnicia as far as  
Zarephath, and the exiles of Jeru-  
salem who are in Sepharad shall  
hold the towns of the Negeb,  
marching to Sion hill for victory 21  
and vengeance upon Esau's ranges.  
So shall the Eternal reign."

## JONAH

1 This message from the Eternal came to Jonah the son of Amittai :  
2 " Go to Nineveh, that great city, and thunder in their ears that their  
3 wickedness is known to me." But Jonah went away to fly to Tartessus, from the presence of the Eternal ; he came down to Jaffa, and when he found a ship there sailing for Tartessus, he paid his fare and went on board to reach Tartessus with the crew, to avoid  
4 the presence of the Eternal. But the Eternal flung a furious wind upon the sea ; there was a heavy storm at sea, and the ship thought  
5 she would be broken. The sailors were scared ; each cried to his own god, and they flung the tackle of the ship overboard, in order to lighten her. Now Jonah had gone below and was lying fast  
6 asleep. The captain came upon him and said to him, " What are you doing asleep ? Get up and call upon your god ! Perhaps he will give a thought to us and save  
7 us." Then they said, one to another, " Come on, let us cast lots to find out who has brought this trouble upon us." So they cast lots, and the lot fell on Jonah.  
8 They asked him, " Tell us now, what are you doing here ? Where do you come from ? What is your country, and what is your  
9 nation ? " So he told them, " I

am a Hebrew, I worship the Eternal, the God of heaven, who made the sea and the dry land." Then 10 the men said to him in terror, " Whatever have you done ? " (for they discovered he was flying from the Eternal ; Jonah had told them that). They said, " What 11 are we to do with you, to make the sea calm ? " (for the seas were running higher and higher). " Take me and throw me into 12 the sea," he said ; " that will bring a calm. I see that it is I who have brought this storm upon you." But the men dug in their 13 oars, to row the ship to land. Only, they could not, for the seas ran higher and higher against them. So they cried to the 14 Eternal, " O Eternal, we beseech thee, let us not perish for taking this man's life ; punish us not for a murder. Thou hast thyself brought this about, O Eternal." Then, lifting Jonah, they flung 15 him into the sea. The sea ceased from its fury, and the men, in 16 great awe of the Eternal, sacrificed to him and made vows to him. Now the Eternal ordered a great 17 fish to swallow Jonah, and for three days and three nights Jonah lay in the belly of the fish. From the belly of the fish 2 Jonah prayed thus to the Eternal his God :



## JONAH III, IV

2 " Out of my anguish I called to  
the Eternal,  
and he answered me ;  
from the belly of Death I cried,  
and thou didst hear my voice.

3 Thou hadst flung me down, deep  
in the sea,  
the floods rolled round me,  
all thy breakers and billows  
swept over me.

4 I thought I was flung out of thy  
sight,  
never to see thy sacred shrine  
again.

5 The waters closed to choke me,  
the deep rolled round me,  
sea-weeds wrapped my head,

6 I sank to the very roots of the  
mountains,  
to a land where bars shut behind  
me for ever.  
But from the pit thou didst lift  
my life,  
O Eternal my God.

7 When I lay fainting,  
I remembered the Eternal,  
and my prayer reached thee,  
reached thy sacred shrine.

8 Those who heed vain idols leave  
their real refuge,

9 but I will sacrifice to thee with  
loud thanksgiving ;  
what I have vowed I will perform,  
for'tis the Eternal who delivers."

10 Then the Eternal spoke to the  
fish and it threw up Jonah on the  
3 dry land. For the second time  
the Eternal sent this message  
2 to Jonah : " Go to Nineveh, that  
great city, and proclaim there  
8 what I tell you." So Jonah rose  
and went to Nineveh, as the Eter-  
nal ordered. Now Nineveh was  
a great, great city, three days'  
journey across, from one side to  
4 another. Jonah made his way

into it for one day, and then began  
to shout, " Forty days more and  
Nineveh falls ! " He then went 4  
outside the city to the east, where 5  
he made a hut for himself and sat  
down under it in the shade, to see  
what would happen to the city.  
But the folk of Nineveh believed 3  
God ; they proclaimed a fast and 5  
put on sackcloth, from the highest  
to the lowest. When the news 6  
reached the king of Nineveh, he  
rose from his throne, doffed his  
royal robe, covered himself with  
sackcloth, and sat down in ashes.  
He also sent heralds to cry through 7  
Nineveh : " By order of the king  
and his nobles ! Neither man nor  
beast, neither cattle nor sheep,  
shall taste anything, food or  
drink ; they must put on sack- 8  
cloth and call earnestly on God.  
Everyone must turn from his evil  
life and from the violence he has in  
hand. Who knows if God will not 9  
relent and turn from his hot anger,  
to save us ? " When God saw 10  
what they were doing, and how  
they turned from their evil life,  
God did relent ; he decided not to  
inflict the punishment he had said  
he would inflict upon them. This 4  
vexed Jonah mightily. He was  
angry, and he prayed to the 2  
Eternal : " Ah, Eternal One, did  
I not say so, when I was still at  
home ? That was why I fled to  
Tartessus. I knew thou wert a  
gracious and pitiful God, slow to  
be angry, rich in love, and ready  
to relent ! Now then, O Eternal, 3  
take my life away. Better death  
than life ! " " Are you right to 4  
be angry ? " said the Eternal.  
The Eternal then made a gourd 6  
spring up to shade his head [[that  
Jonah might have ease]]. Jonah

## JONAH IV

was mightily glad of the gourd.  
7 But next morning, at dawn, God  
made a worm which gnawed the  
8 gourd till it withered, and at sun-  
rise God sent a sweltering east  
wind; the sun beat on the head  
of Jonah till he fainted and longed  
to be dead. "Better death than  
9 life!" he cried. Then God  
asked Jonah, "Are you right to be  
angry over the gourd?" "Yes,"  
said Jonah, "mortally angry."

So the Eternal said to him, "You 1  
are sorry about the gourd, though  
you spent no toil upon it, you  
never made it grow—a gourd that  
sprang up in a night and perished  
in a night! And am I not to be 1  
sorry for Nineveh, that great city,  
with over a hundred and twenty  
thousand infants in it who know  
not their right hand from their  
left, and with all its cattle?"

## MICAH

- 1 The message of the Eternal that came to Micah of Morêsheth during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah—his visions of Samaria and Jerusalem.
- 2 Attend, all nations,  
listen, O earth and all on earth!  
The Eternal has a warning for you,  
the Lord from his sacred temple  
on high.
- 3 Look, the Eternal descends from his place,  
he strides on the heights of the earth!
- 4 Mountains melt away before him,  
valleys split asunder,  
like wax before a fire,  
like water pouring over a fall—
- 5 “and all this for Jacob’s transgression,  
for the sins of the house of Judah!  
Jacob’s transgression? is it not in Samaria?  
Judah’s sin? is it not in Jerusalem?”
- 6 So I will have Samaria ploughed up,  
planted out with vines;  
her stones I will pour down into the valley,  
and lay bare her foundations,  
7 shattering all her metal gods,  
burning all her idols,  
and ruining her shrines—  
once the prize of faithless living,  
now the prey of faithless foes.”
- I will bewail this and lament, 8  
I will go barefoot and unclad,  
howling like a jackal,  
wailing hoarsely like an ostrich;  
for Samaria’s is a deadly stroke, 9  
her doom shall reach to Judah,  
to the very gates of my own folk,  
even to Jerusalem.
- Weep tears at Teartown (Bochim), 10  
grovel in the dust at Dustown  
(Beth-ophrah)  
fare forth stripped, O Fairtown 11  
(Saphir)!
- Stirtown (Zaanan) dare not stir,  
Beth-êsel . . .  
and Maroth hopes in vain; 12  
for doom descends from the  
Eternal  
to the very gates of Jerusalem.
- Harness your steeds and away, O 13  
Horsctown (Lakhish),  
O source of Sion’s sin,  
where the crimes of Israel centre!  
O maiden Sion, you must part with 14  
Morêsheth of Gath;  
and Israel’s kings are ever balked  
at Balkton (Achzib).
- I will march the conqueror on you 15  
yet,  
O men of Mareshah;  
and Israel’s pomp shall perish  
utterly.  
Israel, shave your head and hair, 16  
in mourning for your children  
dear,

## MICAH II, III

shave it like a vulture's, bare,  
for they are lost to you.

2 Woe to men who on their beds  
some mischief plan,  
and carry it out when morning  
comes,  
because they can !—

2 coveting fields and seizing them,  
coveting houses and snatching  
them,  
crushing yeomen and their homes,  
smallholders and their livings.

3 “ Therefore,” the Eternal declares,  
“ I plan something, plan a fate  
from which you cannot shake you  
free,  
nor rid you of its crushing weight :  
so evil is the time.

4 Then shall you be taunted,  
as this dirge is chanted :  
‘ Undone ! we are undone !  
the soil of our folk is parcelled out,  
past all restoring ;  
our captors are dividing up our  
fields.’ ”

5 “ For talk like that you lose your  
share

in the community of the Eternal !

6 Stop it,” they cry,  
“ such harping is not prophecy ;  
no shameful fate can e'er o'ertake  
the house of Jacob.

7 Is the Eternal's temper quick ?  
Is that how he would act ?  
Are not his words to Israel kind ? ”

11 The prophet for folk like this  
would be some empty fellow and  
a liar,  
who promised to prophesy of wine  
and spirits !

8 You are the worst foes of my folk,  
attacking peaceful men,  
and plundering quiet passers-by,  
450

evicting women from their happy 9  
homes,  
branding their babes with slavery.  
Away with you ! begone ! 11  
this is no place for you !—  
depravity  
shall ruin you beyond all remedy.

I said also :

Listen now, leaders of Jacob, 3  
judges over the house of Israel ;  
you haters of right and lovers of 2  
wrong,  
is not a sense of justice due from  
you ?

But they devour my people's flesh 3  
and strip them of their skin,  
laying their very bones bare,  
chopping them up like flesh for the  
pot,  
like meat in a cauldron.

One day they shall cry to the 4  
Eternal,  
but he will never heed them ;  
he will hide his face from them,  
for the crimes they have com-  
mitted.

“ And as for the prophets,” the 5  
Eternal says,

“ who lead my folk astray,  
who cry ‘ All's well ! ’ if they get  
food to eat,  
and open war on any who refuse  
them,

it shall be night for you, devoid 6  
of vision,

so dark that you cannot divine ;  
the sun shall set upon the prophets,  
daylight shall darken over them,  
till seers are shamed, 7  
and the diviners blush,  
in mourning, all of them,  
because no answer comes from  
God.”

But I am full of strength and skill 8  
and courage,

## MICAH IV

- inspired by the Eternal,  
to let Jacob know its crimes,  
and Israel its sins.
- 9 Leaders of Jacob, listen to this,  
you judges over the house of Israel,  
who spurn at justice and twist  
equity,
- 10 who build your Sion up with  
bloodshed  
and Jerusalem on crime,
- 11 judges passing verdicts for a bribe,  
priests pattering oracles for pay,  
prophets divining for money,  
and all the while relying on the  
Eternal,  
saying, "Surely the Eternal is  
among us ;  
no evil can befall us ! "
- 12 Therefore on your account  
shall Sion be ploughed up like a  
field,  
Jerusalem shall become a heap of  
ruins,  
the temple-hill a mere wooded  
height.
- \* \* \*
- 4 In after days it shall be  
that the Eternal's hill shall rise,  
towering over every hill,  
and higher than the heights.
- 2 Nations shall stream to it,  
and many a people shall exclaim,  
" Come, let us go to the Eternal's  
hill,  
to the house of Jacob's God,  
that he may instruct us in his  
ways,  
to walk upon his paths. "
- For instruction comes from Sion,  
and from Jerusalem the Eternal's  
word.
- 8 He will decide the disputes of  
many races,  
and arbitrate between strong  
foreign powers,  
till swords are beaten into plough-  
shares,
- and spears into pruning-hooks ;  
no nation draws the sword against  
another,  
no longer shall men learn to fight,  
but live each underneath his vine 4  
and underneath his fig-tree,  
in terror of no one :  
for so the lips of the Lord of hosts  
decree.
- [[All nations may live loyal each 5  
to its own god,  
but we will live ever loyal to our  
God the Eternal.]]
- On that day, the Eternal promises, 6  
I will collect the stragglers,  
I will gather the outcast whom I  
once afflicted ;  
I will make the lame the nucleus 7  
of a nation,  
make the sick into a power,  
with the Eternal reigning over  
them on Sion hill,  
henceforth and for all time.
- I will collect all Jacob, 2  
gather Israel's survivors, 12  
all together like sheep in a fold,  
like a flock in its pasture,  
with the stir and noise of numbers.  
The bell-wether opens the way for 13  
them,  
and out they pour and pass,  
led as by their King,  
by the Eternal at their head.
- O watch-tower of the flock, 4  
O height of maiden Sion, 8  
the dominion of yore  
shall be yours once more,  
the royal power of Israel.
- Why are you wailing aloud ? 9  
Is it for lack of a king,  
for the loss of a royal guide,  
that you are in this agony ?  
[[Writhe and scream, O Sion, 10  
like a woman in her travail ;

## MICAHA V

for soon you must leave the city  
to live in the open ;  
you must go to Babylon ;  
but there you shall be rescued,  
there the Eternal will deliver you  
from your foes.]]

11 Many a nation now musters against  
you,  
thinking to gloat over Sion  
desecrated and defeated ;

12 little they know the Eternal's  
plan,  
little they understand how he  
is gathering them as sheaves for  
threshing.

13 " Maiden Sion, up and thresh !  
I will make you horns of iron,  
hoofs as hard as bronze,  
to trample many a people down,  
consecrating their spoils to the  
Eternal,  
their wealth to the Lord of all the  
earth ;

5 your arm shall triumph over all  
9 your foes,  
and any enemy shall be crushed."

1 Now you may gash yourself in  
grief ;  
for siege is laid to you,  
blows of insult strike the cheek  
of Israel's sheikh.

5 But this will protect us,  
when the Assyrian invades our  
land,  
when he sets foot on our soil ;  
ample leaders we shall raise  
against him,  
princes ample and enough,

6 to let Assyria feel the sword  
and drive the bare blade over  
Nimrod's land,  
rescuing us from the Assyrian,  
when he invades our land  
and sets foot on our territory.

2 O Bethlehem Ephrathah,

tinest of townships in all Judah,  
out of you a king shall come  
to govern Israel,  
one whose origin is of old,  
of long descent

[[The Eternal leaves them to 3  
themselves, until his mother gives  
birth to him ; and then the sur-  
vivors of his family shall rejoin  
Israel ; return they shall, for by 4b  
that time his power shall extend to  
the ends of the earth]],  
one who stands firm and rules 4a  
with the strength of the Eternal,  
with high authority from his God  
the Eternal.

Like dew that drops from the 7  
Eternal,

so shall the residue of Jacob be,  
among the mass of nations,  
like showers upon the grass,  
needing no help of man,  
no human aid.

Like a lion among beasts of the 8  
jungle,

so shall the residue of Jacob be,  
among the mass of nations,  
like a young lion loose among the  
sheep,  
that tears and tramples them,  
none able to bring rescue.

" On that day," the Eternal 10  
declares, " I will cut off your war-  
horses and destroy your chariots,  
I will root out the towns of your 11  
country and ruin all your for-  
tresses ; I will deprive you of your 12  
sorecery—you must have no more  
wizards ; I will cut out of you idols 13  
and sacred stones—you must no  
longer worship things you manu-  
facture ; I will uproot your sacred 14  
poles and destroy your images  
[[and in wrath and fury I will in- 15

## MICAHA VI, VII

flict unheard-of punishment upon pagans]].”  
\* \* \*

- 6** Listen, the Eternal will have his indictment urged in presence of the mountains, in hearing of the hills !
- 2** Listen to the Eternal's charge, O mountains, hear it, O foundations of the earth ; for the Eternal arraigns his people, and indicts Israel.
- 3** “ My people, what have I done to you ?  
Tell me, how have I injured you ?
- 4** Did I not bring you up from Egypt's land ?  
Did I not set you free from slavery ?  
Did I not send Moses, Aaron, Miriam, to lead you ?
- 5** My people, what did Balak plan ?  
And how did Balaam answer him ?  
Ah, remember it all, from first to last,  
from Shittim to Gilgal,  
that you may understand the Eternal's saving power.”
- 6** How shall I enter the Eternal's presence,  
and bow before the God of heaven ?  
Shall I come to him with sacrifices,  
with yearling calves to offer ?
- 7** Would the Eternal care for rams in thousands,  
or for oil flowing in myriad streams ?  
Shall I offer my first-born son for my sin,  
fruit of my body for guilt of my soul ?
- 8** O man, he has told you what is good ;  
what does the Eternal ask from you

but to be just and kind  
and live in quiet fellowship with your God ?

Hark, 'tis the Eternal calling to 9  
the city :  
“ Listen, O clan of Judah, O council of citizens—  
hard and harsh are the classes, 12  
deceitful are the masses,  
with mouths full of falsehood.  
Can I forget what rogues have 10  
hoarded,  
and these accursed scant meas-  
ures ?  
Can I condone wrong balances 11  
and short weights in the trader's bag ?  
Nay, nay ; I will be striking you 13  
with ruin for your sins ;  
you may eat, but you shall never 14  
be satisfied,  
feeling an inward void ;  
you may store, but you shall  
never save,  
and what you save I let the sword  
sweep off ;  
you may sow, but you shall never 15  
reap ;  
you may crush olives, but you  
shall never get oil ;  
you may make vintage, but you  
shall drink no wine.  
For you follow the customs of 16  
Omri,  
and all the practices of Ahab's  
house,  
living by their policy ;  
so I make you a horror,  
and your folk a scorn,  
to bear the derision of pagans.”

Alas for us, alas ! **7**  
As when the fruit is gathered,  
and the vintage gleaned,  
there is no bunch of grapes to eat,  
no choice morsel of a fig,

## MICAH VII

- 2 so the devout have vanished from  
the land,  
not an honest soul remains ;  
everyone lurks for bloodshed,  
each man preys upon his fellow.
- 3 They have quick fingers for foul  
play ;  
the judge must handle a bribe,  
the high official acts as he pleases,  
and between them they baffle  
justice.
- 4 The best of them are no better  
than briars,  
the straightest are like thorns  
twisted in a hedge.  
Their hour of punishment is  
coming ;  
it will be wrack and ruin.
- 5 Never trust your fellow,  
never confide in a friend ;  
keep your secret close  
from the wife of your own bosom.
- 6 For sons insult their fathers,  
girls defy their mothers,  
daughters - in - law defy their  
mothers-in-law,  
and a man's household are his  
enemies.
- 7 As for me, I will look out for the  
Eternal,  
I will await my saviour God ;  
my God will aid me.
- 8 Exult not over me, my enemies ;  
though I fall, I rise,  
though I sit in darkness, the Eter-  
nal is my light.
- 9 For my sin against him,  
the Eternal's anger I must bear,  
until he takes my part  
and vindicates my right ;  
he will bring me out to light,  
and I shall see him triumphing.
- 10 My foes shall be confounded at  
the sight ;

" Where is your God ? " they  
sneer to-day,  
but then my eyes will gloat on  
them,  
crushed underfoot like muddy  
clay.

The day comes for your walls to 11  
be mended,  
the day for frontiers to be far  
extended,  
the day when folk come home to 12  
you  
from Assyria and from Egypt,  
from Egypt even to the Euphrates,  
from sea to sea, from range to  
range,  
though all the world lies desolate 13  
in retribution for its pagan  
ways.

O Shepherd, guide thy people, 14  
thine own flock,  
so lonely, lonely like a wild patch  
within a garden.  
Let Bashan and let Gilead be their  
pasture  
as in days of old ;  
and grant us to behold 15  
wonders as at thy coming out of  
Egypt.  
Let the nations despair of their 16  
might,  
at the sight !  
Let them cover their mouths,  
struck dumb and deaf,  
let them grovel in the dust like 17  
serpents,  
crawling things,  
and creep out trembling from their  
holes,  
in terror before thee !  
Who is a God like thee ?—forgiv- 18  
ing sins  
and passing over wrong,



## MICAH VII

in the survivors of thy folk,  
not holding to thine anger for all  
time,  
delighting to be merciful ;  
19 thou wilt have pity upon us  
again,  
and wash off our iniquities.

Thou wilt sink all our sins deep in  
the sea ;  
thou wilt prove thyself faithful 20  
to Jacob  
and loving to Abraham,  
as from of old thou hast sworn to  
our fathers.

## NAHUM

- 1** An oracle on Nineveh: the book of the vision of Nahum of Elkosh. he makes an end of rebels, 8  
and drives his enemies into the dark;
- 2a** An indignant, an avenging God is the Eternal, he has not to take vengeance 9  
twice upon his foes,
- 2b** the Eternal is avenging, full of wrath! he makes an end of them. 9  
Why plot against the Eternal? 9  
The Eternal takes vengeance on 2  
his foes,
- 3c** In storm and tempest he takes his way, and retains anger for his enemies: 2  
they are thorns cut and dried, 1  
to be burned up like dry stubble.
- 3d** and clouds are the dust of his feet ;
- 4** he curbs the sea and dries it up, he parches all the streams ;  
Bashan and Karmel wither,  
the bloom of Lebânon fades ;
- 5** mountains tremble before him, hills dissolve ;  
the earth is laid waste before him,  
the world and all its dwellers.
- 6** Who can stand before his rage ?  
who can endure the heat of his anger ?  
His fury pours like fire,  
and rocks are shattered before him.
- 7** To those who wait for him the Eternal is kind,  
a stronghold in the day of trouble ;  
he cares for those who trust in him,
- 8a** and rescues them when the floods overflow.
- 3a** The Eternal is slow to be angry and rich in love,
- 3b** but never will the Eternal absolve guilt ;
- Here is the Eternal's promise: 1  
" Be the great floods ever so full,  
they shall ebb and vanish away ;  
and though I have humbled you,  
I will humble you no more ;  
now I will break yon yoke from 1  
your neck,  
and free you from your bonds.  
Look, there are the messenger's 1  
feet on the hills,  
good news and the tidings of  
peace !  
Hold festival, Judah, now do  
what you vowed—  
for never again will the villain in  
vade you,  
he is finished and done with ;  
but the Eternal restores the vine 2  
of Jacob as the vine of Israel, 2  
that the plunderers plundered,  
breaking down their  
branches."
- Did he not come from you, 1

## NAHUM II, III

11 he with his plot against the  
 Eternal,  
 he and his villainous plan ?  
 14 So this is your doom from the  
 Eternal:  
 "Your name shall no more be  
 remembered,  
 I sweep idol and image from the  
 temple of your god,  
 I make your grave a dunghill."  
 2 A shatterer has come up against  
 1 you !  
 Man your ramparts,  
 stand to attention, summon up  
 your strength !  
 3 The shields of his heroes are crim-  
 son,  
 the soldiers are clad in scarlet,  
 his armoured chariots gleam like  
 fire,  
 and their horses prance at the  
 muster ;  
 4 his chariots tear through the open  
 country,  
 and gallop across the broad spaces,  
 flashing like torches,  
 darting like lightning ;  
 5 then he masses the picked men,  
 they charge ahead,  
 they rush to the wall,  
 and the mantlet is fixed ;  
 6 the water-gates are forced,  
 the palace is in panic,  
 7 the queen is stripped and borne  
 off,  
 her ladies mourning like doves,  
 beating their breasts—  
 8 and Nineveh lies like a pool of  
 water,  
 with her folk flowing from her—  
 "Stand fast, stand fast !" they  
 cry, but none turns back.  
 9 Loot the silver ! loot the gold !  
 no end to the plunder—  
 treasures all untold !

She is desolate, dreary, drained— 10  
 hearts are fainting, knees are  
 shaking,  
 anguish settles on all loins,  
 black fear on all faces.

What has become of the Lion's 11  
 den,  
 the lair of the young lions,  
 whither the Lion withdrew,  
 and the whelps with none to  
 scare them ?—  
 the Lion who tore enough for his 12  
 whelps  
 and strangled for his mates,  
 till he filled his lairs with prey,  
 his dens with mangled carcasses.

"I attack you," says the Lord of 13  
 hosts,  
 "I send up your lair in flames,  
 and the sword shall devour your  
 cubs ;  
 I will wipe your prey from the  
 earth,  
 and the threats of your envoys  
 shall be heard no more."

O city soaked with blood ! 3  
 crammed with lies and plunder—  
 no end to your ravaging !  
 Hark ! the swish of the whip, 2  
 hark ! the thunder of wheels,  
 horses a-gallop, chariots hurtling  
 along,  
 cavalry charging—the flash of the 3  
 sword, the gleam of the lance,  
 the slain in heaps, dead bodies  
 piled,  
 no end to the corpses—men  
 tripping over the dead !  
 And all for her harlotries so 4  
 lavish,  
 the Harlot so handsome, a mistress  
 of charms ;  
 nations she lured with her harlotry,  
 and peoples she bewitched.

## NAHUM III

- 5 " I attack you," says the Lord of  
hosts,  
" I will uncover your skirts to your  
face,  
and expose you naked to nations  
and bare to the kingdoms,  
6 to be pelted with filth and dis-  
graced,  
to stand as a butt for derision,  
7 till all who see you shrink away :  
" Ruined is Nineveh," they say,  
" none to lament her ;  
where can we find her any con-  
soling ? "
- 8 Will you fare better than No of  
Amon,  
entrenched by the streams of the  
Nile,  
with waters around her—  
her rampart the Nile,  
and waters her wall,  
9 Ethiopia and Egypt her strength,  
Put and the Libyans her sup-  
port ?
- 10 Yet she was exiled, she went away  
captive,  
at every street corner her infants  
were dashed to the ground ;  
lots were cast for her leaders,  
and all her nobles put in chains.
- 11 So you too will stagger and swoon,  
you too will fly for refuge from the  
foe ;
- 12 all your forts are but fig-trees—  
your defenders the ripe figs—  
shake them, they drop into the  
hungry mouth !
- The men inside you are but 13  
women !  
Your bars are burned by fire,  
the gates to your land fly open in  
front of your foe.
- Draw water for your siege, 14  
strengthen your defences :  
down with you to the mud, trample  
the clay,  
all hands to the brick-mould !  
But there will the fire devour 15  
you,  
the sword will cut you down !  
Multiply men like locusts,  
multiply men like grasshoppers,  
let your traders be more than the 16  
stars of the heaven !—  
yet locusts spread their wings,  
and your half-breeds are like 17  
locusts,  
your officers like grasshoppers,  
huddling in hedges when the day  
is cold,  
and flying when the sun is up,  
flying none knows where.
- Assyria, your rulers are asleep, 18  
your lords slumber in death !  
Your people are scattered all over  
the hills,  
with none to rally them.  
You are shattered past repair, 19  
wounded to the death.  
All who are told of you clap their  
hands over you ;  
for whom have you not wronged  
unceasingly ?

## HABAKKUK

- 1 The oracle, the vision of the prophet Habakkuk.  
 5 Look, faithless creatures, gaze and be aghast !  
 for a deed is to be done in your day  
 that you would not believe, if you were told it.  
 6 I am rousing the Chaldæans, that fierce and fiery race, who march the broad earth over to seize homes not their own ;  
 7 dire they are and dreadful, a destructive power,  
 8 swifter than leopards their horses, keener their cavalry than wolves by night,  
 they swoop from far away like vultures pouncing on their prey ;  
 9 their host swarms up for havoc, eager and onward, sweeping up prisoners like sand ;  
 10 they scoff at kings and rulers they deride ; a fortress is a sport to them, they pile their mounds of earth and capture it—  
 11 then forward like the wind !

I would put my plea before my God.

- 2 O thou Eternal, how long shall I cry,  
 and thou wilt never hear ?  
 I complain to thee of wrongs,  
 and yet thou wilt not help.

Why make me gaze on misery ? 3  
 Why must I look on at oppression?  
 Under mine eyes outrage and injury go on,  
 till strife is stirred and faction.  
 And so Law is benumbed, 4  
 justice is never in action—  
 for evil men hamper the just,  
 till justice goes awry.

Art thou not the Eternal from of 12  
 old,  
 my God, my Majestic One ?—  
 thou diest not.  
 Are they a judgment from thee,  
 O Eternal,

messengers of chastisement ?  
 Thine eyes are too pure to rest on 13  
 evil,  
 thou canst not look on at oppression.

Why then look on at ruthless men?  
 Why then be silent when the  
 impious  
 are swallowing up the good ?  
 Thou hast made men like fishes in 14  
 the sea,  
 like swarms without a chief ;  
 the impious hook them, haul 15  
 them up,

sweep them into the net,  
 and catch them in their seine,  
 shouting for joy ;  
 in honour of their net they sacrifice, 16  
 and they burn incense to their  
 seine,  
 for yielding them so rich a catch,

## HABAKKUK II

and food so plentiful.  
 17 Are they to go on drawing the sword,  
 murdering peoples without pity ?

2 On my watch-tower I will stand,  
 at my post on the turret,  
 watching to see what he will say  
 to me,  
 what answer he will offer to my plea.

2 Then answered the Eternal,  
 "Take down this oracle on your tablets  
 plainly, that one may read it at a glance.

3 The vision has its own appointed hour,  
 it is ripening, it will flower ;  
 if it be long, then wait,  
 for it is sure, and it will not be late.

4 'Yon impious man ! his powers  
 shall fail him ;  
 the good man lasts and lives as he  
 is faithful.

5 Besides that wine beguiles him, he  
 is a braggart,  
 restless, rapacious as the grave,  
 like Death, he never has enough ;  
 he would sweep all nations in,  
 he would rake in every race.

6 Shall not they all taunt him in  
 chorus,  
 and shout this satire at him ?—

Woe to him who heaps up plunder  
 (ah, how long !),  
 loading himself with what he must  
 repay !

7 Shall not your victims suddenly  
 arise,  
 and men awake to make you  
 shake—

then you shall be their prey ?

8 Many a nation you have harried,

so the rest shall harry you,  
 for the blood you shed, for your  
 devastation  
 of earth and every town and  
 nation.

Woe to him who stores ill-gotten  
 gains,  
 seeking to set his nest on high,  
 safe from the clutches of calamity!  
 You have planned the downcome  
 of your house  
 by cutting off many a nation—  
 so have you forfeited your life.

Woe to him who builds a city up  
 by bloodshed,  
 founds a town on crime !  
 For the stone shall cry from the  
 wall,  
 and the lath from the woodwork  
 echo the call.

Has not the Lord of hosts  
 ordained,  
 that "the toil of the nations ends  
 in smoke,"  
 and "peoples wear themselves out  
 for naught" :

" 'tis the knowledge of the Eter-  
 nal's glory that shall fill the  
 earth,  
 as waters cover the bed of the  
 sea."

Woe to him who makes his neigh-  
 bours drain the goblet of his  
 fury,  
 and makes them drunk, to gloat  
 on their disgrace !

Drink yourself now and stagger,  
 for the cup in the Eternal's hand  
 comes round to you,  
 and shame, not glory, gluts you ;  
 your ravaging of Lebânon shall  
 crush you,  
 your slaughtering of beasts shall  
 break you—

## HABAKKUK III

- |  |  |
|--|--|
| <p>yes and the blood you shed, your<br/>devastation<br/>of earth and every town and<br/>nation.</p> <p>19 Woe to him who prays a wooden<br/>thing to “waken,”<br/>bids a dumb stone “rise” !<br/>Can that give any guidance,<br/>cased in gold and silver as it lies,<br/>no breath of life within ?</p> <p>18 What use is it to carve an image,<br/>to mould an image—a false guide ?<br/>What use for any moulder to rely<br/>on that,<br/>fashioning idols dumb ?</p> <p>20 But the Eternal is within his<br/>sacred temple ;<br/>hush, all men, he is here ! ’ ’ ’</p> <p style="text-align: center;">* * *</p> <p>3 A prayer of the prophet Habak-<br/>kuk, in dithyrambic measure.</p> <p>2 We have heard thee, O Eternal,<br/>we have seen thee in action.<br/>Strike now, for the years are pass-<br/>ing,<br/>reveal thyself now as the years<br/>go by,<br/>amid thy wrath remember to be<br/>merciful.</p> <p>3 God comes from Teman,<br/>the Majestic One from Paran hills,<br/>his splendour over all the sky,<br/>his glory filling all the earth ;</p> <p>4 his radiance is a lightning blaze,<br/>on either side flash rays<br/>.....<br/>and there he veils his might.</p> <p>5 Before him Pestilence strides,<br/>behind him the burning Plague.</p> <p>6 At his step the earth is shaken,<br/>at his look nations are scattered,<br/>the ancient hills are shattered,<br/>mountains of old sink low,<br/>where he marched long ago,</p> | <p>scaring the tents of Kushan, 7<br/>shaking the curtained tents of<br/>Midian.</p> <p>Over the sea thou stridest with 15<br/>thy steeds ;<br/>the mighty waters surge.<br/>Art angry with the hills, O thou 8<br/>Eternal ?<br/>Art wrathful at the sea,<br/>that thou art storming on thy<br/>steeds,<br/>upon thy chariots in triumph ?<br/>Thy bow [[the clans bound by an 9<br/>oath]] thou barest,<br/>and the land is torn with<br/>streams,<br/>the hills writhe at thy sight, 10<br/>floods pour down from the skies,<br/>the torrents roar,<br/>the sun forgets to rise, 11<br/>the moon to move,<br/>before the flash of thy darting<br/>arrows,<br/>before the sheen of the lightning,<br/>thy lance.</p> <p>Thou tramplest earth in fury, 12<br/>thou art threshing the peoples in<br/>thine anger,<br/>thou art abroad to rescue thine 13<br/>own nation,<br/>to save thy chosen.<br/>Thou hast unroofed the enemy’s<br/>house,<br/>hast laid it bare to the founda-<br/>tions ;<br/>thy spears have pierced the war- 14<br/>rior chiefs<br/>who stormed out to scatter<br/>us—<br/>their joy was to murder us [[poor<br/>folk in hiding]].</p> <p>The sound of this sets our heart 16<br/>shaking,<br/>we listen with lips a-quake,<br/>our very bones are breaking,<br/>and as we stand we shiver ;</p> |
|--|--|

### HABAKKUK III

yet calmly we await the day of  
doom  
that dawns upon the folk who  
would assail us.

17 [[Though the fig-tree may not  
blossom,  
though no fruit is on the vine,  
though the olive crop has failed,  
though the fields give us no food,  
though the folds have lost their  
flocks,  
and in the stalls no cattle lie,

yet in the Eternal we will find our  
joy,  
we will rejoice in the God who  
saves us.

The Lord, the Eternal, is our  
strength,  
he makes our feet sure as the feet  
of hinds,  
helps us to keep our footing on  
the heights.

*From the Choirmaster's collection.  
To a string accompaniment.]*



## ZEPHANIAH

1 The message of the Eternal which came to Zephaniah the son of Kushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, during the reign of Josiah son of Amon, king of Judah.

2 I will make a clean sweep of the earth,  
the Eternal declares,

3 a clean sweep of man and beast,  
of bird and fish  
[[idols and ungodly men,  
a clean sweep of mankind from earth]].

4 I will strike at Judah and at all the dwellers in Jerusalem ;  
I will wipe out the last trace of Baal from this place,  
and the very name of idol-priestlings,

5 those who bow upon the roof to the stars in heaven,  
the devotees of the Eternal who swear by Milkom,

6 those who give up following the Eternal,  
and those who seek not the Eternal, who never consult him ;

8 I will punish the officials and the royal house,  
who by their violence and fraud enrich the palace ;

9 I will punish all who leap across the threshold,  
and all arrayed in foreign dress.

Hark ! a scream from the Fish-10  
gate,

a wail from the New Town !  
Havoc on the Heights,  
a wail from the Hollow ! 11

For all the traders are undone,  
the merchants are wiped out.  
For I am searching Jerusalem with 12  
a lamp,

to punish careless men, living at ease,  
who think the Eternal never does anything—

so their goods shall be plundered, 13  
their houses laid in ruins  
[[they shall not live in the houses they build,  
nor drink wine from the vineyards they plant]].

Hush, 'tis the Lord the Eternal ! 7  
The Eternal's day is at hand !

The Eternal has ready a victim for sacrifice,

and his guests are all prepared.  
The Eternal's great day is near, 14  
near, speeding apace !

The Eternal's bitter day is near,

rushing on like a warrior !—  
a day of wrath, that day, of woe 15  
and anguish,

a day of stress and distress, darkness and gloom,

a day of cloud and thundercloud,  
a day of trumpet-blast and battle- 16  
cry

## ZEPHANIAH II

against towns fortified and ram-  
 parts high,  
 17 when men must grope like blind  
 men, desperately,  
 because against the Eternal they  
 rebelled ;  
 their blood shall be scattered like  
 dust,  
 their flesh like dung ;  
 18 no silver and no gold avails  
 to protect them on the day of the  
 Eternal's anger,  
 when the fire of his fury consumes  
 the whole earth ;  
 for a full end, aye a fearful end,  
 will the Eternal make of all on  
 earth.

**2 O** shameless nation, huddle and  
 cower,  
 2 ere you become like drifting chaff,  
 ere the Eternal's blazing anger  
 breaks on you  
 [[ere the day of the Eternal's anger  
 breaks on you]].

3 [[Seek the Eternal, all you humble  
 folk,  
 who do his bidding,  
 seek to be honest, seek to be  
 humble ;  
 perhaps you may be hidden  
 on the day of the Eternal's  
 wrath.]]

4 For Gaza shall be deserted, Ash-  
 kelon desolate,  
 Ashdod stormed by noon, Ekron  
 cut to pieces.

5 Woe betide the dwellers on the  
 coast, the Cretan settlers,  
 for the Eternal's decree is against  
 you :  
 " I will destroy you, O land of the  
 Philistines [[Canaan]],  
 till not an inhabitant is left,  
 6 till you are turned into huts for  
 shepherds,  
 into folds for flocks,

that couch by night in the houses 7  
 of Ashkelon,  
 and pasture beside Ekron  
 [[and the sea-coast shall belong  
 to those left of Judæa,  
 for the Eternal their God will  
 remember them and turn their  
 fortunes]]."

[[I have heard the taunts of Moab 8  
 and the Ammonites reviling,  
 taunting my own people  
 and vaunting their gains of land.  
 As I live ! the Eternal declares, 9  
 the God of Israel,  
 Moab shall be like a Sodom,  
 and the Ammonites like Gomorrah,  
 naught but weeds and saltpits,  
 desolate for ever ;  
 those left of my people shall  
 plunder them,  
 the survivors of my nation shall  
 seize them.  
 So shall they be paid back for their 10  
 pride,  
 for vaunting and taunting the  
 people of the Lord of hosts.]]

And you too, Ethiopians, 12  
 you shall be slain by his sword.  
 And he will strike to the north 13  
 and destroy Assyria ;  
 he will make Nineveh desolate,  
 dry as the desert ;  
 cattle couch in her midst, 14  
 all manner of beasts,  
 bitterns and pelicans  
 roost on her pillars,  
 owls hoot in her windows,  
 ravens on her doorsteps.  
 And this was the teeming city 15  
 that sat so secure,  
 that thought herself supreme, the  
 only power !  
 What a ruin she lies, a lair for  
 beasts !  
 Passers-by all hiss at her and  
 shake their fists.

## ZEPHANIAH III

- 11 [[Grimly will the Eternal assail them all;  
for he disables all gods of the earth,  
till every pagan shore does homage to himself.]]
- 3 Woe betide that tyrannous city,  
so defiant, so defiled !
- 2 She is deaf to my voice, she will take no correction ;  
she has no faith in the Eternal,  
she has never gone to her God ;
- 3 her officials within her are lions that growl,  
her judges are wolves on the evening prowl,  
they leave not a bone till the morning ;
- 4 her prophets are reckless, faithless creatures,  
her priests have profaned what is sacred,  
have wrested the Law.
- 5 But in her the Eternal remains upright,  
he never will do wrong ;  
morning by morning does his justice dawn,  
and his light never fails [[though the wicked are shameless]].
- 6 I have wiped out nations, ruining their ramparts,  
I have emptied their streets, till none walks there ;  
their towns are laid waste—not a soul left to inhabit them.
- 7 Surely now, I thought, she will fear me,  
she will take correction,  
she will never lose sight of my orders.
- But all the more they gave themselves  
to sheer depravity.
- Wait for me, then, says the Eternal,  
wait till the day of my challenge ;  
for I mean to muster the nations and assemble all the realms,  
to vent my wrath upon them,  
the full heat of my anger,  
for the fire of my fury shall consume the whole earth.
- [[Then will I grant the peoples a clean speech,  
that all may call on the Eternal's name,  
and worship him with one consent ;  
for from beyond the streams of Nile  
my worshippers shall come,  
bringing me offerings even from Patras.]]
- But on that day you need have no despair  
for all your misdeeds of rebellion ;  
for I will clear out from your midst  
the arrogant and haughty men—  
no more vaunting on my sacred hill !
- And I will leave within you a lowly, little people ;  
and those who are left shall rely on the Eternal then  
and commit no evil,  
telling no lies, uttering no fraud ;  
they can pasture and lie down,  
no one to molest them.
- Sing, O maiden Sion,  
shout, O Israel,  
rejoice, exult with all your heart,  
maiden Jerusalem.
- The Eternal has routed your foes,  
he has driven off your enemies ;  
Israel's King is in your midst,  
you shall have no more trouble.

## ZEPHANIAH III

- 16 [[On that day shall Jerusalem be  
told, "Fear not,  
droop not your hands, O Sion.]]
- 17 The Eternal your God is in your  
midst,  
a warrior to the rescue ;  
he thrills with joy over you,  
renews his love,  
exults with a festal song :
- 18 " I will take away your disgrace,  
I will remove your reproach ;
- 19 I will deal with all your oppressors,  
and gather your outcasts, rescue  
the lame,  
lifting them out of their shame  
to world-wide praise and fame,  
when I gather you home,  
when I do good to you ;  
for I will grant you praise and  
fame  
among all nations of the world,  
when I turn your fortunes under  
your own eyes,  
the Eternal promises."

## HAGGAI

1 In the second year of king Darius, on the first day of the sixth month, the Eternal spoke by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to the high-priest Joshua the son of Jehozadak.

2 "A message from the Lord of hosts! This people declare that the time has not yet come to rebuild the house of the Eternal!

4 And is it a time for you to be living in panelled houses of your own, when this House is lying in ruins? Come (says the Lord of hosts), consider how you have

6 fared. You have sown much and harvested little, you eat and yet you never have enough, you drink but you never can drink your fill, you clothe yourselves but you cannot keep warm, and he who earns a wage puts it into

7 a bag with holes. Consider how you have been faring, says the

8 Lord of hosts. Now then, go up to the hill-country and fetch timber to rebuild the House, that I may take pleasure in it and see myself

9 honoured, says the Eternal. You expected a rich harvest, and it came to little; even what you brought home I spoiled. And why? Because (the Lord of hosts declares) my House still lies in ruins while each of you takes

10 pleasure in his own house. Hence

the sky withholds its dew and the earth withholds its produce; I have called for drought upon the

11 land and hills, upon the grain and wine and oil, upon all that the ground yields, upon man and beast and all their labours."

Then Zerubbabel the son of

12 Shealtiel and the high-priest Joshua the son of Jehozadak and all the rest of the people listened to the voice of the Eternal their God and to the words of the prophet Haggai, as the Eternal had sent him to them; the people did reverence to the Eternal [[and Haggai the

13 messenger of the Eternal, as commissioned by the Eternal, assured the people that the Eternal was with them]], and the Eternal

14 roused the spirit of the governor of Judah, Zerubbabel the son of Shealtiel, and the spirit of the high-priest Joshua the son of Jehozadak, and the spirit of all the rest of the people, so that they went to work upon the house of the Lord of hosts, their God, on

15 the twenty-fourth day of the sixth month.

In the second year of king Darius, on the twenty-first day of

2 the seventh month, the Eternal sent these orders by the prophet Haggai to Zerubbabel the son of

2 Shealtiel, governor of Judah, and to the high-priest Joshua the son

## HAGGAI II

of Jehoazadak, and to the rest of the  
3 people: "Who is left among you  
that saw this House in its former  
splendour? And what do you  
think of it now? You think  
4 nothing of it? Yet courage, O  
Zerubbabel, says the Eternal!  
Courage, Joshua son of Jehoza-  
dak, high-priest! Courage, all you  
natives, says the Eternal! Cour-  
age, do your work, for I am with  
5 you, says the Lord of hosts [[the  
very promise I made to you when  
you left Egypt]], my spirit still  
remains among you, have no fear.  
6 For this is what the Lord of hosts  
declares: Very soon I will shake  
the sky, the earth, the sea, and  
7 the dry land, and shake all nations  
till the treasures of all nations  
are brought hither and my House  
here filled with splendour (says  
8 the Lord of hosts). Mine is the  
silver, mine the gold, the Lord of  
9 hosts declares; the later splen-  
dour of this House shall out-  
shine the former (says the Lord  
of hosts), and I will make this  
place prosper, says the Lord of  
hosts."  
10 In the second year of king  
Darius, on the twenty-fourth day  
of the ninth month, the Eternal  
sent this 'message from the Lord  
of hosts' by the prophet Haggai:  
11 "Ask the priests to decide this  
12 point. If a man is carrying con-  
secrated flesh in the skirt of his  
robe, and if his skirt touches  
bread or pottage or wine or oil or  
any food, will that become con-  
secrated?" The priests answered,  
13 "No." Then Haggai asked,  
"And if a man who is unclean by  
contact with a corpse touches  
any of these things, will it become  
unclean?" The priests answered,

"Yes." Then said Haggai, "So 14  
with this people, so with this  
nation in my sight, says the Eter-  
nal—so with all their life; what  
they offer yonder is unclean. But 15  
look ahead, from this day on-  
wards. How did you fare in the  
past, before one stone was laid  
upon another in the temple of the  
Lord? When a man went to a 16  
heap of eight bushels of grain,  
there would be only four; if he  
went to draw off fifty barrels from  
the wine-trough, there would be  
no more than twenty. I was 17  
punishing you with blight and  
mildew and hail, in all your  
labours, though you would not  
turn to me, says the Eternal.  
But look ahead, from this day 18  
onwards [[from the twenty-fourth  
day of the ninth month]], start  
from the day when the foundation  
of the temple of the Eternal was  
laid. Will your seed be lying idle 19  
in the barns? Will the vine, the  
fig-tree, the pomegranate, and olive  
still fail to bear fruit? No, from  
now on I will bless you with pros-  
perity." On the twenty-fourth 20  
day of the month a second message  
from the Eternal came to Haggai:  
"Tell Zerubbabel the governor of 21  
Judah that I will shake sky and  
earth, I will overthrow royal 22  
thrones, and shatter the power of  
the empires of the nations; I will  
overthrow chariots and those who  
ride in them, and horses and their  
riders shall be struck down, each  
falling by the sword of his fellow.  
But on that day, the Lord of hosts 23  
declares, I will take you, O Zerub-  
babel son of Shealtiel, my servant,  
and highly honour you, for I have  
chosen you as mine, the Lord of  
hosts declares."

## ZECHARIAH

1 In the eighth month, in the second year of king Darius, this message from the Eternal came to the prophet Zechariah son of Barakiah, the son of Iddo. "Tell them this from the Lord of hosts, 'Turn to me, that I may turn to you, and be not like your fathers': 2 this from the Lord of hosts. The Eternal was indignant with your 4 fathers, and the former prophets proclaimed to them this message from the Lord of hosts: 'Turn back from your evil ways and from your evil deeds'; but they would neither listen nor attend to me, 6 the Lord of hosts declares. Yet did not my words and the decrees with which I charged my servants the prophets, did they not overtake your fathers, till they turned back crying, 'As the Lord of hosts determined to deal with us in accordance with our ways and deeds, so has he dealt with us'? 5 Now your fathers, where are they? But are there not always prophets?" 7 On the twenty-fourth day of the cleventh month [[the month of Shebat]], in the second year of king Darius, this message from the Eternal came to the prophet Zechariah son of Barakiah, the 8 son of Iddo. It was night, and in a dream I saw a man [[riding on a chestnut horse]] standing among

the myrtles in the glen, and behind him riders on horses that were chestnut, black, sorrel, and white. "What are these, sir?" 9 I asked. And the angel who was talking to me said, "I will let you see what these are." So the man 10 among the myrtles replied, "These are the couriers whom the Eternal has sent to patrol the earth." Whereupon they answered the 11 man who stood among the myrtles, "We have patrolled the earth, and the whole earth lies quiet and at peace." Then the 12 angel broke out, "O Lord of hosts, how long will it be till thou hast pity on Jerusalem and on the towns of Judah? For seventy years now thou hast been wroth with them." The Eternal an- 13 swered the angel who was talking to me, and his words were kindly, reassuring. So the angel who was 14 talking to me said to me, "Proclaim this message from the Lord of hosts: 'I am stirred, deeply stirred, on behalf of Jerusalem and Sion; I am deeply wroth with 15 the arrogant nations. For while I was slightly angry with Israel, they have pushed my anger for their own evil ends. Therefore, 16 the Lord of hosts declares, I am turning to have compassion upon Jerusalem; my house shall be rebuilt within it, the Lord of hosts

## ZECHARIAH II, III

declares, and the builder shall stretch his line throughout Jerusalem.' Proclaim this also from the Lord of hosts, that my towns shall again overflow with prosperity, and the Eternal shall again console Zion and delight in Jerusalem." I raised my eyes and looked—there were four horns!

So I asked the angel who was talking to me, "What are these?" "These," he answered, "are the horns that routed Judah [[Israel]] and Jerusalem." Then the Eternal showed me four blacksmiths.

"What have they come to do?" I asked. And he replied, "Yon horns routed Judah, till it could not raise its head; but these have come to demolish them, to strike down the horns of the nations who raised their horns to rout the land of Judah."

I raised my eyes and looked—there was a man with a measuring line in his hand! I asked him where he was going, and he answered, "To measure Jerusalem, to see how broad it has to be and how long." The angel who was talking to me stood still, but another angel came forward and said to him, "Run and tell that young man, Jerusalem shall lie open, like villages unwall'd, so numerous are its citizens and so many the cattle to be. For I, the Eternal declares, I will be a wall of fire all round her and, for splendour, I will be within her."

Up, up, flee from the land of the north,  
for I will gather you from the four winds of heaven—  
the Eternal promises;

away with you, escape to Zion,  
you who are in Babylon!

As for the nations who have plundered you,  
the Lord of hosts declares  
(for he who touches you touches the apple of the Eternal's eye),  
I will swing my hand over them, and they shall be plundered by their victims."

(So shall you know the Lord of hosts has sent me to proclaim his glory.)

"Sing and rejoice, O maiden Zion, for I am coming, the Eternal promises,  
I will dwell among you."  
Many a nation then shall join the Eternal  
and become his people,  
as he dwells among you.  
(So shall you know the Lord of hosts  
has sent me to you.)

The Eternal shall take Judah for his very own  
within the sacred land,  
once more shall he delight in Jerusalem.

Hush, mortal men, in presence of the Eternal!  
He moves from his abode in heaven.

Then he showed me the high priest Joshua confronted by the angel of the Eternal. The Adversary was standing by, to accuse him, but the angel of the Eternal said to the Adversary, "The Eternal rebuke you, O Adversary! Yes, the Eternal who delights in Jerusalem rebuke you! Is not this man a charred stick pulled out of the fire?" Meanwhile Joshua was standing in front of the angel, clad in dirty clothes. So the angel told the attendants to take off the dirty clothes and



## ZECHARIAH IV, V

robe him in robes of state, adding,  
 5 "Put a clean turban on his head."  
 Then a clean turban was placed  
 on his head and he was robed in  
 robes of state, with clean clothes ;  
 and the angel of the Eternal,  
 4b standing by, said to him, "See,  
 I have made your iniquity pass  
 6 from you." The angel of the  
 Eternal also addressed Joshua  
 7 thus : "The Lord of hosts  
 declares that if you will follow my  
 directions and do your duty to  
 me, you shall rule my house and  
 control my sacred courts, and I  
 will give you the right of access to  
 8 this company of mine. Listen,  
 O Joshua, O high-priest. You  
 and your fellows who attend you  
 are men of good omen, for I am  
 bringing forward my servant the  
 9 Scion. Look at the jewel I have  
 set before Joshua, a single stone  
 with seven facets ; on it I will  
 engrave my servant's name, the  
 Lord of hosts declares, and in a  
 single day I will remove the  
 10 iniquity of the land. On that  
 day, the Lord of hosts declares,  
 every one of you shall invite his  
 neighbour to sit under the vine  
 and the fig-tree."  
 4 Once more the angel who talked  
 to me roused me, like a man roused  
 2 from sleep. He asked me, "What  
 do you see ?" I said, "I see a  
 lampstand there, all of gold, with  
 a bowl on the top of it and seven  
 lamps round it, and seven pipes to  
 3 the lamps on the top of it ; also  
 two olive-trees beside it, one to  
 the right of the bowl and the  
 4 other to the left." Then I asked  
 the angel who talked to me,  
 5 "What are these, sir ?" The  
 angel answered, "Do you not  
 know what these are ?" I said,

"No, sir." Then he replied, 6a  
 "These seven are the eyes of the 10b  
 Eternal; they sweep all over the  
 earth." I asked him, "What are 11  
 these two olive-trees on the right  
 and the left of the lampstand ?"  
 [[I asked him a second time, 12  
 "What are these two olive  
 branches, held by the two golden  
 spouts that empty oil into the  
 golden bowl ?"]] He answered, 13  
 "Do you not know what these  
 are ?" I said, "No, sir." Then 14  
 he replied, "These are the sources  
 of the oil of bliss, the two men  
 who stand before the Lord of all  
 the earth."

Once more I raised my eyes 5  
 and looked—there was a flying  
 scroll ! He asked me, "What do 2  
 you see ?" I said, "I see a  
 flying scroll thirty feet long and  
 fifteen feet broad." "This," he 3  
 said to me, "is the curse that is  
 to scour all the land. How long  
 the thief has gone unpunished !  
 How long the perjurer has gone  
 unpunished ! So I will make the 4  
 curse fly far, the Lord of hosts  
 declares, till it enters the house of  
 the thief and the house of him  
 who perjures by my name ; it  
 shall cling inside the house and  
 consume it, timber and stones  
 and all."

Then the angel who talked to 5  
 me came forward and said to me,  
 "Raise your eyes and look at this  
 barrel which is emerging." I said, 6  
 "What is it ?" He answered,  
 "This barrel which you see emerg-  
 ing is their iniquity all over the  
 land." Then a disc of lead was 7  
 lifted, and there sat a woman  
 inside the barrel ! "This," he 8  
 said, "is Sin" ; and he pushed  
 her down inside the barrel and

## ZECHARIAH VI

flung the leaden cover over the  
 9 opening. Then, raising my  
 eyes, I looked and saw two  
 women coming out, with the wind  
 in their wings—they had wings  
 like the wings of a stork—and they  
 10 lifted the barrel high between  
 earth and heaven. I said to the  
 angel who talked to me, "Where  
 are they carrying the barrel?"  
 11 He replied, "To the land of  
 Shinar, to build a shed for it; and  
 whenever the shed is ready, the  
 barrel shall be placed there on its  
 own base."

6 Once more I raised my eyes  
 and looked—there were four  
 chariots coming out between two  
 mountains, two mountains of  
 2 bronze! The first chariot had  
 chestnut horses, the second had  
 3 black horses, the third had white  
 horses, and the fourth had dappled  
 4 horses. Then I spoke to the  
 angel who talked to me; I asked,  
 5 "What are these, sir?" The  
 angel answered, "They are going  
 out to the four winds of heaven,  
 after they have presented them-  
 selves before the Lord of all the  
 6 earth. The black horses go to  
 the north country, the white horses  
 go to the east, the dappled to the  
 7 south, and the chestnuts to the  
 west country." They were eager  
 to be off and patrol the earth; so  
 he said, "Off with you, patrol the  
 earth." And they patrolled the  
 8 earth. Then he called to me,  
 "Look, those who go to the north  
 country will satisfy my anger  
 against the north country."

9 This word from the Eternal  
 10 came to me: "Take the silver  
 and the gold offered by Heldai,  
 Tobijah, Jedaiah, and Josiah the  
 11 son of Zephaniah, the exiles who

have arrived from Babylon, in  
 order to make a crown, and place  
 the crown upon the head of Zerub-  
 babel the son of Shealtiel. Tell 12  
 them this from the Lord of hosts:  
 Here is the man called the Scion!  
 He shall flourish where he is rooted,  
 and he it is who shall rebuild the  
 temple of the Eternal; he shall 13  
 wear the royal authority and sit  
 enthroned to govern; Joshua  
 shall be priest at his right hand,  
 and both shall hold council in  
 harmony. The crown shall lie 14  
 inside the temple of the Eternal  
 as a memorial to Heldai, Tobijah,  
 Jedaiah, and Josiah the son of  
 Zephaniah."

This is the word of the Eternal 4  
 for Zerubbabel: 6b

"Not by fighting, not by force,  
 but by my spirit!"  
 so the Lord of hosts declares.

"What are you, O mighty moun- 7  
 tain?"

Be level ground before Zerubbabel!  
 Then shall he bring out the coping-  
 stone  
 amid shouts of 'Splendid, splen-  
 did!'"

This message from the Eternal 8  
 also came to me:

"As the hands of Zerubbabel 9  
 laid the foundations of this  
 house,  
 so shall his hands finish it  
 (showing you that the Lord of  
 hosts did send me to you).  
 For any who despised the day of 10a  
 small things  
 shall rejoice then to behold  
 the final plumb-line in Zerubbabel's  
 hands.

Those who are far away shall also 6  
 come 15  
 and work at the rebuilding of the  
 Eternal's temple

## ZECHARIAH VII, VIII

(so shall you know the Eternal did send me to you).

If you listen carefully to the voice of the Eternal your God . . .”

**7** In the fourth year of king Darius this message from the Eternal came to Zechariah, on the fourth day of the ninth month [[that is, **2** Chislev]]. The town of Bethel had sent El-sarezer, Regem-melek, and their men to propitiate the **3** Eternal, to ask the priests of the temple of the Lord of hosts and the prophets, “Are we to mourn and fast during the fifth month, as we have been doing all these **4** years?” Then this message from the Lord of hosts came to **5** me: “Tell all the laity and the priests: ‘When you fasted and wailed during the fifth month and the seventh month all these **6** seventy years, was it for me, for me, that you were fasting? When you eat and drink, do you not eat for yourselves and drink for yourselves? **7** When Jerusalem was inhabited and at peace, with her towns round her and the Negeb and the lowlands inhabited, did not the Eternal send this loud message by the **9** former prophets, these orders from the Lord of hosts?—administer genuine justice, practise kindness and compassion towards **10** each other, oppress not the widow, the orphan, the foreigner, or the poor, and never plot evil in your **11** hearts against each other. But they would not listen, they turned their backs stubbornly and shut their ears, that they might not **12** hear his word; they made their hearts like adamant, lest they should hear the directions and the orders which the Lord of hosts

had inspired the former prophets to deliver. So heavy wrath fell from the Lord of hosts. As they **13** would not listen when he called, so I would not listen when they called, says the Lord of hosts; I scattered them with a whirlwind **14** among all the nations, nations strange to them, and the land they left lay desolate—not a foot stirred in it, for that delightful land was laid desolate.’” Also **8** these messages from the Eternal came to me: “I am stirred, **2** deeply stirred, on behalf of Sion, the Lord of hosts declares, stirred with deep indignation upon her behalf.” “I will return to Sion, **3** the Lord of hosts declares, and dwell within Jerusalem; Jerusalem shall be called ‘The faithful city’ and the hill of the Lord of hosts called ‘The sacred hill.’” “Old men and women shall sit **4** once more in the open spaces of Jerusalem, the Lord of hosts declares, each with staff in hand, so old are they; and the open **5** spaces shall be full of boys and girls playing there.” “To those **6** left of the people nowadays this may sound impossible, the Lord of hosts declares, but shall it be impossible for me?” “I am **7** now to rescue my people, the Lord of hosts declares, from the land of the east and the land of the west, and bring them home to dwell **8** within Jerusalem, where they shall be my people and I will be their God, loyally and faithfully.” “Strengthen your hands, the **9** Lord of hosts declares, you who in these days have been so encouraged by the prophets, ever since the day when the foundation of the house of the Lord of hosts

## ZECHARIAH IX

was laid [[for the building of the  
 10 temple]]. Till then no gain was to  
 be made by any man or beast ;  
 none who went out or in had any  
 peace from his foe, for I set every  
 11 man against his neighbour. But  
 now, the Lord of hosts declares,  
 I will not deal with those who are  
 left of my people as in former  
 12 days ; for I will sow peace and  
 prosperity, the vine shall bear  
 fruit, the ground shall yield its  
 produce, and the skies drop dew—  
 blessings that I will make lasting  
 13 for those left of my people. And  
 as the nations once reckoned you  
 ‘accursed,’ so I will rescue you,  
 O house of Judah [[and house of  
 Israel]], and you shall be an  
 example of ‘blessing.’ Fear not,  
 14 strengthen your hands. For the  
 Lord of hosts declares : As I  
 planned to do evil to you, when  
 your fathers vexed me, and as  
 15 then I did not relent, so in these  
 days have I changed my mind,  
 the Lord of hosts declares, to do  
 good to Jerusalem and to the  
 16 house of Judah. Fear not ! This  
 is what you must do : let every  
 man tell the truth, in dealing with  
 his neighbour, let your decisions

in court be true and for the com-  
 mon good, plot no evil in your 17  
 hearts against one another, and  
 never give yourselves to any per-  
 jury—for all these things I hate,  
 says the Eternal.” Then this 18  
 message from the Eternal came to  
 me : “ The Lord of hosts declares 19  
 that the fast of the fourth month,  
 the fast of the fifth, the fast of the  
 seventh, and the fast of the tenth  
 shall become a joy and delight  
 to the house of Judah, cheerful  
 feasts. Only love to be honest  
 and peaceable.” The Lord of 20  
 hosts declares : “ One day peoples  
 and citizens of great cities shall  
 come ; citizens of one city shall 21  
 go to another, saying, ‘ Let us  
 make haste to propitiate the  
 Eternal and to seek the Lord of  
 hosts ’—‘ Yes, we will go.’ Many 22  
 a people and mighty nation shall  
 come to seek the Eternal in Jeru-  
 salem, and to propitiate the  
 Eternal. In those days, the 23  
 Lord of hosts declares, ten men  
 from nations of every language  
 shall seize the skirt of a single  
 Jew, saying, ‘ We will go with  
 you, for we have heard that God  
 is with you.’ ”

9 The oracle of the Eternal’s word.  
 The Eternal is in the land of  
 Hadrach,  
 and Damascus is his goal,  
 for Aram’s towns belong to the  
 Eternal  
 [[like all the clans of Israel]],  
 2 Hamath also on the borders,  
 Tyre and Sidon for all their shrewd-  
 ness.  
 3 Tyre has built herself a fortress,  
 stored up silver like dust,  
 and gold like dirt on the street ;

but the Eternal will strip her, 4  
 hurl her ramparts into the sea,  
 and she shall be consumed by  
 fire.  
 Ashkelon shall see it and be scared, 5  
 Gaza shall writhe with anguish,  
 Ekron’s hopes are dashed,  
 Gaza loses her king,  
 and Ashkelon lies unpeopled ;  
 a half-breed race shall rule in 6  
 Ashdod.  
 “ So I wipe out the pride of the  
 Philistines,

## ZECHARIAH X

- 7 so I stop them from drinking  
 blood,  
 from eating food detestable ;  
 they too shall be a remnant for our  
 God,  
 like any sept in Judah,  
 the Ekronites like Jebusites.
- 8 I will camp round my house like  
 a guard,  
 to let none march across it ;  
 no invader shall again march  
 through my folk,  
 for I am on the watch now."
- 9 Rejoice indeed, O maiden Sion,  
 shout aloud, dear Jerusalem.  
 Here comes your King,  
 triumphant and victorious,  
 riding humbly on an ass,  
 on the foal of an ass !
- 10 He banishes all chariots from  
 Ephraim,  
 war-horses from Jerusalem,  
 and battle-bows ;  
 his words make peace for nations,  
 his sway extends from sea to  
 sea,  
 from the Euphrates to the ends of  
 earth.
- 11 " And for the sake of your blood-  
 bond with me  
 I set your captive exiles free  
 from their dungeon [[which has  
 no water]].
- 12 Come back to your safe home,  
 poor prisoners, with your hopes ;  
 I compensate you now twofold.
- 13 For I have bent Judah as my bow,  
 and fitted Ephraim like arrows to  
 the string ;  
 I will ply you like a hero's sword,  
 and urge your sons on, Sion,  
 against the sons of Greece."
- 14 Then shall the Eternal be seen  
 above them,
- speeding his shafts like lightning ;  
 the Eternal blows a bugle-blast  
 and marches from the south with  
 whirlwinds.
- Protected by the Lord of hosts, 15  
 they shall prevail,  
 stamp on the sons of Greece,  
 drink up their blood like wine,  
 as full of it as altar-bowls.  
 Their God the Eternal on that day 16  
 makes them victorious ;  
 he shepherds them on his own land  
 [[like jewels for a crown]]  
 so fair, so fertile 17  
 [[Corn makes the young men  
 flourish,  
 and new wine the maidens]].
- Ask the Eternal for rain in spring, 10  
 ask the Eternal, who makes light-  
 ning flash,  
 who gives men winter rain,  
 with grass on all their fields.  
 What idols say is useless, 2  
 the sorcerer's vision is a lie,  
 dreamers are but deceivers,  
 idle their promises ;  
 'tis they who make the people  
 stray like sheep,  
 wandering for lack of any shep-  
 herd.
- " My anger is hot against the 3  
 shepherds,  
 and I will punish the leaders.  
 The Lord of hosts will visit his poor  
 sheep  
 and make them splendid steeds  
 for his campaign  
 [[they shall produce men to be 4  
 supports and stays,  
 men to be battle-bows and rulers]];  
 together shall they trample down 5  
 the strong,  
 like dirt upon the street,  
 fighting, with the Eternal's aid,  
 till mounted foes are in dismay

## ZECHARIAH XI

- 6 [[I will make the house of Judah strong,  
and rescue the house of Joseph,  
bringing them home in my compassion,  
till they shall be as though I never had expelled them]];  
7 the Ephraimites shall fight like heroes,  
their spirits buoyant as with wine,  
while their sons look on and rejoice,  
with hearts exulting in the Eternal.
- 8 I will whistle for them and gather them in,  
for I have redeemed them,  
and they shall be as numerous as ever.
- 9 Though once I scattered them among the nations,  
yet in far countries shall they remember me,  
rear their children, and return.
- 10 Back from the land of Egypt will I bring them,  
back from Assyria will I gather them,  
and bring them home to Giléad and Lebânon,  
till there is no more room for them ;  
11 when they pass through the gulf of Suez,  
the breakers shall be struck aside,  
and the Nile dried to all its depths ;  
Assyria's pride shall be laid low,  
and Egypt's tyranny swept aside
- 12 [[Their strength shall lie in the Eternal,  
they glory in his name, says the Eternal]]."
- 11 Open your doors, O Lebânon,  
to let fire burn up your cedars !  
2 Wail, O pine-tree,  
the cedar is down  
[[the glorious trees despoiled]].

Wail, O oaks of Bashan,  
the thick-set forest is felled !  
Hark to the shepherds deploring 3  
their glorious pastures ruined !  
Hark to the young lions roaring,  
for the jungle of Jordan is blasted !

\* \* \*

The Eternal said to me, "Be a 4  
shepherd to the doomed flock,  
whose buyers kill them and go 5  
unpunished; their sellers say,  
'Thank God, I am rich!' and  
their very shepherds have no pity  
on them [[For I will no longer 6  
spare the dwellers on earth, the  
Eternal declares; no, I will hand  
over mankind, every nation of  
them, to their shepherds, putting  
them into the hands of their  
kings, who shall shatter the earth,  
and I will not secure it from their  
violence]]." So I became a 7  
shepherd to the doomed flock,  
abandoned to hucksters. I took  
two staffs; one I called "Good-  
will," the other I called "Union."  
I was a shepherd to the flock [[and 8  
in a single month I deposed three  
shepherds]]. But I lost patience  
with the flock; they detested me.  
So I said, "I will not be your 9  
shepherd; what is dying, let it  
die, let the lost be lost, and let  
the survivors devour one another."  
I took my staff "Goodwill" and 10  
broke it—so as to annul the safe-  
guard I had made for them with  
all the nations. The day it was 11  
broken, the hucksters who had  
hired me knew this was by order  
of the Eternal. I said to them, 12  
"If you think it right, give me my  
wages; but if not—never mind."  
So they paid out for my wages  
thirty half-crowns. The Eternal 13  
said to me, "Put it into the

## ZECHARIAH XIII, XII

treasury, that splendid sum with which they paid you off !” Then I took the thirty half-crowns and put them into the house of the

14 Eternal, into the treasury, and broke my other staff “Union,” so as to annul the brotherly tie

15 between Judah and Israel. But the Eternal said to me, “Take the implements of a shepherd once more—of a worthless shepherd ;

16 for I am setting a shepherd over the land who will not look after what is missing, who will not look out for what is scattered or heal what is hurt ; he will not cherish the sound sheep, but eat up the flesh of the fat sheep and devour their very legs.

17 Woe betide that worthless shepherd of mine,  
 who leaves the flock to itself !  
 May the sword strike his arm and his right eye !  
 May his arm be withered,  
 and his right eye blinded !

13 Up, sword, against my shepherd,  
 7 against my high-priest !  
 (’tis a summons from the Lord of hosts).  
 I will strike the shepherd,  
 till the sheep are scattered,  
 even against the little ones I turn my hand.

8 For all over the land,  
 the Lord of hosts declares,  
 two-thirds shall perish,  
 but one-third shall be left,  
 9 and this third I will pass through fire,  
 smelting them like silver,  
 testing them like gold,  
 till they call to me,  
 and then I listen ;  
 I will say, ‘They are my people’ ;

they shall cry, ‘The Eternal, my God !’”

\* \* \*

The oracle of the Eternal’s word **12** on Israel, an oracle of the Eternal who stretched out the heavens and founded the earth and formed the spirit of man within him.

“I will make Jerusalem a cup **2** that sends the nations reeling away from it. Jerusalem shall be besieged, but on that day I will **3** make Jerusalem an awkward boulder for the nations to lift ; any who shoulder it shall hurt themselves—yes, and all the nations shall be gathered to attack it. On that day, the **4** Eternal declares, I will strike panic into all the horses and frenzy into all their riders ; as for the house of Judah, I will open its eyes, but I will strike every horse of the nations blind. Then **5** shall the clans of Judah say to themselves, ‘The strength of the dwellers in Jerusalem lies in the Lord of hosts, their God.’ On **6** that day I will make the clans of Judah like a blazing pan in a forest, or like a fiery torch among sheaves ; they shall consume all the surrounding nations, to right and to left of them, but Jerusalem shall still remain on its own site. The Eternal will give the victory **7** first to the tents of Judah, so that the fame of David’s house and the fame of the dwellers in Jerusalem may not be exalted over Judah. On that day shall **8** the Eternal protect the dwellers in Jerusalem ; even the lame among them on that day shall be like David himself, and David’s house shall be like God himself, like the angel of the Eternal who is

## ZECHARIAH XIII, XIV

9 their leader. On that day I will set myself to destroy all the  
 10 nations that attack Jerusalem, but I will pour out a spirit of yearning and entreaty upon David's house and the dwellers in Jerusalem; they shall look at him whom they stabbed and lament for him bitterly, as a man laments for his only son; bitter shall be their grief for him, as bitter as a man's  
 11 grief for his first-born child. On that day the lamenting in Jerusalem shall be as mournful as the lamenting for Hadadrimmon in  
 12 the valley of Megiddo; the land shall lament, each family by itself, the family of David's house apart and their wives apart, the family of Nathan's house apart and their  
 13 wives apart, the family of Levi's house apart and their wives apart, the family of the Shimeites apart  
 14 and their wives apart, and all the other families who are left, each  
 13 apart and their wives apart. On that day a fountain shall be opened for David's house and the dwellers in Jerusalem, to cleanse them  
 2 from sin and impurity. And on that day (the Lord of hosts declares), I will wipe out the names of idols from the land, till they are no more remembered; I will expel the prophets and the spirit of im-  
 3 purity from the land." (If anyone still prophesies, then his father and the mother who bore him shall tell him, "You must die, for in the name of the Eternal you are speaking lies"; whereupon his father and the mother who bore him shall stab him as  
 4 he prophesies.) On that day every prophet shall be ashamed of his vision as he prophesies; he will not wear the leather mantle

and deceive people; he will say, 5 "I am no prophet, I am a peasant, the land has been my business from my youth." When he is 6 asked, "Then what are these scars on your hands?" he will answer, "I got these in my harlot's house."

\* \* \*

"Now comes a day for the 1. Eternal, when men shall share your spoil in your very midst; for I will gather all nations to 2 battle against Jerusalem, and the city shall be captured, the houses rifled, and the women ravished; half of the citizens must go into exile, but the rest of the people shall not be torn out of the city." Then the Eternal will sally forth 3 to fight against these nations, as once he fought upon the day of battle. On that day he shall 4 set his feet on the mount of Olives (which fronts Jerusalem on the east), and the mount of Olives shall be split in two, from east to west, by a huge gorge, till half of the mountain slides northward and half southward; the valley 5 of Hinnom shall be stopped up, blocked as far as Azel [[and you shall flee as you fled from the earthquake in the reign of Uzziah king of Judah]], and on that day 8 fresh water shall flow out from Jerusalem, half to the sea on the east and half to the sea on the west, flowing on through summer and winter alike. The Eternal 5 your God arrives, with all his holy angels. It will be one long day 6 then, neither cold nor hot nor frosty, a day of days [[the Eternal 7 knows it]], not a day and a night but light at eventide. Then 9



## ZECHARIAH XIV

shall the Eternal be king over all the earth, the Eternal on that day shall be the one God, and his  
10 worship the one worship. The whole land shall be turned into a plain, from Geba to Rimmon on the south of Jerusalem, but Jerusalem shall sit high upon her site, inhabited from the Gate of Benjamin up to the corner Gate [[where the old Gate stood]], and  
11 as the king's winepress; Jerusalem shall dwell secure, there shall be no more curse of destruction. As for all the nations that  
12 made war upon Jerusalem, this is the plague with which the Eternal will strike them; he will make their flesh rot away while they are standing on their feet, their eyes shall rot in their sockets, and their tongue shall rot within their  
15 mouth. And so shall be the plague that falls upon the horses, the mules, the camels, the asses, and all the cattle in all their camps, a plague exactly like this.  
13 And on that day a terrible panic from the Eternal shall fall on them, every man seizing his neighbour and raising his hand against his  
14 neighbour [[even Judah shall fight against Jerusalem]], and the wealth of all the surrounding

nations shall be heaped together, gold and silver and garments in rich profusion. Then the survivors of all the nations that marched against Jerusalem shall march up, year after year, to worship the King, the Lord of hosts, to hold the festival of booths. If any race on earth  
17 will not march up to Jerusalem to worship the King, the Lord of hosts, no rain shall fall upon that race; and if the race  
18 of Egypt will not march up and present themselves, then they shall be struck by the plague that the Eternal sends on all the nations. Such shall be the punish-  
19 ment for Egypt and for all the nations that do not go up to hold the festival of booths. On that  
20 day the very bells on the horses shall be inscribed with "Sacred to the Eternal"; the very pots in the house of the Eternal shall be as sacred as the bowls in front of the altar; indeed, every pot in  
21 Jerusalem and in Judah shall be sacred to the Lord of hosts, so that those who sacrifice shall all go and take them to cook the sacrificial flesh. And on that day there shall be no huckster any longer in the house of the Lord of hosts.

## MALACHI

1 The oracle of the Eternal's word to Israel, brought by his messenger.

2 I have loved you indeed, says the Eternal; yet you ask, "How hast thou loved us?" "Thus," the Eternal answers; "is not Esau the brother of Jacob, and

3 yet I have loved Jacob and I have hated Esau, laying his mountain ranges waste and leaving his heritage to the jackals

4 of the desert. Edom may say, 'We are crushed, but we will rebuild the ruins.' The Lord of hosts declares: They may build, but I will break, till they are called 'The Criminal Land,' a folk with whom the Eternal is for ever

5 furious. Your own eyes shall see that, and you shall cry, 'All hail to the Eternal, far beyond the borders of Israel!'

3 I the Eternal never change, but 6 you are the sons of Jacob the 7 cheater still; ever since the days of your fathers you have swerved from my laws and failed to keep them. Come back to me, says the Lord of hosts, and I will come back to you. 'How do we need to

8 come back?' you ask? Well, can a man cheat God? And yet you are cheating me. 'How have we cheated thee?' you ask? By 9 your tithes and offerings. You lie under my curse for cheating

me, the whole of your nation. If 10 you would enjoy ample rations in my House, then pay all your tithes into the treasury, and see what I will do, says the Lord of hosts; see if I will not then open the very sluices of heaven to pour a blessing down for you, a harvest more than enough; I will stop 11 the locust from spoiling your crops, and your vines shall not miscarry (the Lord of hosts declares); all nations shall call 12 you happy, the Lord of hosts declares, for you shall be a land of delight.

A son should honour his father, 1 and a servant should reverence 6 his lord. Now, if I am a father, where is my honour? If I am a Lord, where is my reverence? O priests, you slight me, says the Lord of hosts. 'How have we slighted thee?' you ask? By 7 putting defiled food upon my altar. 'But how have we defiled it?' By thinking that the table of the Eternal may be despised, bringing a blind brute to be 8 sacrificed and saying, 'No matter!'—bringing a lame or sickly brute and saying, 'No matter!' Just take the beast to your governor and see if he will accept it, see if he will be delighted, says the Lord of hosts! Try to pacify 9 God and win his favour? How

## MALACHI II

can he favour any one of you, says the Lord of hosts, when you  
10 offer him such sacrifices? Will no one close the temple-doors, to keep you from kindling useless fires upon my altar? I take no delight in you, the Lord of hosts declares, I will accept no offering  
11 you make; for while my name is being honoured among pagans from sunrise to sunset and a pure offering burned in honour of my name on every sacred spot (for among pagans my name is being honoured, says the Lord of hosts),  
12 you are dishonouring it. For you the table of the Eternal is defiled and its food is no matter;  
13 you say, 'What a weariness it all is!' and you sniff at it, says the Lord of hosts! You bring blind brutes and lame and sickly—you actually bring that for an offering! Am I to accept that from  
14 you? says the Lord of hosts. A curse upon the cheat, who, with a male beast in his flock, vows that, and then slays for the Eternal some blemished animal! I am a great King, the Lord of hosts declares, and among pagans my name is honoured.

2 Now for you priests, here is  
2 my charge. If you will not listen and lay to heart my order to honour my name, says the Lord of hosts, then I will send my curse upon you and curse your blessings—aye and I have already cursed them, for you are  
8 not laying my order to heart. I will disable your arms and spread dung over your faces and banish  
4 you from my presence; then shall you learn that I sent you this charge. For my compact was made with the priest of Levi,

says the Lord of hosts; my 5 compact was with him, life and peace I gave him, aye and reverence—he did revere me, he did stand in awe of me. True in- 6 struction came from his mouth and no wrong issued from his lips; in peace and honesty he lived close to me, and he turned many away from evil. For the lips of 7 a priest ought to treasure wisdom, and men should seek direction from his words, since he is the spokesman of the Lord of hosts. But you have swerved aside, you 8 have done harm to many by your directions, you have violated the Levi-compact, says the Lord of hosts, and so I have made all the 9 people despise and degrade you, because you would not keep to my way nor heed me in your instructions.

Have we not all one Father? 10 has not one God made us? Then why do we break faith with one another, every man with his fellow, by dishonouring our time-honoured troth? [[Judah has 11 broken faith, and an abominable crime has been committed in Jerusalem, for Judah has desecrated the sanctuary that the Eternal loves, Judah has married women belonging to a foreign god! The man who does this, 12 may the Eternal strip him of his kith and kin, expelling him from the tents of Judah, leaving him none alive to sacrifice for him to the Lord of hosts! And this 13 again you do]] You drench the Eternal's altar with your tears, sobbing and groaning because he never heeds your offerings, because he will accept no gift from you. You ask, Why? It is because the 14

## MALACHI III, IV

Eternal was a witness at your marriage in youth to the wife with whom you have now broken faith—though she is your own  
**15** mate and lawful wife. Not one of you has any trace of moral sense. Not one desires to have children from God. Take heed to yourselves, and let none prove unfaithful to the wife of his youth,  
**16** for I detest divorce and cruelty to a wife, the Lord of hosts, the God of Israel, declares. Take heed then to yourselves, never be faithless.  
**17** You have wearied the Eternal with your talk. ‘How have we wearied him?’ you ask? By saying, ‘An evildoer is approved by the Eternal.’ Or, ‘Where is **3** the God of Justice?’ Lo, I send my Envoy to clear the way for me, and the Lord for whom you long will come suddenly to his temple [[that Envoy of the Compact whom you desire; he is coming—the Lord of hosts de-  
**2** clares]]. But who can face the day of his arrival, who can stand when he appears? For he is like the fire of smelters and the acid  
**3** used by fullers; he will sit down to smelt and purge, purging the sons of Levi and refining them like silver and gold, until he finds them men who will bring honest  
**4** sacrifices. Then shall the sacrifices of Judah and Jerusalem be welcome to the Eternal as they were in the days of old, in years  
**5** gone by. I will draw near to you for judgment; I will be a prompt witness against sorcerers and adulterers and perjurers, against those who defraud widows and orphans and labourers of their wages, against those who

wrong a foreigner, having no fear of me, the Lord of hosts declares.

Your words have been hard **1** against me, says the Lord of hosts. ‘How have we spoken against thee?’ you ask? You have said, **1** ‘It is useless to serve God,’ and ‘What gain is it to do his bidding, to walk in penitent garb before the Lord of hosts? It is the **1** worldly, we find, who are well off; evildoers prosper, they dare God—and they escape!’” So **1** indeed they muttered. But meanwhile those who worshipped the Eternal talked to each other, and the Eternal heeded them and heard them; before him lies a record of his worshippers who adhere to him. “And I will claim them,” the **1** Lord of hosts declares, “as my own prized possession, on the day when I take action; I will spare them, as a man spares the son who works in his service. Then **1** once more shall you see the difference between good and bad, between him who serves God and him who does not serve him. For **4** the Day is coming, burning like an oven; worldly men and evildoers shall be straw then, and the Day to come (the Lord of hosts declares) shall set them all ablaze, leaving them neither root nor branch. But for you, my wor-**2** shippers, the saving Sun shall rise with healing in his rays, and you shall leap like calves freed from the pen, and crush down evil men **3** like ashes underfoot, on the day when I take action,” the Lord of hosts declares.

“Remember the law of my ser- **4** vant Moses, the rules and regula-

## MALACHI IV

tions I gave him at Horeb as | you the prophet Elijah ; he shall 6  
commands for all Israel. | reconcile fathers to sons and sons  
5 Before the great and dreadful | to fathers, lest I come to strike  
day of the Eternal dawns, I send | the land down with a curse."